



शिवः शरणम्

History and Philosophy of
Lingâyat Religion,

(being an introduction to)

Lingadhâranachandrikâ

of Nandikeshwara

(with full translation and notes)

BY

R. Sakhare, M. A. T. D.

(Cantab.)

Professor of Sanskrit & Education,
Lingaraj College, Belgaum.

With Foreword by
Sir S. Radhakrishnan.

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वीरशैवापरनामलिंगायतधर्मोत्पत्ति-इतिहास-धर्मतत्त्व-आचार-प्रकाशकः ग्रंथः

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A Special Note.

The writer will be immensely gratified if the following pages justify and bear out the worth and excellence of the Lingayat religion and the high estimate made of it and expressed in the extracts given below.

(1) The sanest and the most powerful and influential branch of Shaivism in South India in the 12th century A. D. It was, as generally agreed upon, a very popular religion in its day...simple living and high thinking were the ringing watchwords of its worthy Founder Basava, whose views were, however, far in advance of the times. He believed that the religious life of people was closely allied to their social welfare. In the words of Rice he carried on social revolution side by side with religious reformation.

Miss V. T. Laxmi, M. A. in Triveni (Vol. IX, no. 2.)

(2) The devoutest worshippers of Linga (worn on the body—editor.) are the Lingayats, the most Puritanical sect of India—Will Durant in the Story of Civilization, page 519.

(3) The subject (Veerashaivism, a phase of Agamānta) is exceedingly weighty...To my knowledge no competent endeavour has yet been made to present the superb teachings of Sahamārga...the stage that is contemplated par excellence by Veerashaivism is pure subjective worship of the Lord...Their practical bearing on the daily conduct of the searcher after the Lord is nowhere to be seen more clearly than in the life of a sincere Veerashaiva....Veerashaivism has so well perfected these truths of spiritual communion in its teachings of Shatsthala and Lingāngasāmarasya...The subjective culture and conduct of the soul proceeds *pari passu* with the objective training of the attitude of the vyāvahāric man towards the Lord's Prapanch, includidg animals and the rest....The Mulāchāryās are usually credited with founding the faith; but we must understand such opinions only in a figurative sense....The Ashtāvaranas or the eight spiritual shields are spiritual weapons to withstand any

possible onslaughts of Prakritic blandishments....I may safely say that there are few faiths that have flourished on the Indian soil, which have so openly preached the equality of man, of the prince and the peasant, of sages and sinners, in the social scale. The Veerashaivas did away with the lip-religion of polished common-places and of mere moral and spiritual shibboleths, and actually lived the principles that they taught—Dr. Ramananshastri in *Siddhanta Dipika*, vol. XI.

(4) The Lingayats have been not inaptly described as a peaceable race of *Hindu Puritans*, though it may be questionable how far their rejection of many of the chief dogmas of Brahmanic-Hinduism leaves them the right to be styled Hindus at all....One of the many reformist movements aimed against the supremacy of Brahmins, whose selfish exploitation of the lower classes led to the rise of new sects, essentially anti-Brahmanic in origin. The traditional Lingayat Teacher, Basava, proclaimed—

(1) All men are born equal.

(2) Combined with the assertion of the essential equality of all men constituted the vital departure from the doctrines of orthodox Hinduism, the removal of all chief Hindu rites and of the ceremonial impurity—Enthoven in *Encyclopaedia of Religion and Ethics*—



PREFACE.

In the preparation of this Text of Linga-Dhāraṇa-Chandrikā, the printed edition of the same, printed and published by the Swami of Jangamawadi, Benares, and two manuscripts of the Oriental Library, Madras, have been consulted. The book is very unsystematically printed. No sections on different topics are marked off under different headings; but the whole Text runs continuously in different pieces with commentary thereon. The Text is also printed like prose without verses therein being put into their proper form. Moreover it is incomplete in that it begins with "तैत्तिरीयके तु etc." It is strange that it should be without the previous portion at the beginning. It seems to have been based on a single mutilated copy. I have prepared the text after comparing and collating the printed book and the two manuscripts. The various readings are noted at the bottom of pages, T denoting the printed text and A & B denoting the two manuscripts.

The text is divided into sections with proper titles.

The publication of the book has taken a long time; and the delay was unavoidable owing to various distractions and pressure of work in other connections. However I feel glad that I have at long last succeeded in completing the work designed and undertaken. I am conscious that the portion about the origin and history of Shaivism, the Agamas, etc. has been disproportionate. I beg pardon of readers.

The only person that has studied and understood Lingayat religion very well is Dr. Ramanan Shastri, Madras Presidency. I can say without the fear of contradiction that he knows much more about the religion than any body else, Lingayat or Non-Lingayat. He is a thoroughgoing student of the Agamas and Shaivism (comparatively with Vaishnavism) and was the well known editor of the monthly magazine "Siddhanta Dipika", now no more. His lectures on "Veerashaivism, a phase of Agamanta" (appearing in S. D. Vol. XI) will unmistakably show his thorough grasp of and insight into the religion. I am very much indebted to him for the profoundly scholarly lecture. Opinions

expressed by him on Lingayatism are bound to be weighty and authoritative. Readers are referred to the extracts from his lecture on pages 500, 507 to 509, 672.

I am so sorry for the many misprints appearing all through the book, in spite of the best care and attention bestowed on proof-reading. The care and attention may be maximum on my part but are obviously insufficient for the misprints. I really feel sorry that they are sure to mar the worth of the book as a book and will be troublesome to readers. I have only to request readers to bear with them and excuse me.

I shall be failing in my duty if I do not express my sense of thankfulness for the very diligent help rendered to me by Mr. B. G. Naik, B. A., (Hons) B. T, teacher, G. A. High School, Belgaum, in proof-reading and many suggestions in printing. I am also thankful to some of the members of the Lingaraj College staff for the help they gave me in preparing the topical analysis of contents, which was arranged subsequently in an alphabetical index by some G. A. High School teachers. To the latter also my thanks are due. I have also to thank the manager, Mahavir Press, Belgaum, for diligence shown in printing the book.

The author, Nandikeshwar, has also written a dialectical discourse, in which he has established the burial of the dead on the authority of Vedic and Smriti texts. This forms the 2nd part (उत्तरभाग) of the book. But it is not included herein, being considered a minor topic, though an antithesis of the Brahmanic custom of burning the dead.

The book is divided into two main parts, first part comprising the introduction and the second part comprising the Sanskrit text, its translation and notes on it. As the text and translation began to be printed at two presses simultaneously, the pagination has been separate for the four. Pictures in illustration of Shivalingam as the human body in meditative posture, and the petals of the Chakras are given in their proper places.

ARGUMENT.

I long cherished a desire to place before the reading world the philosophy and principles of the Lingayat religion for the main reason that it is not much known outside Karnatak, of which Lingayats form a majority community. Even in Karnatak it is known as a kind of Shaivism with another alternative name of Veerashaivism, and the Lingayats are said to be a Shaiva sect, wearing Linga on their bodies and being outside the sphere of Brahmanic influence. Linga worn on the bodies is the most prominent characteristic of Lingayatism and Lingayats, no doubt. But the wearing of Linga means next to nothing unless the meaning underlying it and the principle on which it is based and enjoined are understood and are what matter most, like the sweet and invigorating kernel enclosed by the hard crust of a cocoanut, or like the luscious juice of a fruit, rather than its shape and charming exterior. Moreover wrong ideas have long been prevailing about the status of the community and not much is known about the religion historically. One instance will suffice to show what kind of deep ignorance prevails even among scholars. For instance Mr. K. A. Nilkanthashastri, Professor of History and Archaeology, University of Madras, makes an astoundingly wrong statement and a sweeping assertion that the religion was founded by Bijjala (vide Cultural Heritage of India, Vol. II, p. 34). Even a child will be shocked by such an unhistorical statement. One would be puzzled to understand how he failed to see that it was impossible for a Jain king to found a different religion.

Lingayats themselves do not know what their religion is and what its history is, much less others. The community is considered to be a kind of caste of the Hindu fold and the religion merely a sect. To dissipate wrong ideas entertained about the religion and to place before the reading and thoughtful public facts of the religion was the chief cause of my long cherished desire, which remained a desire awaiting its fulfilment. And after my return from England I began to seriously think of undertaking the heavy responsibility and the enormous and onerous task of setting forth and explaining the principles of the religion so far as I could.

If ignorance about the religion is so deep, want of knowledge about its origin and founder is much worse. Even the Lingayats do not know who founded the religion and when. Certain things handed down by tradition are taken for granted. In their enthusiasm attempts have been made by some unknowns to push back the origin of the religion to very ancient times with the idea that high antiquity is not only a mark of its soundness but also of the greatness of its principles. It was probably thought soundness and greatness of the religion lay in its antiquity like the survival of the fittest and not in the soundness and greatness of its principles, doctrines and philosophy. I thought it proper, therefore, to discuss its foundation and founder, and a whole chapter (XI) is devoted to the topic. It is likely that Lingayats themselves will be taken aback and surprised by my conclusion. But I leave it to readers to see how far my reasoning and conclusion are right. I shall have succeeded if they begin to think of the subject and discuss it historically.

It also seems that the idea, like that of Hindus, of अपौरुषेयत्व (the impersonal divine origin), is the sure and unimpeachable sign of greatness of a religion. Hence the origin seems to have been imputed to mythical founders rising out of Lingas. It is generally thought that Basava only revived the Shaiva religion without pausing to think and consider the great and stupendous work he did and the revolution he effected in the Shaivism of his time. People mixed up Shaivism with Veerashaivism and thought that the latter was merely a revival of the then existing religion without any clear conception about Religion in general and Veerashaivism in particular. All such wrong ideas have contributed to worst confusion about the religion, its status and that of the community in the Hindu fold. I have tried my best to dispel all wrong ideas in these respects and place before readers what the real state is, and should be, of the religion and the Lingayat community. I, therefore, hold that the terms "Lingayat" and "Lingayatism" are preferable and real to avoid confusion and to give distinctness to the religion and the community, as an independent fold.

To give a good historical perspective to the evolution of the Lingayat religion out of Shaivism, that forms the background of Lingayatism, I thought it fit to trace historically the origin of Shaivism as a Dravidian religion and the result of Dravidian civilization. I wanted to be brief, but as I undertook the task the treatment became unavoidably elaborate regarding its origin and its adoption and absorption by the Aryans and its subsequent history upto 12th century, when the Lingayat religion had its rise. It is thought by many that Shaivism has grown out of Vedic worship of Rudra. We may see for instance "Origin and

early History of Shaivism in South India" by Mr. C. V. Narayana Iyer. Others think that Shaivism is probably a pre-Aryan religion of the pre-Aryan inhabitants of India. The latest finds of Mohenjo Daro and Harappa, now unearthed, have been very useful for my thesis about the origin of Shaivism. I have, therefore, given profuse extracts from the descriptions of these finds and conclusions arrived at by scholars of Archaeology.*

Not much is known of the Agamas, their origin and date. I have, therefore, tried to explain all about these points to the best of my ability and to place my views before readers for their consideration and further research in connection with the Agamas.

Shivalingam is generally considered to be phallus and its worship phallic worship. I found it desirable to refute such a horribly wrong idea and explain the real meaning of Shivalingam. Mr. C. V. Narayana Iyer is my predecessor in this respect. But his explanation is not quite sufficient. I have tried my utmost to explain Shivalingam as the amorphous representation or symbol of Shiva, the ultimate Reality. It is for scholars to see how far they agree with and accept my interpretation. So also Ishtalinga is mistaken for an image. And I have tried to prove that it is not so.

Different schools of Shaivism and their principles and philosophy are also described in order to show how far the principles and philosophy of Lingayatism agree with those

* I may also mention here that the works of late Mr. P. T. Shrinivas Iyengar have been very helpful to me in my description and exposition of Dravidian civilization, which he maintains to be Tamilian, as he holds Dravidians to be identical with Tamil people

of others and how far and where they differ from them. The practice of Lingayat religion based upon its philosophy is the most essential thing, as of any other religion. This, therefore, required a detailed treatment; naturally it has been the bulk of chap. XII.

Shaivism, Shaktism and Lingayatism are all allied religions. The basic philosophy is the same, except that Shakti is considered not only prominent but all-in-all as the main phase of Universal Consciousness in Shaktism. In Shaivism and in Lingayatism on the contrary, Shiva is considered primary as the possessor and wielder of Shakti. But Lingayatism is more allied to Shaktism. On better examination and study of the two religions it will be found that there is point to point correspondence in philosophy and principles. But they violently differ in the practice of religion, the spiritual life and discipline. This makes the main or whole difference between the two. It has not been possible for me, however, to give a comparative description of the points of correspondence and the points of difference, as I thought it would be too much for the thesis. It may, however, be done in a separate volume.

Lingayatism differs both from Shaivism and Shaktism in respect of adoption by both Shaivas and Shaktas of Varnâshramadharma in some form or other. The Shaiva Brahmins in particular, like Vaishnavas, have adopted all Sanskaras of the Varnasharamadharma. The rest of the Shaivas are considered Vaishyas or Shudras; the Kshatriyas, forming the second Varna, are hardly to be found and recognized as such in India now. The same state of affairs obtains more or less among the Shaktas of Bengal. Hence Shaivas and Shaktas have been indistinguishable from the

caste Hindus and are Hindus in religion, if Hinduism is Varnashramadharma, mixed with images and image-worship and the details of the worship according to the teachings of the Agamas. But Lingayats having done away with both Varnashramadharma and image worship, fundamentally differ from all these communities. I have tried to explain this in the thesis and established that the Lingayat Community is an independent religious entity.

Linga worn on the body is not only the most prominent characteristic of the religion but its basis and central point. Lingadhârnachandrikâ, therefore, has been made the basis of my thesis and the result has been the present work.

To facilitate the understanding of the dissertation of Lingadhârnachandrikâ by an ordinary reader I thought it best to append the translation of the text and explanatory notes. The latter have become unavoidably copious. They may or may not be exhaustive but are, I think, quite sufficient to facilitate easy understanding of the dialectical discussion of the topics by the author.

Though I am positively of opinion that Vachana Shastra is the basic literature of the religion as its scriptures, I have based all my thesis with profuse quotations on Sanskrit books for the simple reason that my thesis centres round a Sanskrit work. So also I wanted to show how the Sanskrit treatises of the religion have caused confusion and misunderstanding about the religion and its status, though they agree in the fundamentals and maintain its own independence and that of the community.



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A decorative horizontal line with four shell-like ornaments (possibly representing rivets or decorative elements) spaced evenly along its length.

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FOREWORD.

By

(Sir S. Radhakrishnan, Vice-chancellor, Hindu University, Benares)

There is an increasing interest, both in India and abroad in works on Indian thought. While there are scholarly works in English on many branches of Indian Philosophy and Religion, the Lingâyat system has not had many sympathetic and learned expositors. The world of scholars will welcome the publication of this important work on the Lingâyat religion by Professor M. R. Sakhare. The book is full of wide and specialised learning and is invaluable as a contribution to the study of Shaivism in one of its great developments.

In a long and learned Introduction the author traces the history of Shaivism in all its various phases and deals with the Lingâyat reform of Brahmanical Shaivism with great sympathy and keen insight. He notes how this religious reform attempted to bring about a social revolution as well. Basava gave to Virâṣaivism a prophetic turn and a popular appeal. The author takes great pains to make out that the Lingâyat faith is altogether independent of the Hindu religion which is primarily based on the authoritativeness of the Vedas and the Varnâśramadharma. As the Lingâyat religion accepts the authoritativeness of the Āgamas and repudiates the distinctions of caste, it is said to be non-Hindu. I am afraid that this is taking a somewhat narrow view of the spirit of Hinduism.

The book gives us the text of Nandikesvara's Lingâdhâranachandrikâ, with translation and copious notes. The ill-conceived and mistaken notions of Linga worship are ably refuted. The Visistâdvaita metaphysics in its special Lingayat form (i. e. Shaktivisistâdvaita-editor) and the disciplinary rules are clearly formulated. I have no doubt that Professor Sakhare's work will continue for long to be of immense use to the students of Indian Philosophy and Religion.

APPRECIATION.

By

(V. Subrahmanya Iyer, Esq. Retired Registrar, Mysore University)

The Lingadhâranachandrikâ by Professor M. R. Sakhare, M. A., T. D. (Cantab.) is a work of exceptional merit. It has traced with much care the history of the leading doctrines and the doctrinal differences of this religious school farther than any other work that I have read on the subject. The author's scholarly investigations have thrown a flood of light on many disputed points. They furnish valuable evidence to indicate that not only Shaivism and Lingâyatism are recognized in the Vedas but also that other forms of worship had their origin in them. He has, further, given proofs for the former also having had a Dravidian origin. What is of still greater interest is that the doctrine of 'Transmigration of Souls' is as much Dravidian. This shows that the Dravidian Civilization was not inferior to the Aryan. The contention that 'Linga' is not a phallic symbol, is really praiseworthy.

The chapters on the 'Philosophy and Practice of Lingayat Religion' are very illuminating, in that they point out in very clear terms the differences between Lingayatism and several schools of Vedanta in their philosophical aspects. The author's exposition of what is known as 'Lingarupa' and 'Yoga' practices is most striking.

It is needless to say that his criticism of the schools of thought, bold and original, may not be acceptable to all alike. Those that are criticised may retort in similar terms. But this is bound to go on in this world.

The account given of the rise of the Lingayat Religion and of its founders breathes a true spirit of scholarly and historical research. This excellent work bids fair to be a highly authoritative one on this special subject.

॥ श्रीशिवःशरणम् ॥

लिंगधारणचंद्रिका ।

INTRODUCTION.

(I) Veerashaiva and Lingayata.

Lingadhâranachandrinkâ is a treatise written to establish the principle and creed of wearing Linga on the body by the Veerashaivas or Lingâyatas. The latter term is comparatively a later one to have come into vogue; but it prominently expresses the followers of Veerashaivism and signifies unmistakably those that wear on their bodies the holy Linga, that forms the most distinctive and distinguishable religious mark of the followers. The former is coeval with the origin of the religion, whenever it may have been; but it fails to express the distinctive mark worn on the body by the followers of Veerashaivism, though it expresses them strikingly in contradistinction from all other Shaivas and Shaiva sects of India. (The word "Veerashaiva" does not bring out the idea of Linga worn on the body as strikingly as the word "Lingayata" does.) The former has been etymologically defined and elaborately explained in treatises and literature of the religion. But the origin of the word "Lingayata" is not only obscure but conspicuous by the absence of its explanation in religious literature, and is neither defined nor explained therein. Still it has the very enviable merit of marking out the followers of the religion severally and collectively as a religious community. It is no wonder, therefore, that the term "Lingâyata" should have been more common since some time past and long enough past, to the obscuration of the other to a

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certain extent in ordinary parlance, and should express not only a member of the community but also the distinctive mark of the faith that makes the community a distinct religious entity. It connotes the most distinctive and characteristic feature of the religion, nay, the very heart and soul of the religion, namely, the creed of wearing of Linga on the body, and denotes that such are the followers of the faith and such is the community, in sharp and unmistakable distinction from other religious communities or sects of India. The term "Veerashaiva" is significant and looms large in religious tracts and literature to the total exclusion of "Lingayata" but is less common in ordinary language. "Lingayata" is ordinarily more common and more known. This is why the term "Lingayata" is used in the title of the book.

‡ The word "Lingayata" has been spoken of derisively by a person, who makes no secret of his intensions, and has been slightly compared by him to words like "Bāgayata" (garden land) and the similar. This is but mere mockery and impious and irreverent language that it does not deserve. Whatever and whenever may be the origin of the word, it is seen that it has attained the full religious and communal signification and significance. One may feel sorry that the word should be so mocked at and tossed about in the spirit of contempt and satire. It is palpably renegade-like to do so. One may not like it but one cannot help the lolling tongue of scandal. But the word had not

‡ See Mr. Pavate's Basavabhānu pp. 16-19.

the misfortune of being left alone to be treated so slightly. It had its stalwart defenders and exponents. A learned gentleman has explained the word, in sharp retort, grammatically and justified its significance and popularity. The word "Lingāyata", he says, is a Sanskrit word and can be a Sanskrit word in formation. It is derived, he explains, from the constituents, लिंग and आयत or लिंग-आ-यत. The formation of the word has been explained grammatically by him as follows:— (1) लिंगेन आयतः (ब्रह्मणा सामरस्यात्नकविस्तरतां गतः) लिंगायतः । (2) लिंगेन आ (समंतात्) सामरस्यार्थे यतते (यति प्रयत्ने) + अच् (समासंते कर्तरि अच्) लिंगायतः । (3) लिंगेन आ (समंतात्) यातयति (यति उपस्कारे) + अच् (समासंते कर्तरि अच्) लिंगायतः । (4) लिंगं आ (समंतात् अभिव्याप्त्यर्थे सर्वव्यवसंबंधार्थं) यतः (यम्+क्त, यम् परिवेषणे परिवेष्टने) लिंगायतः ।

The above explanation is convincing and speaks well of the scholarship of the gentleman and it cannot be taken exception to, except by pettyfogging spirits. All the same an explanation of this kind has not been found in treatises of the past times. The explanation has been original and given for the first time. And it may be accepted in authority hereafter, as it will attain confirmation and sanctity of age in due course. But so far as our knowledge of existing Sanskrit works of Veerashaiva Religion goes, it is not found used, except only in one book, namely, वीरशैवाचारप्रदीपिका (page 62), in the verse—

मंत्रैश्च परिपूतस्य लिंगं दर्शयते गुरुः ।

तस्माच्छिष्योऽथ भो देव लिंगायित इति स्मृतः ॥

But it is noteworthy that the word used here is लिंगायित and not लिंगायत. It cannot be said whether it is misspelt or misprinted. But it is very probable that it

भगवत्, धनवत्, and a host of others, must have come to be used and attained popularity in a very short time, as it expressed both the distinctive mark and the possessor of the mark. धनवान् expresses the possessor of धन and conveys to the hearer easily and prominently both the characteristic, namely, धन and its possessor. In the same way लिंगवान् also does the same. As soon as it is uttered it conveys to the hearer without any trouble on his part to understand, the distinctive mark and its wearer. लिंगवान् is the nominative singular of लिंगवत्, the uninflected form (प्रातिपदिक), and expresses a single individual wearing Linga; and लिंगवन्तः is the nominative plural of लिंगवत् and expresses many individuals wearing Linga or the whole host of Linga-wearers or the members of the Lingāyata community. It is very common and customary to use plural as a mark of honour, when a single individual is addressed or spoken of or to. The use of plural with reference to a single individual is courteous refined manners. Hence लिंगवन्तः must have been more common than the singular लिंगवान्, as it was civil and respectful when used with reference to a single individual but was necessary, when used with reference to many or the whole host of the members of the community. The Sanskrit words लिंगवान् and लिंगवन्तः must have been first used by the educated few, educated in Sanskrit; but in course of a very short time it must have come to be used by the ordinary folk and attained currency in the general public, on account of its connotative merit. The language of the ordinary folk being Kanarese, लिंगवान् and * लिंगवन्तः, and more probably the latter, must have

*It may be noted that even now in some places people use the word "लिंगवन्त (ಲಿಂಗವಂತರು)" for Lingāyatas.

assumed the form of लिंगायत; a तद्भव word, a class of words of the Kanarese language. (The word "लिंगायत" thus seems to be a word of conventional growth. Such is our explanation, though we cannot quote in authority any explanation given of it in books of past times. We are alone responsible for it, whatever may the truth in it and whatever may the merits or demerits in it, though such seems to be the truth. And we may repeat the words of the learned gentleman, mutatis mutandis "After the word is established in the foregoing to be a word of conventional growth as a तद्भव word, there is no ground for any body to ask for its occurrence in books of past times, for the simple season that its use at present is proof enough of its use in the past. Explanation of a word, as being a word of conventional growth, is sufficient to prove that it is a तद्भव word conventionally grown out of a Sanskrit word. The disputant cannot now say that it is not so, unless and unlit he successfully disproves it.")

(There is another reason why the word "Lingâyata" is to be used in preference to the word "Veerashaiva". The words Lingâyata and Veerashaiva are neither coextensive nor convertible, though they look so. In a way "Veerashaiva" is more extensive and a genus. The word "Lingâyata" is less extensive and a species. The former is more extensive and a genus, because it includes within its fold the आराध्याs, who form a class or a community, though a small community mostly found in Telgu districts. "Lingâyata" is a species and less extensive, because it does not include within its fold the आराध्याs, who call themselves Veerashaivas and not Lingâ-

yatas.) (They are a small sect or a subsect of Veerashaivas; and they profess and practise षट्स्थल and अष्टावरण, the creed of Veerashaivism or Lingayatism, and profess and practise in addition § वर्णाश्रमधर्म of Hindus and Hinduism.) They wear on their bodies Linga and also the sacred thread. They retain some of the Brahmanic rites and repeat गायत्रीमंत्र and follow all Brahmanical sixteen संस्कारs like पुंसवन, सीमंतोन्नयन and others, which are tabooed from the Veerashaiva creed.

In short if the real religion, the real Veerashaiva religion, is to be understood it comes to be understood as शक्ति-विशिष्टद्वैत, षट्स्थल, and अष्टावरण and neither more nor less. And this aspect of the religion and the whole aspect including the पंचांगs (fivefold code of life) and त्रिषष्टिशीलाs, (sixty three rules of daily conduct) is better expressed and unfolded by 'Lingayatism' and the follower is better expressed by 'Lingayata.' It is to be understood that whenever the words Veerashaiva and Veerashaivism, and Lingayata and Lingayatism, are used in these pages, they are used as coextensive and convertible terms and as exclusive of the Ârâdhyâs.

(b) Shaivism and Veerashaivism.

Veerashaiva is a particular Shaiva, distinguished from other Shaivas; and Veerashivism is a division or subdivision of Shaivism. Veerashaivas form a section of the Shaiva world and Veerashaivism forms a species of Shaivism, though an integral and distinct part of it. The word वीर, prefixed to 'Shaiva', makes the whole

§ See "Castes and Tribes of Mysore", vol. II, page 32.

distinction and is intended for making the whole distinction, and is elaborately explained in various ways. That makes Veerashaivism a distinct religious entity. That Veerashaivism is a distinct religious entity and that the Lingayata community is a distinct religious community, will be vindicated and proved later, so that Veerashaivism deserves to be counted and mentioned along with other major religions of the world. It will suffice here to state the relation between Shaivism and Veerashaivism to show that Veerashaivism has grown out of Shaivism and made itself so distinct a part as to be on par with other religions of the world, though unfortunately, Veerashaivism or the religion of the Lingayatas is the least known religion, for reasons that will be noted further on in a relevant section.

Shaivas and Veerashaivas have something in common but differ so widely in other vital matters that they stand on a different level altogether and the something common comes to be obscured largely. Thus Shaivism is the background of Veerashaivism that forms the foreground. The thing, common to both Shaivas and Veerashaivas or Lingayata, is the God-head or उपास्यदेवता. Moreover the idea of the deity at the bottom of the Universe created, protected and reabsorbed by the deity, the idea of the deity as the cosmic principle and spirit, *evolving the Universe, involving the Universe into itself and transcending over the Universe*, is the common ground on which both Shaivism and Veerashaivism stand. Here ends the common ground, though there are some other things

common to both like विभूति, रुद्राक्ष, and मंत्र. But these also differ so widely in their relation to other things in the system of their religious practices. In short the deity and the broad philosophical interpretation of the working of the deity in cosmogony and the reabsorption of the Universe into the deity by the deity is what forms the common principle and common ground of the meeting of the two. In other respects, in respect of the methods of attaining final beatitude (the whole called the religious practice), in respect of spiritual practices for spiritual culture of individuals, in respect of sociology and the broad basis of society or the basic principles of society, they differ so widely that they bifurcate and stand on a different level altogether never to meet. However there can be no gainsaying the fact that Veerashaivism has grown out of Shaivism. And to understand how Veerashaivism has evolved or grown out of Shaivism, study historically its growth and development in the proper perspective, and to understand the scripture and religious literature common to both and peculiar to both, it is indispensable to study and trace the growth of Shaivism historically. To this, therefore, we now turn; because this is as much necessary as it is to understand the background well to be enabled to understand the foreground equally well.

II

Pre-Aryan Dravidian Civilization.

All scholars unanimously hold that there was no high form of civilization in ancient India before the coming of Aryans to India. The people that inhabited India before the immigration of Aryans were almost

barbarians leading a life of nomads. It has been the fashion of scholars to give credit to Aryans for all that was best in India and for the splendour and glory that was once Ind. Religion, philosophy, and literature in all forms were all due to the activities of Aryans after they entered India, settled there, and made it their home. It has been, moreover, asserted that the Aryans, whenever and from wherever they entered India through north-western passes were already a civilized people and were in possession of a form of civilization, which they brought to India and which became the basis of the civilization, that later flourished in all branches in that dazzling form, that has been the cultural heritage of India. *Hitherto it has commonly been supposed that the pre-Aryan peoples of India were on an altogether lower plane of civilization than their Aryan conquerors; that to the latter they were much what the helots were to the Spartans, or Slavs to their Byzantine overlords—a race so servile and degraded, that they were commonly known as Dasas or slaves. The picture of them gleaned from the hymns of Rigveda was that of black-skinned, flat-nosed barbarians, as different from the fair Aryans in physical aspect as they were in speech and religion, though at the same time it was evident that they must have been rich in cattle, good fighters, and possessed of many forts in which they defended themselves against the invaders. These “forts”, however, were explained away by Vedic scholars as being no more than occasional places of refuge—simple earth-works, that is to say, surrounded, may be, by palisades or rough stone walls; for, seeing that the Aryans them-

* Marshall's preface to Mohenjo-Daro and Indus civilization.

selves were still in the village state and that their society was in other respects correspondingly primitive, it was deemed impossible that the older races of India—the contemptible, outcast Dasas—could already have been living in well-built cities or fortresses, or in other respects have attained a higher state of culture. Mentally, physically, socially, and religiously, their inferiority to their conquerors was taken for granted, and little or no credit was given them for the achievements of Indian civilization. Never for a moment it was supposed that five thousand years ago, before ever the Aryans were heard of, the Punjab and Sind, if not other parts of India as well, were enjoying an advanced and singularly uniform civilization of their own, closely akin but in some respects even superior to that of contemporary Mesopotamia and Egypt”.

That India was peopled by Dravidians before the immigration of Aryans into India has been admitted by all, with the exception of the great Sanskrit scholar, Muir, whose explanation of Indo-Aryan origin of Dravidians will be given presently. But who were the Dravidians and how they thrived there is a knotty problem that defies attempts at a satisfactory solution. And it is also commonly held by scholars of ethnology and antiquity that even Dravidians were immigrants that entered India and settled there side by side with the aborigines, who were later driven to take shelter in mountain fastnesses, where they are still seen as hill tribes. Various are the theories propounded by different scholars about the origin of Dravidians as follows:—

(a) * Muir holds that “Among the Dasyn tribes, which, according to the Aitareya Brahmana, were descended from Rishi Viswamitra, are mentioned the

* Muir's Sanskrit texts Vol. II, Sec. 5, P. 422.

Andhras. *Manu* specifies the Dravidas as among the tribes, which had once been Kshatriyas, but had sunk into the condition of Vrishalas (Shudras) from the extinction of sacred rites and the absence of the Brahmins. In like manner the Cholas and Keralas are stated in the *Harivansha* to have once been deprived of their social and religious position by king Sagara. In the same way, it appears that several Puranas, the *Vayu*, *Matsya*, *Agni*, and *Brahma*, claim an Aryan descent for the southern races by making their progenitors or eponyms Pandya, Karnata, Chola, and Kerala to be descendants of Dushyanta, the adopted son of Turvasu, a prince of the lunar line of Kshatriyas. Turvasu, the Puranas say, was appointed by his father to rule over the south-east. Thus the *Harivansha* relates, Yayati, the son of Nahusha, having conquered the earth with its seven continents and oceans, divided it into five portions for his sons. This wise king placed Turvasu over the south-east region. According to the legend, Turvasu, in common with most others of Yayati's sons, had declined to accede to his father's request that he should exchange his condition of youthful vigour for his father's decrepitude, and was in consequence cursed by the old man. The *Mahabharata* I, 3478 gives the following particulars of the curse:—since thou, though born from within me, dost not give me up thy youth, therefore thy offspring shall be cut off. Thou fool shalt be King over those degraded men who live like the mixed castes, who marry in the inverse order of the classes, and who eat flesh. Thou shalt rule over those wicked Mlenchchas who commit adultery with their preceptor's wives, perpetrate nameless offences, and follow the practices

of brutes. The Andhras, Dravidas, Cholas, and Keralas, who have been mentioned in the foregoing pages as degraded Kshatriyas, or as descended of the adopted son of Turvasu, were the inhabitants of Telingana, of the central and the southern parts of the Coromandel coast or the Tamil country, and of Malabar respectively". Thus in the opinion of this great Sanskrit Scholar Dravidians were an offspring of Aryans after they entered India and propagated their race there. But little credit can be given to this explanation of Dravidian origin. For, a people, that descended from the Aryans, could not have developed a language of their own, the Dravidian language, altogether distinct from Sanskrit, the language of the Aryan people, from whom they have been said to have descended. It would be quite reasonable and proper to hold that they inherited the Sanskrit language from their fore-fathers, if they were really the descendants of the Aryan people.

As opposed to Muir's theory of the Indo-Aryan origin of Dravidians, the following theories propounded by different scholars about Dravidians and their entrance into India, may be noted.

(a) The Indo-African-Austral origin of Dravidians and their immigration into *India* via Lemuria. According to this theory of Huxley and others and supported by Keene and Morris, it is said that once the Indian Ocean was a continent and was called Lemuria. It extended from Madagascar to Malaya Archipelago, connecting south India with Africa and Australia. Later the continent submerged under water long long ago. † Mr. Oldham also concludes

† Thurston's Castes and Tribes of Southern India, Vol. I, p. xxiv.

from close affinities between plants and animals in Africa and India at a very remote period that there was once a continuous stretch of dry land connecting India and Africa. It is held that before the submergence of this continent Dravidians entered India from the south. Moreover the aborigines of Australia have been associated with Dravidians by many ethnologists; and the affinity between them has been based § upon some common words employed by both and upon the boomerang used by them. But Sir W. Turner turns down this theory and says that there is no affinity between the Dravidians and the Australians from comparison of their crania.

(b) * Sir William Hunter holds that Tibeto-Burmans and Kolarians entered India by the North-eastern passes and "the Dravidians, or the third stock, seem, generally speaking, on the other hand, to have found their way into the Punjab by the North-western passes. They now inhabit the southern part of the three-sided table land, as far down as Cape Camorin, the southernmost point of India. It appears as if the two streams, namely the Kolarians from the North-east and Dravidians from the North-west, had converged and crossed each other in Central India. The Dravidians proved the stronger and broke up the Kolarians and thrust aside their fragments to east and west. The Dravidians then rushed forward in a mighty body to the south."

§ The aboriginal tribes in Southern and Western Australia use almost the same words for I, thou, he, we, you, etc. as the Dravidian fishermen on the Madras coast, and resemble in other ways the Madras hill tribes, as in the use of their national weapon, the boomerang. (* The Indian Empire, p. 105.) * Ibid p. 103.

(c) The theory of Elamite origin of Dravidians says that India was first in occupation of two hordes of Elamite invaders, one coming by the sea-route of the Persian gulf, and the other following the land-route through Bolan pass. The first settled on the westcoast of India and the other occupied North India. Thus * Ragozin says in his Vedic India "The connection between the Dravidians of the Northern and Western India and the first Babylonian Empire,—the Babylonia of Shumiro-Accads, before the advent of Semites—becomes less surprising when we realize that there is between them something more than chance relations, that they were in fact of the same race and stock—that which is broadly designated as Turanian. Philology points that way, for Dravidian languages are agglutinative; craniology will not disprove the affinity, for a glance at the Gondh types and the turbaned head of Tell-Loh will show the likeness in features and shape. But even more convincing is the common sacred symbol—the Serpent, the emblem of the worship of the earth, with its mystery, its wealth and its forces. The Accadian supreme god Ea was worshipped as the holiest shrine at Eridhu under the form of a serpent, and as Eridhu was the centre from which the Chaldean civilization started and spread, so the serpent symbol was accepted as that of the race and its religion". This theory seems to have been based on the Pauranik myths of deluge and the Ark common to India and Elam.

(d) The theory of diffusion, that is, the theory of the diffusion of culture from Egypt to Sumer, Elam, and thence to other countries. † Prof. W. J. Perry says that Egypt

* Vedic India, pp. 308, 309. † Growth of civilization p. 53.

was the first home of civilization, that the Egyptians were the first to develop a civilization that was the source of civilization in other surrounding countries for many centuries. The culture of Sumer and Elam was Egyptian in origin. According to this school the Dravidians were a branch of Mediterranean race. The exponents of diffusion school base their conclusions on the resemblance between the Mediterranean people and the Dravidians in shape of skull, colour, texture of hair, colour of eyes, and features and the build.

+ Prof. Fleure thinks that immigrants akin to the Mediterraneans, Hamitic and the Semitic, may well have brought to India many improvements lifting men above merely hunting stage and even giving the beginnings of agriculture...not less than a thousand years before the coming of the Aryans and that Dravidian culture was the result. \$Dr. Hall of the British Museum also says "With our present evidences, the Dravidians look like being a Mediterranean people, coming out of Crete and passing through Asia Minor and Mesopotamia, where they were in close touch with Sumerians and Elamites; and possibly these latter were related to them and the Cretans. Then they came by the southern part of the Iranian plateau into Sindh, whence they came into the interior of India. This must have happened long before 3000 B. C....India is thus linked more closely than ever to the Western world through both the Aryans and the Dravidians". Some words, common to Brâhmi dialect spoken in Baluchistan and Tamil, are also taken in evidence of Dravidians entering India through north-western passes. Dr. Hall makes a counter suggestion also as will be noted later.

+ Noted by Slater in his "Dravidian Element in Indian culture" p. 40.

\$ Quoted by R. Narasinhachar in his "History of Kanarese Literature" p. 12;

The long and short of all these theories of Dravidian element in the Indian population is that Dravidians like their successors, the Aryans, were immigrants bringing with them a sort of civilization; that the West, according to the majority of different schools, was the cradle of civilization; and that no credit could be given to India for being the home of civilization, which was twice imported into India by Dravidian and Aryan immigrants at different times. These theories, based as they are on strong and almost incontrovertible evidence, seem to have sprung, it seems, from one basic misconception—that India could give no scope climatically or economically for autochthones to spring into existence and develop their own civilization by degrees from the lowest to the highest form. Hence the aborigines, whoever they might be, were a low class of human beings and who were, therefore, twice superseded later by intruders from outside.

It is altogether a great puzzle to see that India, with her fertile lands, with her wonderful wealth of minerals underground, with a very rich variety of fauna and flora overground, with her climate local in some respects but continental in others, and thus eminently fitted to be a nursing ground for a people to make their first appearance, thrive in all stages of life, and to evolve a culture of their own *in situ*, should yet depend upon outsiders to come and evolve a culture there. It is strange, indeed, that it did not strike scholars that India could well afford a stimulus to the slow growth of social and religious life of her autochthones under the beneficent influence of physical environment and

reaction of geographical causes. Says † Ragozin "the immense variety of her vegetation will be inferred from the fact that, besides the distinctly tropical and indigenous plants which have been just briefly touched upon and a great many more, there is scarcely a variety of fruit tree, timber tree, food plant, or ornamental plant that Europe and the temperate regions of Asia can boast, but makes its home in India and thrives there. The cause of such extraordinary exuberance is not far to seek; it lies in the great variety of climates, which in India range through the entire scale from the hottest tropical to moderately warm and even cold.....The same variety, and for the same reasons, marks the animal creation of fauna of the Indian continent, both wild and domestic....Even so brief and cursory a review of India's physical traits and resources would be incomplete without some mention of the mineral wealth which, for ages, has been pre-eminently associated with the name." It, therefore, requires no stretch of imagination to understand that India could well be and was the home of a people to spring into existence and develop a culture of their own in the midst of her congenial climate or climates and encouraging geographical conditions. It is, thus, no wonder that in the light of recent researches some scholars come forward and assert that Dravidians were the autochones of India and evolved a civilization of their own gradually in all evolutionary stages and ages of early man's life. In direct contradiction of all foregoing theories it is said by § Govindacharya Swami "Hence we shall not be far wrong if we

† Vedic India, chap. I. § Indian Antiquary 1911, p. 118.

infer that south India gave a refuge to the survivors of the deluge, that the culture developed in Lemuria was carried to south India after its submergence, and that south India after its submergence, was probably the cradle of the post-diluvian human race. As the centre of gravity of the Dravidian people, as determined by the density of population, lies somewhere about Mysore, south of India must be considered as the home of these people, whence they might have spread to the North ”.

* Dr. Chatterji says “ It would be established, provided Hall’s theory of Sumerian origin be true, that civilization first arose in India and was probably associated with the primitive Dravidians. Then it was taken to Mesopotamia to become the source of Babylonian and other ancient cultures, which form the basis of modern civilization ”.

† Mr. P. T. Shrinivas Iyengar asserts “ The pageant of Indian history is the grandest that the history of any country can offer. The history of India began when man first appeared on the globe. Since then, the Indian people alone of the peoples of the various countries of the earth have been progressing without interruption in handicraft, physical sciences applied to manual industries, art work on wood, stone and ivory, social amelioration and religious experience. The civilization of India alone has progressed for countless millenniums without being prematurely choked out of existence by the desiccation of soil or the drying up of

* Modern Review, Dec. 1924. † The stone Age in India—Introduction.

the nobler springs of human action, by the spread of malaria or the moral decadence of the people". Proofs are not wanting to show that man made his first appearance in India, as elsewhere, and gradually progressed so as to reach the height of civilization that has been the cultural heritage of Indian people of the present day, the civilization, which with the activities of the Aryans after their immigration has been the composite civilization. From the biological approach to the evolution of human beings India, † It is said by Rev. E. O. James "It is quite within the bounds of probability that further research in the neighbourhood of the Siwalik (Sapādalaksha) hills in Northern India will reveal one more of the tertiary forerunners of the apes and mān. Palaeopithicus (i. e. ancient ape) may be cited as an example from the pleiocene of the Siwalik hills of a generalized type of extinct ape related to the Chimpanzee, the Gorilla, and the Gibbon, with upper premolars resembling those of man". After the appearance of the book scholars making scientific investigation visited Siwalik hills and arrived at the conclusion that Northern India was probably the first home of man. But information about the condition of man in the dim ages of the past, i. e. the pre-historic times, can be gathered only by the material relics of man's workmanship, called artefacts, such as tools, weapons, pottery, and tombs, which have survived from those remote past times and have been collected and carefully preserved by scholars, interested in pre-historic antiquities with a view to piece together man's history and his gradual progress.

† Introduction to Anthropology, 1919, pp. 61-62.

Man's origin and appearance on the globe has been a mystery that baffles attempts at a satisfactory scientific solution. But when he made his first appearance he was little better than other animals, with the difference that he was, and has been, blessed with superior intelligence, which makes the whole difference between him and other animals. His first concern was, like that of other animals, to find food to satisfy hunger a primary animal demand. It is this demand of hunger and man's attempts at satisfying the demand as easily as possible has been the prime cause of man's progress and advancement. He had first to invent tools for easy procurement of food, and then to invent weapons to protect himself from animal and human foes. Gradually as he advanced he invented the art of making pottery for the convenience of life for storage and cooking food. Later he must have conceived the idea of disposing of the dead. First he must have left exposed the dead bodies on the earth and then he must have begun the burying of the dead, from which arose the idea of tombs. Thus says Rev. E. O. James, † "Homo primogenius was probably at first mainly a vegetarian,.....It can be pretty safely assumed judging from the teeth of the earliest skulls and from the lack of implements, that prior to the Chellean age (the lowest palaeolithic Age) primeval man was chiefly a vegetarian, except for flesh as was furnished by small animals". † Later he says "By assuming the erect attitude man became differentiated from all other animals by being free to pick up and

† Introduction to Authropology pp. 65-67.

hold or throw stones, etc., an accomplishment of the greatest value in the daily quest of food. With a piece of flint he could pound up his roots, berries etc., scrape with a similar weapon the skins of the animals he had killed, dig holes in the ground for store-houses, or increase the warmth of his hut, and in later times could hollow out trees to make canoes. In short, flint or perhaps, a bone implement, was used for every thing for which a tool was used. At first a stone haphazardly picked up no doubt served for many purposes." * So also says R. B. Foote "At first a stone haphazardly picked up no doubt served for many purposes. Monkeys have been observed to use stones for cracking nuts, etc., and therefore there is no definitely human mental activity in the performance of such an act. But as soon as he appeared, it was not long before he discovered that a shaped implement was more practical than an unshaped one, and he began flaking his tools to the desired proportions. The earliest tools must have been made by flaking or hammering a piece of gravel with another stone to improve its shape and adapt it for use." So man, when he began his career on the globe, began to manufacture tools and artefacts for himself which form the best evidence of man's presence in a particular place on the earth and his progress. Tools and other things tell an eloquent tale of man's history of pre-historic times.

* Indian pre-historic & proto-historic Antiquities, pp. 67-71.

Archaeologists are agreed that nascent civilization of man arose and developed by successive stages and divide pre-historic times broadly into four periods or Ages (1) Palaeolithic Age or that of the old rough stone tools (2) Neolithic Age or that of the new smooth stone tools (3) Bronze Age or that of bronze tools (4) and Iron Age or that of iron tools. If enough materials of these different stages and Ages are found in India there will be no scope for doubting that civilization arose in India and developed there by stages, and she had no cause to look to the face of other countries for importing civilization or culture. That this is so is amply borne out by the pre-historic finds collected so far and kept in museums.

Before tools and artefacts of pre-historic antiquities are noted, it will be proper here to note the places where these tools and artefacts, particularly of palaeolithic Age, are found. Scholars engaged in collecting early human artefacts in India arrive at the conclusion that man first appeared in and has since then occupied the edge of Deccan plateau. This will be evident if the places, where these tools and artefacts have been discovered, are noted on the map of India. A study of the map of palaeolithic sites", says R. B. Foote, * "shows that the several peoples concerned were widely distributed over the country, except in the mountain and

* R. B. Foote, Indian pre-historic and proto-historic antiquities. p. 36.

great forest regions of the west peninsula, in which so far as my experience goes, no traces have been found of palaeolithic race or races. The localization of all the races has also been influenced in some measure by the distribution of the rocks yielding materials suited for their respective implements. Thus there are far more numerous traces of the palaeolithic race the great quartzite-yielding groups forming the Cuddapah series of the Indian geologists and the great quartzite shingle conglomerates of the Upper Gondwana system in the Chingleput (Madras), North Arcot and Nellore districts, than in other regions. In diminishing quantities traces of palaeolithic man are found to the northward of Kistna valley, where quartzite becomes a much less common rock. So also to the southward of Palar valley where quartzite becomes a rare material; to the westward on the Deccan plateau, where the stone chippers finding no quartzites in the Bellary district had recourse to the banded jasper haematite rocks of the Dharwar system; and further north in the valley of Kistna where recourse was had in one instance to hard siliceous limestone." So also Mr. P. T. Shrinivas Iyengar says \$ "Palaeoliths have been chiefly found in south India. The Kurnool district has yielded abundant palaeolithic remains. Considerable areas of the coastal regions of the Guntur and Nellore districts contain relics of man's hand-work. So too, the hills, maidans, and scrub jungles of the Cuddapah district. The Chingleput and North Arcot districts have yielded innumerable palaeolithic tools. In the Dharwar and Bijapur districts—the southern Mahratta country—all sorts of implements

\$ The Stone Age in India, p. 8.

of the old stone Age have been picked up. A single specimen of the Narmada valley (Central provinces) furnishes decisive contemporaneity with extinct vertebrate fauna. In the Godavari valley (Warangal division of the Hyderabad state) has been found an old factory of palaeolithic tools. A few implements have been found scattered in central India and Rajputana and almost none in Bengal, Bihar, and Orissa. This proves that from earliest times man flourished in the edge of the Deccan plateau." Quartzite was the most suitable material for making tools; and by far the greater number of palaeoliths that have been discovered so far in southern India have been made of quartzites, which are * "metamorphosed sandstones, the metamorphosis consisting of the introduction and deposition of secondary silica, in crystalline continuity with the rolled quartz-grains of the original sandstone." But R. B. Foote remarks + "North of the valley of the Palar river, it was far and away the most plentiful material; the great shingle-beds of different ages of the Jurassic rocks (The Rajmahal series), the Sriperambur and Sattiyavedu series, afford inexhaustible and widespread supplies of splendid shingle, which the palaeolithic folk seem to have preferred greatly to masses of quartzites broken off from the vast beds of that rock, which gives to enormous scarps which figure so strikingly in the Cuddapah and Kurnool systems, as seen in the Nagari mountains and the Vellikonda and Nallamalai ranges of the Eastern Ghats". But West of longitude 77.30 W. true quartzite, he remarks further on † "is not found in any quantity and the old stone chippers had to

* Wadia, Geology of India, p. 72. + Op. cit. p. 9.
 † Op. cit. p. 77.

content themselves, unless prepared to take a long perilous journey, with the best substitute they could find, which in Bellary district was the more siliceous varieties of the haematite quartzite, which forms such huge beds in the Dharwar system to which belong the hill ranges in the centre and the western part of the district. It lent itself by no means so well to being worked into implements as the true quartzite, but still the old workers managed to turn out useful axes and other tools."

Mr. P. T. Shrinivas Iyengar discusses how the Deccan or Peninsular India was quite suitable for man's early habitation and his activities towards progress. *He says "On the one hand we may discuss which part of the earth was best fitted to support primitive man in fairly large numbers when he first arose in ancient times. He could surely not have inhabited the bleak mountain tops of the Himalayas where man even now cannot live; nor could he have inhabited the dense forests that clothe the lower levels of the Himalayan mountains or the equally thick jungle regions called Dandakaranyam, which in those days stretched from where the Indo-Gangetic plain ended to within a few miles of Cape Camorin. The inner recesses of the tropical jungle, even today, many milleniums after man learnt to conquer nature and to utilize or transcend the conditions of his environment, continue to be unhealthy for human habitation and too thickly infested with animal and vegetable monsters for feeble man to flourish there. Nor could early man have inhabited the great river

* The Stone-Age in India, pp. 3, 4.

valleys of ancient India. In early days the beds of rivers were much broader and higher than they are now and the regions adjoining then far too marshy. The great Indo-Gangetic plain, however fitted to maintain a teeming population now that the rivers have hollowed a deep bed for themselves and man has drained the soil for thousand of years and learnt to raise several kinds of crops, must have been in the far off past too much without. cavern to afford primitive man shelter against the animal foes both huge and small and too much water-logged to be fit for men to live and grow there. Man, therefore, most probably rose and grew in the comparatively narrow strip of coast between the jungle and the Indian ocean. Here the land is of moderate height above sea-level; the jungle was too thin to enable early man's animal foes to infest it in large numbers; he could find shelter in bushes and on tops of trees. The climate then was equable as it is now; the atmospheric conditions did not require that his skin comparatively denuded of hair needed any protection in the form of dress which he had to provide for himself with, when later he spread to less favourable climates. The soil, not far from river valleys, retained enough water to meet the wants of early man who for want of pots could not live very far from sources of water supply The fruits and nuts which formed the main portion of his diet were available in plenty in the fringes of Dandakaranyam. The fact that primitive representatives of the four existing types of anthropoid apes—the Gorilla and the chimpanzee, the Gibbon and the Orang-outang—have been discovered in southern India proves that here man ought to have risen and flourished

in ancient times. The environment that suited these apes must have suited also early man." Therefore it is seen from the material for tools and implements, and from the sites of tools and implements south or Peninsular India was the home of man when he first rose there."

* J. C. Brown divides tools and implements of Palaeolithic Age in India "into three types, namely, bouchers, which correspond to the English "Celt"...palaeoliths, in which I included the axe and the cleaver-like forms...and discoid forms." But ‡ Foote holds that ten distinct forms of tools can be recognized. He says "The palaeolithic forms are at least ten in number, clearly designed for different purposes. The leading shapes are pointed ovals. ...These show considerable differences in the proportion of their width to length and have all sharp edges all round which would prevent their being used in the unprotected hand. They were in all probability fitted into cloven handles and securely lashed with guts or stripes of wet hide or strong vegetable fibre; but no type of hafting was preserved in the deposits in which the implements came to be buried". The ten forms of tools are (1) axes, of which four forms have been found—(a) pointed oval (b) oval (c) square edged, called the Madras type (d) oblique-edged, called the guillotine type; (2) spears—(a) narrow type (b) broad based type; (3) digging tools, pointed with thick pebble butts; (4) circular instruments, hurling stones with sharp edges all round, the prototype of Vishnu's disk; (5) choppers, pointed oval with sharp edge on one side only; (6) knives, long narrow flakes with parallel sharp edges; (7) scrapers; (8) cores; (9) hammer-stones; (10) strike-a-lights.

* Catalogue of pre-historic antiquities in the Indian Museum.

‡ Op. Cit. pp. 9, 10.

“§ Traces of Magdalenian settlements, belonging to the close of the Palaeolithic Age have been discovered in the great Billa Surgam cave in the Kurnool district. Besides bones of extinct and existing animals, a number of pre-historic objects including pendants made of teeth, and a few carved bones were found there. Other caves in the great limestone areas of the Kurnool, Cuddapah, and Dharwar systems still await the search of the investigator.”

Drawings and pointings of men and animals of men, carvings in horn and engravings on stone made by palaeolithic artists have been found in French and Swiss caves; but none such are found in India except the pendants made of teeth found in the Billa Surgam cave of the Kurnool district. In this connection † Foote remarks it would be unsafe to conclude that none had been produced by the old people who were possessed of burins, or engraving tools, similar to those used by the palaeolithic artists who draw the wonderful pictures of man and his contemporary animals referred to above. Similar drawings may have been made by the Indians, and have been destroyed by those ubiquitous destroyers of many human artefacts, the termites, which are known to have attacked and damaged human crania in ancient Egyptian graves. It is by no means unlikely that the Indian insect ravagers may have done the same, and have annihilated the carvings and drawings made by the old people of this country on bone and ivory.....It I think, far from improbable that other caves than in, Bills Surgam and Oyerrazari Gabbi groups may exist in

§ P. T. S. Iyengar, *Stone Age in India*, p. 16,

† *Op. cit.* 188-9.

the great limestone of the Cuddapah and Kurnool systems and their more westerly equivalents of Bhima and Kaladgi series. Search should be made all over those lime stone areas for caves that were unknown to the geological surveyors for they had to get over such large tracts of country at great speed, that they easily might have missed caves in thickly jungled valleys, and many important caves may be unknown to the local natives. Caves may be hidden to a strange extent, by the falling in of the rocks over their entrance or mouths. That the old people might have possessed pigments, wherewith to produce coloured paintings if they desired to do so, is a well-known fact and in several places many varieties of coloured clays and ochers are in large quantities. A very interesting example of such a site occurs along the west boundary of the Dharwar rock, which are exposed in the scarp of Raman Drug (ought to be Raman Durg) hills in Bellary district; the series of clay schists here met with contains examples of red of several shades green dark, and light blackish and other intermediate tints''.

From the foregoing it will be seen that the life of the people in the Deccan during the Palaeolithic Age was similar to that of the Palaeolithic people in other parts of the world.

Now about the Neolithic Age, which succeeded the palaeolithic Age. The tools and implements of the Neolithic Age in India, found and displayed in museums, are more various and numerous. This is as it ought to be in the advanced stage of man's life on the earth.

*Twelve types of celts with sides of different shapes,

* The Stone Age in India pp. 30-31.

six types of chisels, square, triangular etc., Three of hammers, two of adzes, anvils, corn-crushers, cylinders, discs, hammers Stones, horns, mace-heads, mealing places on rocks *in situ*, two types of mealing stones, two of mealing troughs, mortars, mullers (for grinding powders on slab), net sinkers, pestles, pivot-stones, powders, polishing grooves, slabs for grinding, slick-stones (used to put a gloss upon the surface of cloth while still on the loom), stone vessels, of steatite, tally-stones, thumb-stones (made to fit the hand and used for flaking), whet-stones, palettes for rouge, pencils of Steatite, phalli, besides beads of many types, buttons, human and animal figurines, marbles (toys), pendants, and fire-drills—all of polished Stones, have been so far discovered. Of polished artefacts we have tough anvils, three types of arrowheads, bone-splitters, two types of burins, six types of cores, flakers, knives, lance-heads, lancets, mallets, potting stone for potters, saws, scalpels, three types of scrapers, sling-stones, spokeshaves, and wedges, and also selected Stones of many kinds for various purposes. This long list excludes the wooden tools, of which they must have had a large variety and which have not survived. ” Men of this age made their polished tools of trap-rocks, a material tougher and more tenacious than quartzite and amenable to better polish. “Neolithic men,” § says Foote “ did not, except possibly in very rare cases, make their implements out of large pieces of freshly broken rock, but sought about on the trap dykes whence they procured their work material, for fragments of rock of

§ Op. Cit. pp. 59-60.

suitable size and shape formed by convenient disposition of the joint planes, or shrinkage cracks set up in all igneous rocks when cooling from a highly heated condition. Such suitably shaped fragments of rocks were of very great assistance to the stone-clippers as they enabled them to form their several implements with very much less labour than if they had to reduce large pieces of broken rock to the comparatively small size of the axes, adzes, and hammers in general demand by their non-toolmaking neighbours". R. B. Foote has recorded an interesting description of several neolithic settlements and implement factories in southern India. One such is found on the Kapagallu (Peacock's) hill near Bellary, about which he says "The castellated summit of the Kupgal offered to its inhabitants several fine rock shelters of which they availed themselves gladly. One reason and probably the principal one for the special attraction of celt makers to the Kupgal was the existence of a great dyke of dioritic traps which traverses the hill axially in a N. W. by W. direction. This dyke furnished the stone workers with an inexhaustible supply of excellent material of two sorts, the coarse black diorite and the fine-grained pale green-grey to drab-trap which occurs in lenticular masses, of ten of large size, included in the great diorite dyke.....the celts and other polished implements are met with in different stages of manufacture.....(First the implement) was chipped into form roughly.....(It was) advanced a stage by "pecking", that is, breaking down the angles of the

* Op. cit. pp. 84, 85.

different chippings with a sharp-pointed instrument with the object of decreasing very greatly the quantity of material which would have to be removed by grinding....(then the implement was) ground and all excessive roughness removed....(Then), the ground surface was polished". So also another interesting account has been given by Mr. Longhurst in the § Annual Report of the Archaeological Department, of the manufacture of stone implements of neolithic times as follows—"To the South and East of Demaketiapalle, a small village situated eleven miles to the east of Hindupur railway station in the Anantapur district of the Madras Presidency are a number of small rocky hills, more or less connected together and which rise abruptly from the plains. Running along the crest (of one of the hills) is an outcrop of black trap, which, when viewed from a distance resembles the ruins of a fort-wall...Most of the boulders are not complete, as almost all of them show signs of having been struck with stone hammers in order to produce the flakes required for working up into finished celts. Hundreds of flakes and partly made stone implements, together with a quantity of stone hammers, may be found lying round the bases of these boulders, the latter showing unmistakable signs of being the original blocks from which the flakes were struck. In some cases I was able to replace the flakes on the very blocks from which they were struck and thus the first process of the manufacture of a stone celt became apparent, so much so, that I was able to produce a number of stone flakes...by simply picking up a stone hammer and bringing it down

§ Southern Circle, Madras, for 1914-15, p. 39.

with a good smart blow on the crown of one of the dome-shaped boulders. This part of the making of a stone implement is simple enough and does not require any practice, a stone hammer and a stone arm is all what is required. But the trimming of the edges of flakes and the working of it into an implement or weapon is a very different matter and a very difficult one. Judging from the number of partly finished celts lying on the ground, all of which were broken and useless as implements and weapons, it would appear that for every finished celt made, dozens of failures must have occurred. The finishing of the edges of the flakes must have been done by pressure and not with the hammer. I tried this myself and found that the use of the hammer for this work invariably broke the flake, but I was successful in trimming the edges by pressure applied by the aid of another stone."

Other implements like mealing stones, hammer stones, flakers etc. have been found made of various different materials such as granite, gneiss, haematite, quartzite, and granite of the Dharwar and Gondawana system. Moreover many pigmy flints have been found about which J. C. Brown says * "Pygmy flints are found in great profusion among the offshoots of the Vindhya's in the United Provinces, Rewah and Baghelkhand...together with the cores from which they are derived, and are of chert, agate, jasper and carnelian often of beautiful tints. They have been obtained from the open surface of the ground, from under the earthly deposits on the floors of rocky shelters and caves, and from tumuli which also contained bones and

* Op. cit. pp. 6, 7.

pottery." Besides stone tools there have been also found in neolithic tools numerous selected stones. × "By the term selected stones are meant stones foreign to the locality, in which they were found and which were brought there intentionally by human agency to be utilized in the preparation of some special implements. In many cases these selected stones were produced in some way or other from far distant places, and getting them must have involved considerable labour and travel on the part of neolithic people." The principle selected stones were chert, agate, jasper, and chalcedony. × "Under the head of selected stones might be included the material frequently brought from distant places for the manufacture of corn-crushers, mealing stones and hammer stones of various types." From the above extracts it seems that there was transfer or interchange of materials and implements from one place to another.

Pottery—Many relics of pottery have been found in neolithic settlements in the districts of Anantpur, Cuddapah, Kurnool, Tinnevely, Salem, Pudukottah, Trichinopoly, and Bellary, and in Mysore, Hyderabad, Baroda, Kathiawar, Baluchistan, and other regions. It is probable that at first kilns were not constructed for burning the earthenware but they were burnt in open-fires, * "A strong argument in favour of this idea is provided by the appearance of many good vessels which are black at the top, but pass down into red. The black part is imperfectly burnt and the red, if bright red, is thoroughly well burnt." The types, of pottery may be classified § "as plain and decorated according to the

× Foote, op. cit. pp. 26-27. * Ibid. p. 195. § Ibid p. 30,

general surfaces irrespective of shape and colour. In the plain group we see four sub groups, (a) rough (b) smooth (c) polished (d) painted. The sub-groups of the decorated variety are three in number and may be described as (a) impressed (b) moulded (c) incised, of which the third is much the least common, though the two former were not so simple and easy to produce. One prominent feature that distinguishes the pottery is the fast colour of its surface. From neolithic graves many burial urns many thousand years old have been unearthed, yet the enamel looks as fresh as if it had been given just yesterday. Urns, vases, bowls, figurines, lotahs, chatties, saucers, spouted vessels, lamps, and libation vessels, have been recovered from various neolithic settlements. As regards the moulding and casting of pottery R. B. Foote remarks—§ “The preparations of earthenware structures, such as hut-urns and other angular forms, demands the pressing of the moistened clay into moulds. This process of moulding was one which had been discovered prior to the invention of potter’s wheel, and so had seemingly been the process of cast vessels, which consists in the pouring of thick “slip” (i. e. semi-fluid clay) into a hollow mould, and allowing it to acquire a sufficient consistency to admit of its being removed from the mould without deforming it, before placing it in the kiln.”

Art—So far as art is concerned natural objects like leaves, fruits etc. are seen represented on pottery. ‡ “Very noteworthy as good moulded imitation of a fruit is on the side of a large melon-bowl (found at Maski)

§ Op. cit. p. 193. ‡ R. B. Foote, op. cit. p. 31.

....decorated with a fillet of rasp-berries outside below the lip ...the bowl when entire have been a distinctively handsome wheel." J. C. Brown remarks * "The extent to which neolithic people were interested in and affected by perception of colour is not easy to gauge, as few indications of their love of varying tints remain; still there are four facts from which inferences can be drawn. Firstly, the several tints they allowed their pottery to receive was by varying the degree of firing they exposed the pots to. Secondly, the pigments they used to paint the different vessels the potters turned out, were shades of red, yellow, brown, and rarely orange or purplish grey. The third fact is the great fondness the old folk had for pistacite granite with its mixture of green and pink colours and for chrome gneiss with its delicate greenish white and green tints. In many cases, the specimens of these two rocks must have been fetched from great distances, though they would have served no better than the common country rock for the making of mealing-stones and corn-crushers for which they were generally used. The fourth fact or seeming fact lies in the very pretty and often quite gay colours of many of the selected stones gathered by the old people from quite distant places, e. g., the pleasing colours of the cherts and agates they collected to convert into drill-head flakes, scrapers and strike-a-lights." Moreover, "The walls and roofs of caves which yield pigmy flints, are sometimes covered with rough drawings in ruddle or haematites. Similar ones, illustrating hunting scenes, occur in the Kaimur range, and it is believed from the primitive outlines of the depicted

* J. C. Brown, Op. cit. p. 4.

weapons that they are some of the drawings of the Neolithic age. Beautiful examples of this art have recently been found in caves near Raigarh in the extreme east of the Central Provinces. Specimens of earthly red haematite, which have been rubbed down to produce a red colour wash, have been discovered in no less than thirteen sites in the Deccan, while the collection of the Indian Museum contains many specimens from the Hazaribagh district in Behar. Two small palettes for grinding down this material to produce rouge have been described from Bellary and from Maski in the Raichur doab." † Decorated bangles have been recovered in various places. Shell bangles show decorative carvings of various devices on their backs.

Dress and Decoration—† "As the cotton plant is a native of the Deccan, the neolithic people early learnt to weave cotton cloth; the hide dress and the bark dress of the earlier age were reserved for occasions of sanctity. The supply of cotton being plentiful, they wove pieces of cloth several yards long and wrapped them round their waists, and more especially round their heads, to protect them from the sun. Such is still the prevailing fashion of dress among the natives of cotton districts. They discovered vegetable dyes; the neolithic people had a delicate colour perception. The dyes used at first were yellow, indigo, and red.... Woollen cloth was woven by the pastoral tribes Kurumbas, even perhaps before cotton cloth was woven. Neolithic people decorated themselves, besides, with beads and buttons,

† Foote op. cit. p. 125. † The Stone Age in India, p. 38.

and bangles of shell and bone. These have been picked up in various neolithic settlements and are still worn profusely by the class of people who have not shared in the cultural advancement of later times. Ornaments of shell and bone and beads are still used for decorating the much-beloved cow."

Neolithic ladies made themselves attractive by peculiar styles of hair-dressing. In the Salem district have been found some red earthen-ware figurines of women. § "The special interest attaching to these figures is due to the unique style of head-dress they show, namely, having their hair dressed in short riglets all round the head and wearing high conches on the top. The finding of these little female figures with such an elaborate style of hair-dressing throws light upon the use of a neck-rest unearthed in an old iron-age site on the north (left) bank of the Cauvery river opposite to the town of Tirumā Kodlu Narsipur in Mysore and just below the Sangam, or junction, with the Kabbani or Kapila river. The use of a neck-rest was essential if the women desired to preserve their curls intact when sleeping." Near the Guntakal Junction in Anantpur district was discovered a wooden comb, such as was used by neolithic ladies referred to above. * "This comb escaped the greed of white ants because imbedded in a layer of white ash, a substance they hate immensely as contact with it greatly disagrees with their soft

§ Foote, op. cit., p. 62. * Ibid, p. 12.

moist bodies." It is interesting to note that this comb has been discovered at a place from which a good number of neolithic earthenware has been obtained.

Occupations— § "The large variety of polished stone tools that have been discovered in neolithic sites indicates that the men pursued numerous avocations. In fact the work of men-folk was quite as varied as that which obtains now, in Indian villages, especially, those that have not been affected by commercial intercourse with the world outside India. The wood-worker and the stone-worker were more in demand than at present; for they used more wooden tools than in the later Iron Age; and as all other tools were made of stone and well polished the stone-worker plied his trade very much more extensively than now.... Nature has fitted the greater portion of the Deccan plateau for the production of cotton, and the neolithic Indians early developed the art of weaving cotton cloth. For a very long time since the Indians supplied cotton goods to the rest of the ancient world. *The various tools needed for this manufacture*, except those made of wood have been discovered in neolithic sites; and the presence of slick stones among others proves that the neolithic Indian liked his cloth to be made smooth by the use of this tool.... Many other occupations were pursued in neolithic times, corresponding to the various kinds of tools that have been discovered. Of these prominent mention may be made of their leather industry which served the needs of the house and the farm and in which were used the finely made scrapers and cutting and hammer-

§ The Stone Age in India, pp. 36, 37.

ing tools made of trap-rock. The chief occupations of women, were as now, cooking and assisting men in their various occupations. Besides wooden ones of various kinds women had plenty of earthenware culinary implements. The chief things they cooked were, as now, rice and curry, and cakes of rice meal and preparations of millets.

Trade by barter was developed. Otherwise we cannot account for the presence of chert in the environment of Madura, though chert does not occur *in situ* in the district."

Houses and buildings—No relics of houses and buildings have been as yet found. It seems that houses were built of wattle and mud and wood, which must have been all destroyed by termites or white ants. In this connection Foote remarks † "Even mud-built houses leave no trace of themselves when in exposed positions, but are absolutely destroyed and washed away by the violent rains of the two monsoons and the yet furious downpours, which accompany some of the thunderstorms." In the hilly country, where tribal wars were frequent, the people lived in fortified hills. Foote says * "The Deccan hill forts all rise abruptly out of the plain and command the cultivable tract around their foot, which in most cases a black soil flat. On the larger hills the inhabitants had room for their habitations on the less steep part of the slopes, where there were frequently spaces free from rock on which they could conveniently build their houses. These

† Op. cit p. 87. * Op. cit. pp. 27-28.

spaces or terraces which are real linchets are often held up at their lower extremities by revetments of rough stones. They vary much in size, but mostly small and frequently near the summit. Many of the hills are naturally castellated, The granite rocks being conveniently jointed by great vertical and by approximately horizontal joint planes which have caused the hills to be weathered into their characteristic shapes. The natural castellation of the hills was taken advantage of by the stone-folk in many cases and improved upon here and there by the building of rough walls to stop passages which were inconvenient to the dwellers on the hills. These systems of vertical and very highly inclined joint fissures have in many cases led to the formation of large and small rock shelters which must have afforded to the hill dwellers great protection against both sun and rain....In no cases did I observe the castellated hills to be surrounded with circuit walls near their base but they may likely have been enclosed by a thick edge of thorny character, a true Zareba....In some cases the disposition of the summit blocks gave rise to the formation of small but valuable cisterns, which would hold rain water in some quantity in very sheltered positions. An excellent example of this is yet to be seen on the summit of the fort hill at Bellary. These, which did not dry up by mere evaporation between the rains of the two monsoons, were beyond the reach of the enemies' arrows....On many of the hills small tanks had been constructed in convenient corners."

Disposal of the dead—So far as this question is concerned the following extracts will make the matter clear briefly but, very well. * “In pre-historic, as in modern India, various methods for the disposal of the dead were adopted. The men of palaeolithic times probably abandoned their dead in the forests, as the Oritæ of Gedrosia (Makrân) continued to do in the days of Alexander the Great. In the Neolithic Age burial was perhaps the rule; and it seems certain that the practice of burial is older than that of cremation.

Examples of sepulchres which can be referred to with confidence to the neolithic period are rare in India, where most of the megalithic tombs belong to the Iron Age. The Stone implements of Kón ravines in south Mirzapur, already mentioned, are associated with neolithic interments.

Captain Cole found two fragments of stone implements associated with piles of pottery evidently wheel-made, in a cemetery comprising fifty four tombs at Mashalli in the Kolar district of Mysore. No metal object was disintered in this cemetery, which must be referred to a late period of the Neolithic Age (I. A. ii, 86). At Daosa in the Jaipur state of Rajputana Mr. Carlile observed rude stone implements in the cairn tombs.

The tombs at Pallavaram near Madras city are earthen mounds covering terra-cotta coffins, which are of two kinds, oblong and pyriform. The former about

* Imperial Gazetteer of India vol. II pp. 95-97.

six feet in length, were used for females, who were buried in the extended position. The latter, about 2½ ft. in height were used for males, who were buried in the contracted position. Large quantities of pottery, apparently wheel-made were found in those tombs, but no objects of either stone or metal.

Oblong terra-cotta sacrophagi, standing on short legs, similar to those used for the interment of females at Pallavaram, have been discovered at various places in the Madras District of Chingleput, Nellore, North and South Arcot, sometimes associated with iron implements. The Pallavarm examples may be of neolithic age. The Indian oblong sacrophagi are practically identical in form with similar objects found at Gehrareh near Baghdad (I. A. V, 255). This fact is one of the many indications connecting archaic Indian civilization with that of Babylonia and Assyria, which suggest tempting ethnological speculations.

Megalithic tombs in great variety of form abound throughout Madras, Bombay, Mysore, and the Nizam's Dominions. They generally contain iron implements, which are evidently of very various ages, some being truly pre-historic and of remote antiquity, while others may be described as modern. The example in the Nilgiri Hills, explored by Mr. Brecks, extend over many centuries down to 1596, which is the date (Saka 1518) of a Tamil inscription on one.

Examples of urn burial, not of cremated ashes, but of the whole body, occur at places as wide apart as Brahmahabad in Sind and Tinnevely District at the extremity of the Peninsula. Large jars, narrow at the

neck and pointed at the bottom, were used; and the body must have been reduced in bulk either by dissection or by pounding before it could be passed through the narrow neck. Similar jars occur in Babylonia, where they were coated with bitumen on the inside. The Indian examples substitute for the bitumen a black smear, or false glaze, prepared from the juice of abutilon indicum.

The great cemetery at Adichannalur, in Tinnevely District, partially explored by Mr. Rea, covers an area of 114 acres, and it is estimated that about 1000 urns are buried in each acre. The presence of few stone implements indicate that parts of this necropolis may be very ancient, but most of the tombs contain iron implements and bronze ornaments of comparatively recent date."

In connection with these tools and implements V. A. Smith remarks † "The various forms of the Indian implements on the whole are identical with those familiar in European antiquaries; but a shouldered celt with an edge like that of carpenter's plane, which is common in the Irrawady Valley of Burma, and occasionally occurs in the hilly regions of Western Bengal, seems to be unknown in Europe."

India has been conspicuous by the absence of Bronze Age, unlike other parts of the world. Stone Age thus seems to have passed into the Iron Age without the intervening Bronze Age. In other parts of the world the Copper Age, followed the Stone Age and was followed soon by the Bronze Age; in which the people

† Imperial Gazetteer, Vol. II p. 92.

learnt to make an alloy of copper and tin, which was much harder than copper. § "In India generally the Bronze Age is missing, and the transition from polished stone to iron was directly effected, but in some parts of the country tools and weapons were made of pure copper before iron came into ordinary use." But in South India, as in China, no brief Copper Age or long Bronze Age intervened between the Neolithic Age and that of Iron. § "Prof. Growland, F. R. S., the great metallurgist and the successful explorer, archaeologically, of the Japanese Islands, has expressed the idea that something of iron may have been hit upon by accident while experiments were being made. This lucky accident may well have happened in India, where the iron industry is one of great antiquity (far greater indeed than in Europe, e. g., at Hallstat or Le Tene) and iron ores occur so largely." Stone tools seem to have continued in use even after iron tools, specially on ceremonial occasions, for Stone tools being older must have been considered through spirit of conservatism sacrosanct.

* But according to Sir John Marshall there was Bronze Age in India. In his book "Mohenjo Daro and Indus Civilization" he says "Bronze was used in preference to copper for the manufacture of weapons and implements requiring an extra sharp cutting edge and for ornaments, figurines, and other such articles in which a specially fine finish was desired etc." In a footnote he further remarks "Needless to say, the discoveries at Mohenjo Daro and

§ Imperial Gazetteer vol II, p. 90. § Foote, op. cit. p. 25

* Mohenjo Daro and Indus Civilization pp. 30, 31.

Harappa have completely disposed of the hitherto accepted theory that bronze was not manufactured in India during the pre-historic age."

But there is evidence that there was a copper age in some parts of Northern India, which preceded the iron age. Tools and implements of practically pure copper have been found at some places in Northern India, mainly in the Upper Ganges Valley. So also at Gungeriah in the Balghat District of the Central Provinces has been a hoard, which, † according to Sir John Evans....., "is the most important discovery of instruments of copper yet recorded in the old world. In 1170 no less than 424 hammered copper implements, made of practically pure metal, weighing collectively, 829 pounds, and 102 thin silver plates were discovered there. Copper implements are extremely varied in form, principally consisting of flat celts of many different shapes. There are also long crowbar-like instruments with an expanded lunette-shaped chisel edge at the lower end, which may be designated as bar-celts. The silver objects are all laminae about the thickness of ordinary paper, comprising two classes; viz., circular disks and bull's heads. The Gungeria deposits although found south of Narbada River are clearly to be associated by reason of its contents with Northern India."

Iron Age Antiquities—Tools of different Shapes have been collected from the graves of this period. At a site on the Shevoroy in the Salem District Foote gets § "a large axe, a very fine bill-hook of large size with its handle in one place, a sharp sword and too javelin heads made with

† J. C. Brown, op. cit. p. 10. § Op. cit. pp. 62 and 63.

tangs in stead of sockets." From some other place have been obtained † "axe-heads spear-heads and fragments of blades of small knives or small swords. The iron-axe-heads had a broad butt end expanding into a rather leaf-shaped blade. The method of fastening the iron-axe-heads to their helves would seem to have been that adapted now-a-days or certainly not very long ago, namely, of inserting the butt-end of the axe-head into a cleft in a piece of hard wood with a couple of rings and a wedge to tighten the hold of the helve. The rings are placed on either of the butt-end, and the wedge is driven tightly through the ring-spaces and prevents the axe-head from slipping; but the lower end also prevents the cleft in the helve from extending downwards." The shapes of bill-hooks and some other tools of the early Iron Age are exactly like those of the implements now in the hands of the village Gods. "It seems that the shapes of tools used for secular purposes have changed with times in accordance with fashion and utility, but the weapons of gods have remained of the oldest fashions of tools," is the opinion of P. T. S. Iyengar (see his *Pre-Aryan Tamil culture*, p. 8.)

In the graves at Adichchanallur in the Tennevelly district articles of gold, bronze, and iron and pottery have been found. Rea's catalogue of *Prehistoric Antiquities* mentions implements of iron 3940 in number always placed point downwards, as if they had been thrust into the surrounding earth by the attendant mourners.

† Op. cit. pp. 62 and 63.

Indian Iron Age pottery is so good that Foote remarks that * "The people who could make such high class pottery.....must have attained a considerable degree of civilization."

Coming down to the historic or the proto-historic period we find Dravidians far advanced in civilization and culture. They were carrying on trade with other parts of the world before the coming of the Aryans. They had developed maritime activities and supplied goods to the then different nations, Babylonia, Egypt and others, goods like muslin and teak. Says Ragozin ‡ "Thirty-five years ago no one would have thought of connecting India (pre-Aryan India) with archaic Babylonia, and if a solitary fact pointing that way was once in a while picked out by an exceptionally inquisitive and observant mind, it was suffered to remain unexplained, as a sort of natural curiosity, for the inferences it suggested were too startling to be more than hinted at. Eminently such a mind was the late Francois Lenormant, and he laid great stress on the use of the word *manâ* as early as Rigveda, to note a definite quantity of gold, a word which can be traced to ancient Chaldea, or Semetic Babylonia, with the same meaning, and which afterwards passed into Greek monetary system (*mna*, still later latinized into *mina*). Well, this little fact simply points to a well established commercial intercourse between Dravidian India (for Kolarians never came as far west as the land by the Indian ocean) and Babylonia or Chaldea, and now years after, chance brings two more discoveries individually

* Op. cit. p. 24. ‡ Vedic India, pp. 303-307.

as trifling, yet linked together the three form a chain of evidence as complete as it is strong. In the ruins of Mongheir, ancient Ur of the Chaldees, built by Ur-Ea, (or Ur-Bagash) the King of United Babylonia, who ruled not less than 3000 B. C., was found a piece of Indian Teak: This evidence is exceptionally conclusive because as it happens, this particular tree is to be located with more than ordinary accuracy: it grows in Southern India (Dekhan) where it advances close to the Malabar Coast, and nowhere else; there is none north of Vindhya. Then again, the precious vocabularies and tests of all things and names, which those precise Babylonians were so fond of making out and which give us so many startling surprises, come to the fore with a bit of very choice information, namely, that the old Babylonian name for muslin was Sindhu, i. e. that the stuff was simply called by the name of the country which exported it." He further in a footnote says "It is well known that the name for the fine and dainty fabric called muslin (moussoline) is derived from that of the city on the Tigris, Mosul, which, throughout the Middle Ages and to the present day, has been famous for its fabrication. How long before—who can tell? An imaginative and inquisitive mind might wonder whether, if all the links could be recovered and joined together, this particular industry might not be traceable to those almost pre-historic commercial relations between Dravidian India and Chaldean Babylonia. Did the latter learn the art from India and import the cotton from there—and did the Assyrians carry it north along with other arts? A stupendous issue to hang on so frail a thing!" † "Prof.

† Vedic India, p. 307.

Max Muller has long ago shown that the names of certain articles are Sandal-wood (indigenons on the Malabar coast and nowhere else), ivory, apes and peacocks, and their native names, which could be easily traced through Hebrew corruptions, have all along been set down as Sanskrit, being common words of that language. But now, quite lately, an eminent Dravidian scholar and specialist brings proof that they are really Dravidian words, introduced into Sanskrit. This is a dazzling ray of light, and proof so conclusive, when added to the already strong and compact case, that further corroborative evidence would be welcome, but scarcely necessary." So also W. H. Schoff says, † "Thousands of years before the emergence of the Greeks from savagery....Egypt and the nations of ancient India came into being, and a commercial system was developed for the interchange of products within these limits, having its centre of exchange near the head of the Persian gulf. The people of that region, the various Arab tribes and more especially those ancestors of the Phoenicians, the mysterious red men, were the active carriers or intermediaries. the growth of civilization in India created an active merchant marine, trading to the Euphrates and Africa, and eastwards we know not whither. The Arab merchants, apparently tolerated the presence of Indian traders in Africa, but reserved for themselves the commerce within the Red sea, that lucrative commerce which supplied precious stones and spices and incense to the ever-increasing service of the Gods of Egypt. This was their prerogative, jealously guarded, and upon this they lived and prospered according to the prosperity of

† Periplus, p. 3.

Pharaohs. The muslins and spices of India they fetched themselves or received from the Indian traders in their ports on either side of the Gulf of Aden; carrying them in turn over the highlands to the upper Nile, or through the Red sea and across the desert to Thebes and Memphis. The articles taken to Egypt by the Arabs were South Indian products, which the South Indian people took in their boats to Aden and the East African Coast." That the people, who had developed mercantile marine, who so early traded with other parts of the world and supplied them such fine stuff as muslin, must have been not only a civilized people but more advanced than the then other nations in that particular respect, viz., the art of producing cloth and muslin, goes without saying and is incapable of being contradicted.

From all the foregoing it may be safely concluded that culture and civilization in India was evolved gradually by the antochthones of Peninsular India by stages. That the evolution of culture was continuous without any break, though gradual. The culture, after the neolithic age, spread gradually to other parts of India during chalcolithic and later ages. And as the people that occupied Peninsular India were Dravidians, it is undoubted that Dravidians first evolved a culture in India.

The Dravidians had their own language, which ultimately developed into four main languages, the Tamil, Kannad or Kanarese, Telgu, and Malayalam; and various other languages and dialects allied to one or the other of the four main languages.

According to Bishop Caldwell, a great and authoritative scholar of Dravidian languages, the Dravidians went on merrily till Aryans spread into the Deccan and mixed with Dravidians, as represented by Ramayana and Mahabharata, the two great epics of India. The following may be stated as marks of Dravidian civilization:—*

(1) They had their own kings who lived in strongly built houses and villages and towns and ruled over small territories.

(2) The Kings had minstrels that sang to glorify them on festive occasions.

(3) They had their own characters (pictographic according to Dr. Hall) and wrote with a stylus on palmyra-leaves. (All species of palm are a characteristic of south India).

(4) They had religion and acknowledged the existence of God (Shiva or Linga) representing the male energy.

(5) Some sort of marriage system existed among them.

(6) They knew and used ordinary metals, except tin, lead and zinc. They also knew all planets, ordinarily known to ancients, excluding mercury and saturn.

(7) They knew numbers upto a hundred and even upto a thousand.

(8) They knew herbal medicines and their use.

(9) They manufactured all necessary articles of life by means of the arts weaving, dyeing, pottery etc.

* Introduction to the Comparative Grammar of Dravidian languages.

- (10) They were well acquainted with agriculture.
- (11) They made and used canoes and boats and even ships (small-decked coasting vessels).
- (12) They loved wars and were adept in the use of bows, arrows, spears and swords (iron swords).
- (13) They had their own † revenue system, which still persists in some form in southern India.
- (14) † They carried on trade with ancient Egyptians.

These conclusions have been further corroborated and strengthened by recent finds of Mohenjo Daro and Harappa, which have proved the excellence of an advanced state of civilization of a people that flourished in the sites of the finds. § " Mohenjo Daro and for the matter of that also Harappa in the Panjab, and several other sites in the Indus valley are cities of a pre-Aryan nation whose civilization was in a highly flourishing state, which may be fully styled the proto-civilization of India. Accordingly, Mohenjo Daro and other similar sites in Sind and the Panjab are the most important archaeological sites in India. "

A good idea of the advanced condition of the Indus civilization will be formed from the following * extract;—

† This is disputed by Dr. Altekar of Hindu University, Benaras. See his " Village communities of Western India ", p. 135. † Ibid, page 134 may be noted in addition. § Rev. Fr. H. Heras, Mohenjo Daro—The most important Archoeological site in India. * Mohenjo Daro and Indus civilization by Sir John Marshall; the preface pp., V-VIII.

* They exhibit the Indus peoples of the fourth and third millennia B. C., in possession of a highly developed culture in which no vestige of Indo-Iryan influence is to be found.) Like the rest of western Asia, the Indus country is still in the Chalcolithic age—that age in which arms and utensils of stone continue to be used side by side with those of copper or bronze. Their society is organised in cities; their wealth derived mainly from agriculture and trade, which appears to have extended far and wide in all directions. They cultivate wheat and barley as well as the date palm. They have domesticated the humped Zebu, buffalo, and short-horned bull, besides the sheep, pig, dog, elephant and camel; but the cat and probably the horse are unknown to them. For transport they have wheeled vehicles, to which oxen doubtless were yoked. They are skilful metal workers; with a plentiful supply of gold, silver and copper. Lead, too, and tin are in use, but the latter only as an alloy in the making of Bronze with spinning and weaving they are thoroughly conversant. Their weapons of war and of the chase are the bow and the arrow, spear, axe, dagger, and mace. The sword they have not yet evolved; nor is there any evidence of defensive body armour. Among their other implements, hatchets, sickles, saws, chisels, and razors are made of both copper and bronze; knives and celts sometimes of these metals, sometimes of chert or other hard stones. For the crushing of grain they have the miller and saddle-quern but not the circular grindstone. Their domestic vessels are commonly of earthenware turned on the wheel and not infrequently painted with encaustic designs; more rarely they are of copper, bronze or silver. The ornaments of the rich are made of the precious metals or of copper, sometimes overlaid with gold, of faience ivory, carnelian and other stones, for the poor, they are usually of shell or terra-cotta. Figurines and toys for which there is a wide vogue, are of terra-cotta, and shell and faience are freely used, as they are in Sumer and the West generally, not only for personal ornaments but for inlay work and other purposes. With the invention of writing.

* Mohenjo Daro and Indus Civilization, preface, pp. V-VII.

the Indus peoples are also familiar, and employ for this purpose a form of script which, though peculiar to India, is evidently analogous to other contemporary scripts of Western Asia and the nearer East.

To the extent thus briefly summarized the Indus culture corresponded in its general features with the Chalcolithic cultures of the Western Asia and Egypt. In other respects, however, it was peculiar to Sind and the Punjab and as distinctive of those regions as the Sumerian culture was of Mesopotamia or the Egyptian of the valley of the Nile. Thus to mention only a few salient points, the use of cotton for textiles was exclusively restricted at this period to India and was not extended to the western world until two or three thousand years later. Again there is nothing that we know of in pre-historic Egypt or Mesopotamia or anywhere else in Western Asia to compare with the well-built baths and commodious houses of the citizens of Mohenjo-daro. In those countries, much money and thought were lavished on the building of magnificent temples for the gods and on the palaces and tombs of kings, but the rest of the people seemingly had to content themselves with insignificant dwellings of mud.

In the Indus valley, the picture is reversed and the finest structures are those erected for the convenience of the citizens. Temples, palaces, and tombs there may of course have been, but if so, they are either still undiscovered or so like other edifices as not to be readily distinguishable from them. At Ur, it is true, Mr. Woolly has unearthed a group of moderate-sized houses of burnt brick which constitute a notable exception to the general rule; but these disclose such a striking similarity to the small and rather loosely built structures of the latest levels at Mohenjo-daro, that there can be little doubt as to the influence under which they were erected. Be this, however, as it may, we are justified in seeing in the Great Bath of Mohenjo-daro and in its roomy and serviceable houses, with their ubiquitous wells and bathrooms and

elaborate systems of drainage, evidence that the ordinary towns-people enjoyed here a degree of comfort and luxury unexampled in other parts of the then civilized world.

Equally peculiar to the Indus valley and stamped with an individual character of their own are its art and its religion. Nothing that we knew of in other countries at this period bears any resemblance, in point of style, to the miniature faience models of rams, dogs, and other animals or to the intaglio engravings on the seals, the best of which—notably the humped and short-horn bulls—are distinguished by a breadth of treatment and a feeling for line and plastic form that has rarely been surpassed in glyptic art; nor would it be possible, until the classic age of Greece, to match the exquisitely supple modelling of the two human statuettes from Harappa figured in Plates X and XI. In the religion of the Indus peoples there is much, of course, that might be paralleled in other countries. This is true of every pre-historic and of most historic religions as well. But, taken as a whole their religion is so *characteristically* Indian as hardly to be distinguishable from still living Hinduism or at least from that aspect of it which is bound up with animism and the cults of Shiva and the Mother Goddess—still the two most potent forces in popular worship. Among the many revelations that Mohenjo-daro and Harappa have had in store for us, none perhaps is more remarkable than this discovery that *Shaivism has a history going back to the Chalcolithic Age or perhaps even further still*, and that it thus takes its place as the most ancient living faith in the world.

But it is in regard to the early civilization, not of India alone but of the whole ancient Orient that these new discoveries seem likely to revolutionize existing ideas. The importance of the role played by palaeolithic man in India has long been recognised and from a typological comparison of palaeolithic and neolithic artefacts the inference has been drawn that it was actually on *Indian Soil that the latter was first evolved from the former*. Be this view

correct or not, there can be no question that the north-west of India with its vast, well-watered plains, with its abundance of game, its warm but variable climate—more propitious perhaps than now—and with its network of rivers affording ready means of communication and intercourse, must have offered a specially favourable field for the advancement of early society, alike when man was in the hunting stage and later when he had turned himself to agriculture and the domestication of animals or was opening up commerce with distant lands. At present our researches carry us back no further than the fourth millennium B. C. and have lifted but one corner of the veil that hides this remarkable civilization, but even at Mohenjo-Daro there are still several earlier cities lying, one below the other, deeper than the spade has yet penetrated, though the permanent rise of the subsoil water precludes the hope of our ever being able to explore the earliest settlements on this site. It can hardly be doubted that the story already unfolded will be carried still further back on other sites, of which there are a multitude waiting to be excavated in Sind and Baluchistan. One thing that stands out clear and unmistakable both at Mohenjo-Daro and Harappa, is that the civilization hitherto revealed at these two places is not an incipient civilization, but one already age-old and stereotyped on Indian soil, with many millennia of human endeavour behind it. Thus India must henceforth be recognized, along with Persia, Mesopotamia and Egypt, as one of the most important areas where the civilizing processes of society were initiated and developed. I do not mean to imply by this that India can claim to be regarded as the cradle of civilization; nor do I think on the evidence at present available that that claim can be made on behalf of any one country in particular. In my view the civilization, of the Chalcolithic and succeeding ages resulted from the combined efforts of many countries, each contributing, a certain quota towards the common stock of knowledge. From the Neolithic if not from the Palaeolithic Age onwards the most populated regions were undoubtedly the great river valleys of South and South-West Asia and Northern Africa, where the

cold was never intense, where food and water were ready to the hand of man, where pasturage was good, irrigation feasible, and communication easy along the courses of the natural water ways. In each of these river-valleys, on the banks of the Nile and the Euphrates as on those of the Karum, the Helmut on the Indus, mankind may be assumed to have equal chances of development and it is natural to suppose that progress in one direction or another was being made in all these regions simultaneously and doubtless in many others besides. If this view which is surely the most rational one, be accepted, if we regard this wide-flung civilization of the Afrasian belt as focussed in various centres and developed by the mutual efforts of different peoples, we shall better understand how, despite its general homogeneity, it nevertheless comprised many widely different branches, each of which, in its own sphere, was able to maintain its local individual character.

This long extract, that justifies itself, may be summarized into the following:

(1) The vast plains of Northern India afforded a favourable field in point of climate and natural resources for the people there to evolve a culture of their own from the hunting stage to a better mode of settled life of agriculture and commerce.

(2) Man played an important role in India during the Palaeolithic, Neolithic, and Chalcolithic Ages.

(3) The Indus civilization, had its own distinctive features, though it resembled the Chalcolithic cultures of Western Asia and Egypt.

(4) Art and Religion were peculiar to Indus Valley civilization and stamped it with individual character of their own.

(5) The civilization was of a highly developed type, as may be known from the articles of food and dress, ornaments of various kinds and metals, agricultural and commercial activities, the village and civic life of the people and the script used by them.

(6) The civilization flourished in the fourth millennium B. C., before the immigration of Aryans into India. The civilization, therefore, was pre-Aryan with no signs of Aryan influence on it. Evidently it was due wholly to the activities of the people that lived there.

That these Indus people were in communication with other parts of India, particularly South India, and with other parts of the world and carried on trade with the people there for the supply of materials required, will be evident from the following:—

† “ Besides gold and silver, the Indus people were familiar with copper, tin and lead. The respective sources from which these metals were obtained are uncertain. The metals may have been mined within the confines of India itself, where all of them, including even tin, are obtainable; or they may have been imported from neighbouring countries to the north and west, namely, Persia, which yields each and every one of them; or from Afghanistan, which yields gold, silver, copper, and lead; or from Arabia, which yields gold, silver and copper; or from Tibet which yields gold. Gold, according to Sir Edwin Pascoe, is likely to have come from the South India rather than from other quarters, since from

† Mohenjo Daro, by Sir John Marshall, Vol. I, pp. 29-30.

early historic times it has always been *the South of the Peninsula (Hyderabad, Mysore, and the Madras Presidency)* that has supplied the bulk of India's gold, and in some of the mines there workings of ancient date are still to be seen. A fact that lends support to this conjecture is that much of the gold of Mohenjo Daro and Harappa is *alloyed with a substantial percentage of silver, and this alloy (electron, as it is commonly known) is found in Kolar gold fields of Mysore and at Anantpur in Madras, but not in other districts* from which the Indus people would have been likely to procure it. And another fact which also strengthens this conjecture is that the green amazon stone, of which more will be said anon, *almost certainly came from Nilgiri hills*, thus showing that there must have been commercial intercourse at this time between Sind and the south of the Peninsula. xxxxCopper, was imported in large quantities, was obtainable either from Rajputana or Baluchistan, or further afield from Kashmere, Afghanistan, Persia, or Madras; but the presence of an appreciable amount of lead indicates, in the opinion of archaeological chemists, that it came either from Rajputana or Baluchistan or Persia, in all of which area lead is found in association with copper ore." (All Italics ours)

Further on it is said there § "Semi-precious stones were used with fine colour effects for beads and other ornaments. Of these the majority, including the rock crystal, Hematite, agate, chalcedony, onyx, carnelian, jasper, ribbon jasper, bloodstone, plasma, tachylite, and

§ Op. cit. pp. 31-32.

the exquisite azure-blue napheline-Sodalite, were obtainable from Rajputana, the Punjab, Kathiawar, or Central India. Some like haematite, which is found up the Persian Gulf as well as in Rajputana, the Punjab, the Central Provinces and Bihar, or plasma which is found in the beds of the *Krishna and Godavari* rivers as well as in Rajputana, may have come from further afield, but it is safer to assume that they came from the nearer regions, with which trade in other commodities is known to have been going on. On the other hand, the nearest spot from which the beautiful green amazon stone (a variety of microline feldspar) could be got, was *Dodabettu in the Nilgiris, far away in South India*, and it is probable that amethyst was procured from the Deccan trap." "Besides the metals and minerals detailed above, several other materials, natural or artificial, were in use for ornamental purposes as well as for making various small articles. Excluding pottery these materials were: bone, ivory, shell, faience, and vitrified paste. Bone must have been easily obtainable in the locality, and ivory is a commodity of which there has always been an abundant supply in India. Shells of many kinds and in large quantities were imported from the coasts of India as well as from the Persian gulf and the Red Sea, and the shell industry played a hardly less important part in the Indus Valley than it did in Sumer, though shell inlay-work does not seem to have been elaborated to quite the same degree as in the latter country etc. etc."

But who the authors of this civilization were is the most prominent and important question that arises and requires to be determined. And if it is settled that the

people of the Indus valley were Dravidians, our conclusions (1) that in pre-Aryan times there was a highly developed civilization in India and (2) it was the Dravidian civilization, will have another incontrovertible proof.

Scholars interested in the early history of man have been busy finding the authors of this ancient civilization. Though Sir John Marshall and his collaborators have definitely proved with a profusion of arguments that inhabitants of Mohenjo Daro were certainly pre-Aryan, they are not definite about their race. They merely give their opinion that the Mohenjo Daro people were probably Dravidians and the civilization was probably theirs, as may be seen from the following:—

* It may be, nay it is more than likely, that this civilization was the offspring, not of any one race in particular, but of several-born, perhaps, rather of the soil itself and of the rivers than of the varied breeds of men which they sustained. For, as far back as its history can be traced, the population of Sind and the Punjab has been a blend of many diverse elements, and there is no reason for assuming that it was other than heterogeneous in the earlier age with which we are now concerned.

To return to the supposed connection between the Indees people and the Sumerians—it may be recalled that, before any thing whatever had been discovered of the Indus Civilization Dr. H. R. Hall proposed to locate the home land of the Sumerians somewhere to the east Mesopotamia, and suggested that they might belong to the same ethnic type as the Dravidians of India, who, though now restricted to the south of India, are believed on linguistic and ethnological grounds to have once populated virtually the whole of the peninsula, including the Punjab, Sind, and Baluchistan, where as is well known, the Dravidian speech is still

* Mohenjo Daro and Indus Civilization pp. 108-110.

preserved in the language of the Brāhūis. Following on the discoveries at Mohenjo-Daro and Harappa which revealed various points of resemblance between the material cultures of these places and of the Sumer, it was natural that a fresh impetus should be given to this theory and that the resemblances referred to should be interpreted as additional proof of its correctness. Pending, however, the discovery of further evidence, it is well that we should realize on what a very insecure basis this theory really rests. What in effect is the supposed similarity of type between these two races—the Sumerians and the Dravidians—which is coming to be accepted as an established fact. Sir Arthur Keith says that the people who spoke Sumerian were dolichocephalic, with large brain capacity, like a certain section of the Predynastic Egyptians and like the present day Mesopotamians. "They had," he writes, "big, long, and narrow heads; their affinities were with the peoples of the Caucasian or European type; and we may regard South-Western Asia as their cradle land until evidence leading to a different conclusion comes to light." Mr. Wooley also states that, judging by their physical type, the Sumerians "were of the Indo-European stock, in appearance not unlike the modern Arabs." On the other hand, Professor Langdon holds the view that the dolichocephalic skulls found at Kish were Semitic and the brachycephalic ones Sumerian. If, however, we are uncertain about the physical type of the Sumerians, we are just as uncertain about that of the ancient Dravidians, for the very good reason that we possess no remains whatever that can be identified with them. The Modern Dravidian stock is officially described as being "of short stature, complexion very dark, approaching black; hair plentiful with an occasional tendency to curl; eyes dark, head long, nose very broad, sometimes depressed at the root but not so as to make the face appear flat." It would be absurd to assume that this represents the Dravidian type of 5000 years ago. In the case of the Brahui speaking people of Baluchistan we know that, though they have preserved the Dravidic speech of their ancestors, they have entirely failed to

preserve their racial character, which thanks to continuous recruitment from without has now become mainly Iranian; and we know also that the Dravidian type in the south of the Peninsula has been largely transformed by the free admixture of aboriginal, i. e., Proto-Austroloid blood as well perhaps as of other elements. So shadowy, indeed, is the distinction between the Dravidians and many of the aboriginals, that in the case of the Munda speaking people most authorities are inclined to doubt if any distinction at all can be drawn. Any attempt, therefore to equate the Sumerians with the ancient Dravinians is complicated at the outset by the difficulty of defining either the Sumerian or the Dravidian type. If, as most authorities on the subject maintain, the Dravidians came out of the west and entered India as invaders, we might suppose that they were originally related to the Mediterraneans who are represented at Kish, Anan, Nal, and Mohenjo-Daro (where the largest proportion of skulls belong to this type), and that the type was subsequently transformed in India itself by intermarriage with proto-Austroloids and others. If, however, they were indigenous, as others hold, in India, we must suppose that they were proto-Austroloids in origin and developed their Dravidian character by intermingling with foreign elements and by processes of natural evolution. But in whatever direction they may have moved, whether from East to West or West to East, it would obviously be very rash in the present uncertain state of our knowledge to endeavour to identify as "Dravidian" either the skulls classed by Colonel Sewell as proto-Australoids (Nos. 2, 11, and M.) or those classed as Mediterranean. (Nos. 6, 7, 9, 10, 19, 26); rasher still to identify any of these skulls as "Sumerian."

So also as far as the script of Mohenjo Daro is concerned Sir John is equally undecided, as may be noted from the excerpt reproduced here as follows:—

* Of the language of these texts little more can be said at present than that there is no reason for connecting it in any way with Sanskrit. The Indus Civilization was pre-Aryan, and the Indus language or languages must have been pre-Aryan also. Possibly one or other of them (if, as seems likely, there was more than one) was Dravidic. This, for three reasons seems a most likely conjecture—first because *Dravidic speaking people were the precursors of the Aryans over most of Northern India and were the only people likely to have been in possession of a culture as advanced as the Indus culture*; secondly, *because on the other side of the Kirthar Range and at no great distance from the Indus valley the Brahuis of Baluchistan have preserved among themselves an island of Dravidic speech* which may well be a relic from Pre-Aryan times, when Dravidic was perhaps the common language of those parts; thirdly, *because the Dravidic languages being agglutinative*, it is not unreasonable to look for a possible connection between them and the agglutinative language of Sumer in the Indus Valley, which, as we know, had many other close ties with Sumer. This is a conjecture, however, which there is no tangible evidence to support. The skeletal remains, as we shall presently see, point to the presence here of elements from four different races, viz. Proto-Austroloids, Mediterraneans, Alpines, and Mongolo-Alpines, but it is quite impossible to affirm whether any of these spoke Dravidic. The Eastern Alpines are hardly likely to have done so, since there is no trace of their stock among the modern Dravidic-speaking races of India. And we should naturally expect the language of the Proto-Austroloids to have belonged to the Munda rather than Dravidic group. Western Alpines are said to be strongly represented among *the Kanarese-speaking peoples of the Western Deccan and Mysore*, but if racial characteristics can be taken into account in this problem of language, it is clearly the long-headed Mediterraneans

* Mohenjo Daro and Indus Civilization, page 42.

who have the strongest claim to a connection by blood with the Dravidians and are most likely to have used a Dravidic speech. May it be that these same Mediterraneans—who are traceable across the whole south of the Afrasian belt—spoke agglutinative languages and that they, perhaps, more than any others, were the race at the back of this far-flung civilization of the Chalcolithic Age? (*Italics ours*).

But other scholars of Archaeology, well versed in reading the ancient script of Mohenjo Daro and others, have maintained exactly what we have maintained in the foregoing. The credit so far goes wholly and solely to Father Heras of Saint Xavier's College, Bombay, who has worked indefatigably at deciphering the scripts of Indus Valley and proved that it was the Dravidians that lived not only in the Indus Valley and the Deccan but were spread all over India. It is the Dravidians, he says, that flourished in India before the Aryans, still a backward tribe, poured into India from the banks of Volga, conquered the Dravidians by their superior physical force, and borrowed and assimilated the civilization flourishing there. It follows that the Aryans later evolved a culture called Aryan civilization, which is hence a composite civilization, composite of Aryan and Dravidian elements.

Father Heras has written several articles that have appeared in different magazines such as, "The Journal of Indian History," "The New Review," "The Karnatak Historical Review", and others. In all these he has placed before the readers his interpretations of

several Mohenjo Daro scripts and inscriptions. These interpretations are highly technical and will not ordinarily interest readers. It is, therefore, thought best to reproduce extracts from his writings as follows. He is decisively of opinion that Mohenjo Daro script and language were proto-Dravidian, the parent of the present Dravidian script and languages. That it is so he proves in the following:—

* The Mohenjo-Daro script is pictophonographic and has affinities with other ancient scripts, which extend from Easter Island in the east to Spain in the west.

The writing of Mohenjo-Daro is a script between pictorial and phonetic, closely connected with the ancient scripts used by people near India; the Chinese, the Sumerians, and the Egyptians.

The study of the inscriptions of Mohenjo-Daro shows that these signs can be divided into simple signs and phonetic combinations. Again, every sign can be simple and compound. Those that are simple and which are the basis of the whole script, are pictorial and phonetic. Among the pictorial signs some are quite obviously, natural signs. For Instance it is not difficult to represent a man with five strokes, after the manner of pre-historic, Stone Age designs: Similarly (1) a fish, (2) a bird, (3) a tree, (4) a chair, (5) even certain local expressions as "up", (6) "under", (7) "Sideways", can be easily represented by signs.

There is another kind of signs which can be said to be conventional. It is not easy to represent a cloud by means of a drawing. But once a sign is found (8) with such a meaning, one can easily conclude that it is a pictorial sign. Similarly the diagram of a rhombus (9) does not suggest any natural and direct

* Light on Mohenjo Daro Riddle—The New Review, July 1936, and *La Scrittura Di Mohenjo Daro*, Asiatica, Roma 1937.

meaning. In reality it is believed that that diagram represents "losanghe" according to the anthropological principle. But in our script the sign in question represents the word 'house' and it certainly is the representation of the plan of a house according to the convention.

In the compound signs, the composition may be the joining of simple signs, or of simple signs and determinative signs. The simple signs are, in practice, joined by combining them or collegating them. For one who knows the simple signs, it is not difficult to find out the value of these compound signs.

Another kind of compound signs in the script of Mohenjo-Daro has one or more determinative signs. These have no determinate value in themselves, but they give a determinate value to the signs which they affect.

Finally the phonetic combinations which we find in this script are also numerous and very interesting. Two signs put one near the other can so combine as to assume a quite different meaning. For instance the sign (33) *ir* = dwelling and (34) *alar* = flower, give (35) *iralar*, a well known ancient Indian tribe, still existing in Arcot districts in the Madras Presidency. Similarly the 2 signs (36) *adu* = this, and (37) *ir* = to be, make (38) *adir* = to tremble. In this script 62 different combinations have been discovered.

Being Dravidians, the inhabitants of Mohenjo-Daro and northern India naturally spoke a Dravidian language; yet this language was not one of the Dravidian languages now spoken in India, but probably their parent, which may be called proto-Dravidian.

The largest proportion of the words used in proto-Dravidian are also found in Tamil. This confirms the common belief that Tamil is the oldest of the present Dravidian languages. But some

proto-Dravidian words are found not in Tamil, but in some other Dravidian language. For instance, 'pagil' (to be afflicted, to be in distress), is found only in Kannada; 'kadetla-koditla', (at the end and at the beginning), is now used only in Tulu, though the words 'kade' and 'kodi' also exist in other Dravidian languages.

One might perhaps expect to find many proto-Dravidian words in Brahui; but this language has lost many of its original words through the influence of Baluchi, Sindhi and Persian, which are spoken in its present habitat. Even purely Dravidian words like 'Kan' (eye) and 'Kal' (stone) have been converted into 'Khan' and 'Khal', which contain the un-Dravidian aspirate Kh.

Proto-Dravidian naturally resembles Hale-Kannada more closely than modern Kannad. Similarly, it is nearer to Sangam Tamil than to modern Tamil. But this obviously refers to the words and not to the grammatical forms which are totally absent in the proto-Dravidian language.

In this proto-Dravidian language the construction of the phrase is generally the same as in the modern Dravidian languages. The inscription on the Mohenjo-Daro seal No. 321 may serve as an example:—

'Kâlar minavar Kan Kada êr valvidadu

Kalakûrav val Kurangar nâl'

The inscription may be thus translated:

'The four strong Kurangas from among the people of the united countries of (who possessed) the fort (which was) seen, crossed and taken over by the strong-legged Minas.'

It is also interesting to find in these inscriptions proto-Dravidian phrases and expressions which are used in modern Dravidian languages.

For instance, H. No. 44: 'taltavittil', 'in the glittering house', 'tal' means 'to glitter', in order to emphasize this glittering, the word is often repeated at present. So it was in ancient times.

M. D. No. 199:—Mānudayadu. The whole inscription informs us that in winter the weather is of "three garments". Now the Gandas, a kannada-speaking tribe found in the Western Ghats, express the intensity of cold by the number of blankets they put on. They say for instance, 'mūru Kambali chali', (three blankets cold) the very expression used in the inscription.

Very often 'mugil' is used in the sense of 'rainless cloud', and 'Karmugil' as 'rain-cloud', while there is another sign for 'male', 'rain', as, in modern Tamil. Similarly the expressions, 'mūnkan' "three-eyed" and 'mūnminkan' 'three fish-eyed', referring to Shiva are very frequently found in the inscriptions.

This is not the place to refer to the number of Dravidian tribes mentioned in the Mohenjo-Daro and Harappa epigraphs. What we have said above will suffice to show the nature of the language used in the so called Indus valley inscriptions throw some light on the Mohenjo-Daro riddle, which when finally solved will enable us to admit that great ancient culture which had hitherto been called by different names, but which may in future be denominated "proto-Dravidian", or rather 'proto-Indian' culture.

He elaborates the same point and proves by reading the scripts that civilization first arose in India and spread Westward. He remarks in the journal of the University of Bombay, July, 1936, "The present writer is of opinion that these proto-Indian people, migrating westwards in a later period, settled in Southern Mesopotamia and became the Sumerians, a contention which will be proved at length in the work

mentioned above. (The work referred to is "Proto-Indian script and civilization.") He establishes the conclusion in the following way:—

§ The consequence deduced by Sir John Marshall after the Study of the Mohenjo Daro remains that this civilization probably is Dravidian is now fully confirmed by the decipherment by the present writer of about one thousand eight hundred inscriptions found in all these sites.

First of all there are three signs the values of which can only be explained in Dravidian languages. Only in Dravidian languages these three signs, which evidently represent a fish, may have the same phonetic values corresponding to three different meanings, according to the three differences shown in the signs themselves. If we suppose, for instance, that the languages of Mohenjo Daro were Sanskrit and we read the three above signs *Matsya* or even *MINA*—a word borrowed from Dravidian languages—these two words in Sanskrit have no other meaning *than* fish and therefore we shall not be able to give a proper meaning to the two other signs.

Moreover, in these inscriptions a number of phonetic combinations of signs have been found which also prove that the language of Mohenjo-Daro cannot but be Dravidian. Each sign separately has its independent value and meaning. But when the signs are united, their values combine and this third reading has a totally different meaning.

A much more powerful argument to determine the language family is the construction of the phrase which is purely and exclusively Dravidian. It is a construction which may be called qualificative: the main word is always relegated to the end, but it is preceded by a number of qualificatives which have likewise

other qualificatives of their own. Moreover, according to Dravidian construction the verb must always be at the end of the sentence and the adjectives in front of the nouns.

Dravidian languages do not know the relative pronoun. Accordingly no relative pronoun has ever been found in the inscriptions, though possessive and demonstrative pronouns are often come across. Instead of the relative pronoun they use a participle, for instance:

IREKERA in Tamil. Thus for instance, instead of saying "Who is", they say "being".

The decipherment of the inscriptions of the Indus valley has supplied us with yet another proof of the Dravidian family of the language spoken there. Almost mechanically I had placed the respective values under each sign in every inscription. Last October,...I could go to Nallur, Jaffna (Ceylon) to revise all my interpretations with Rev. Fr. S. Gnana Prakasar, O. M. I., who is rightly held as the foremost Dravidian philologist. What was not my surprise when while reading my interpretations of the inscriptions, Fr. Gnana Prakasar discovered about twenty-five fragments of poetry. These verses are written in different metres, five of them being written in the famous *KURAL* metre, the most beautiful metre of Tamil literature. Our readers will like to read one of these fragments of poetry properly scanned. The inscription found in one of the Mohenjo Daro objects reads as follows:—

Naṇ rururu tūku adu karumugil ūrveli ôrūr
Eḍu eṭu ru uyarel ir ar ire pēr kaḍavul.

Which means: "The green -God who has the two paths of the noisy high sun reaching the year of Orūr (is) outside, the country of the rain clouds of the approaching thunder-sounding scale".

Now this inscription contains two verses that are scanned in the following way: [Orūrīi

* Nan rururu / tuku adu / karumūgil ūr / veli ôrūr ||
 Eḍu eṭu / ru / uyareḷ / ir ar ire / pēr kaḍavul.

The remains of the cities discovered in the Indus Valley, being therefore nearly Dravidian, offer unique materials for the study of the pre-Aryan civilization of India which hitherto was only known through stray and indirect references in the Vedas and epics and other works of ancient Sanskrit literature.

Contrary to what was clearly hinted at in those works, it was always supposed twelve or fifteen years ago that the Dravidian peoples at the time of Aryan invasion were in a totally uncivilized state, almost next to savagery. Thus Mr. Romesh C. Dutt described first encounters of the two races, in the beginning of our century. "There was continuous war between the Indo Aryan and the dark-skinned aborigines during this age. The aborigines retreated before the more civilized organization of the Aryan, but hung around in fastness and forest, plundered the peaceful villages of the Aryans and stable their cattle. With that tenacity which is peculiar to barbarians, they fought for centuries as they retreated: they interrupted the religious sacrifices of the conquerors, despised their "bright gods", and plundered their wealth. But the Aryans conquered in the end: the area of civilization widened, waste and jungle lands were re-claimed and dotted with villages and towns, and the barbarians either submitted to the conquerors or retreated to the mountains where their descendants still live."

Such statements could on no account be substantiated by any historical source. They were only the last expression of the baseless feelings of many Dravidian kings and groups of people who being unreasonably ashamed of their Dravidian origin, claimed Aryan descent. But after the discovery of Mohenjo Daro, Mr. R. D. Banerji could daringly challenge all Aryan feelings by

* The verse can be transcribed in Tamil; but for want of Tamil type here it could not be so done.

writing that the "Dravidians were certainly far more civilized than the Indo-Aryan invaders. Further more, he states: "At this time (when they settled in the Punjab) the Indo-Aryans were carrying on a ceaseless war with the earlier and more civilized inhabitants of the country". Thus the discovery of the Mohenjo Daro civilization marks the opening of a new era of Proto-historical research in India by finally settling the true and unmistakable point of view.

The relics of Indus valley disclose extraordinary similarity with the relics of ancient Sumer. These similarities were already pointed out by several scholars in the Illustrated London News and elsewhere, even before the publication of the work of Sir John Marshall. These similarities suggest intimate connections between the Mohenjo Daro people and Sumerians. The study of these connections will undoubtedly discover the foreign relations of our proto-Indian people and perhaps will solve the so called Sumerian problem. Besides other arguments derived from the study of the script and of the inscriptions, it is interesting to note that the ancient tradition of Sumer points to the East as the country of origin of the Sumerians. Berosus, the Babylonian priest of the first century B. C., has kept two names of the several chiefs who brought civilization and the art of writing to Sumer. One was called Oannes, an evident hellenized form of the name Uvanna, "elder brother of the flower", a name very common even at present among the Tulus. The other name Odakon, is in this very form a Tamilian name which means "the master of the boat," from Oda, "boat", and Kon, "lord", "master", "king". This tradition so faithfully recorded by the Babylonian historian has its parallel account in Genesis. After narrating the different generations of the sons of Noah, the Biblical account continues thus:

"And when they removed from the East, they found a plain in the land of Sennaar (Sumer), and dwelt in it".

"And each one said to his neighbour: come let us make brick and bake them with fire. And they had brick instead of stones, and slime instead of mortar."

The beautifully built houses with bricks and cement which have been found at Mohenjo Daro seem to be the best comment on this passage of the Bible. Evidently the reed-and-mud huts of Mesopotamia in pre-Sumerian days did not please those who had inhabited brick-built dwellings.

But the connections with ancient Sumer are not the only foreign connections of Mohenjo Daro. A small carving on a Steatite seal shows a bullfight scene, altogether similar to those that take place in Spain at present. Similar bull-fights have been found represented on the walls of the palace of Minos in Crete. The authors of the Minoan Civilizations as well as the Iberians of Spain are supposed to belong to the so called Mediterranean race, to which according to modern anthropologists the Dravidians belong also. This view is now confirmed by the archaeological discoveries at Mohenjo Daro. A good historical illustration of such taurine customs might be found in the so-called "Bull marriage" described in the Tamil works of the Sangam period. When several young men were courting a girl, the father of the latter used to set loose a bull within a ring. The lad who succeeded in catching the bull by the horns proved to be worthy of his beloved.

Among the relics found at Mohenjo Daro, Harappa and other sites, the collection of steatite seals is of extraordinary importance. These seals, as a general rule, bear the figure of an animal in the lower portion, animal which seems to represent the Totem of the tribe, viz, a unicorn, an elephant, a bull, a buffalo, a tiger etc. The upper portion of the seals is occupied by an inscription in characters which were totally unknown. The study of these characters reveal undreamt of contacts with other nations of the ancient world—China, Sumer, Egypt, Crete, the Hittites, etc., contacts which may prove some ethnological affinities and may finally detect the parent of all the scripts used by them. I shall only mention one case which is very significant: the sign meaning "death" in the Mohenjo Daro script. The upper portion of this

sign is the funeral monument called Stūpa, at a later period. The small narrow line-sign below is full of interest and meaning. The sign in our script mean "One". Therefore it reads or. Now if you want to speak of a person we shall write the determinative of personification of this sign, thus †. This sign consequently reads Orvan, "One person" This is precisely the sign placed under the funeral mound. The whole sign therefore is a pictograph representing a person buried under the funeral mound. Now this sign passes through three stages of simplification within the Mohenjo Daro period. Now in early Sumerian script, in the tablets of Jemedt Nasar, death is expressed by the arrow-like sign only, turned 90 degrees to the left as usual, thus: +

This seems to be the last stage of simplification of this sign, impossible to explain in Sumerian writing without reference to Mohenjo Daro script. (The above signs of Mohenjo Daro read, Sā, which etymologically means "To fall on one side". The majority of the corpses buried in Harappa and also the corpses of the royal cemetery of Ur were found on one side, practically always on the right side).

The script of Mohenjo Daro is a pictophonographic script of such a logical nature that it may be at times read without knowing its meaning. It is a script which tends to depict the sound, when in its phonetic signs it cannot depict the objects meant by the sounds. Such a script discloses a clear tendency to become alphabetic. When the Aryans entered India, they had no script of their own and they adopted this script which was the script of their enemies, the Dasyus. Thus the script developed through two different channels. In Northern India under the Aryas and their Aryanised friends, the Dravidians. In Southern India and Ceylon it developed under its own inventors, the Dravidians, more or less influenced by the Aryas of the North and by their Sanskrit language. Such is the origin of the two kinds of Brahui characters of North and South India, from which all the modern Indian alphabets proceed. The value of many of these Brahui characters is still a consonant sound of the primitive word represented by the Mohenjo Daro sign.

After the study of above one thousand eight hundred inscriptions which upto now have been deciphered by the present writer, it is easy to realize that the wave of migration of the mediterranean race which was supposed to have been from West to East, must now be finally settled as having taken place in the opposite direction, i. e., from East to West. The development of the script of Mohenjo Daro in relation with the Sumerian script, the religion of these two countries and that of Egypt, the titles of kings, the number of Zodiacal constellations among the proto-Indian people and the relative position of these constellations, the changing of the proto-Indian constellation of the Harp (Yāl) for Trurus (the bull) which must have taken place in Sumer, the tradition of ancient people of Mesopotamia recorded by Berosus, the parallel by Biblical account in Gen. II, 1-5,—all point to the same conclusion that the migration of the mediterranean race commenced from India and extended through Southern Mesopotamia and Northern Africa; spread through Crete, Cyprus, Greece, Italy and Spain, and crossing the Pyrenees reached Central Europe and the British Isles. This route starting from Ceylon up to Ireland is marked by an interrupted chain of dolmens and other megaliths, that seem to be the relics of this enterprising and highly civilized race which is termed the mediterranean by the anthropologists and which in India has been quite unreasonably despised under the name "Dravidian".

It has been an error to call the civilization discovered at Mohenjo Daro, Harappa, and other sites, "The Indus Valley Civilization," for this phrase seems to suggest that such civilization flourished in the Indus Valley only. Relics of the same civilization have also been found in the Gangetic valley and in Kathiawar. Signs like those of the Indus valley have also been discovered in pieces of pottery found in the *Tinnevely district, the southernmost district of India, on some rocks in the Nilgiris, and pottery found in the pre-historic tombs of the Hyderabad State.* The back-ground of the *Teks*, so common in the Deccan, bearing images of Khandoba or another Shaiva deity, is covered with

similar sign too. The Lingayats of Karnatak mark their houses with another Mohenjo Daro sign, the meaning of which is now totally unknown to them. The present writer has lately discovered some signs of that script in a pre-historic cave of the Kegalle District of Ceylon and also in the earliest Struck Coins of Ceylon which bear quite intelligible inscription.

From the reading of the script the sign of Swastika is disclosed and it proves the pre-Aryan Dravidian culture as follows:—

* The name 'Svastika' is a Sanskrit name which means 'Sv-asti-ka', "that which is well being". But is the 'Svastika' a purely Sanskrit of Aryan lanchana? Thousands of years before the Aryans invaded India, the inhabitants of Mohenjo Daro, belonging to the Dravidian race, used some small square amulets with an inscribed 'Svastika'. Besides the svastika is also found in their inscriptions. No doubt remains at present about the origin to the Swastika. It is a Dravidian symbol which was adopted by the Aryas, as so many other institutions, when they entered India. Yet, what was its meaning or symbolism?

The Rigveda speaks of the 'purah', the forts, of the Dasyus, the people of the Mohenjo Daro nation. These forts were really walled cities, perfectly laid out with wide streets, and side lanes, as the remains of the city of Mohenjo Daro clearly show. Ancient works on town planning by Dravidian authors of South India very nicely agree with the planning revealed in the Indus Valley by the excavations. One of the different kinds of town-planning explained in those treatises is the planning called of the 'Svastika'.

What is the purpose of this apparently strange planning? It was due to war strategy. The city being well walled, the only

* India, the Empire of Swastika, Coronation Souvenir, Bombay, 1937.

way to enter the town was through gates. After succeeding in opening any of the gates, the army had to remain in the walled passage along the city wall before capturing the second gate. This gave ample time and opportunity to the defenders of the city to destroy the army cajoled into the passage from the top of the city walls. This system of planning the cities rendered them practically impregnable, and consequently the citizens were safe and their properties not liable to suffer from the predatory instincts of the neighbours. Many ancient forts in India, for instance, those of the Marathas, have their gates constructed in this fashion. This sort of city-planning was the cause of the prosperity of the city. That is the reason why the design Swastika soon became synonymous with prosperity, and its representation was used as an amulet and as a benediction. That was the reason why when the Aryas entered India, they applied the Vedic benediction 'swasti' with the nominal suffix 'ka' to this representation, under which name it is still known in the countries of the West.

This sign was not only used as an amulet but also as a sign of their ancient proto-Indian writing, reading ' nalam ', " prosperity ". An inscription of Harappa has five Svastikas.

Similarly this sign is found in some of the early coins of Ceylon with a nominal meaning as in the above inscription.

For when the Svastika, following the path of migration from East to West accompanied the Dramilas (Termiloi, according to Herodotus) of proto-Indian to Crete, Greece, Etruria, Iberia, and other countries, it kept the meaning of prosperity of the Mohenjo Daro and Ceylon inscriptions. Thus the Svastika designed on drinking vessels means, " may this drink be the cause of prosperity and happiness ". Similarly this sign engraved both on Etruscan funeral urns and on the memorial stones of the Christian catacombs at Rome is a practical confession of the belief in a prosperous future life, which is wished to the souls of the persons whose remains are kept under it.

Thus the Svastika spreading to East and West became universal. Yet India, the country where it was first designed and read, may still rightly be called "the Empire of the Svastika".

That the Mohenjo Daro people were in intercourse with the people of Karnatak is proved in the following:—

* **Karnataka and Mohenjo Daro.**

The fact that the ancient people of Mohenjo Daro were proto-Dravidians—a fact hinted at by Sir John Marshall and confirmed by the interpretation of all the inscriptions by the present writer—is already a link between all the Dravidian countries, including therefore Karnāṭaka, and Mohenjo Daro.

But the connection between Karnāṭaka and Mohenjo Daro is still more explicit than this general interrelation. The people of Karnāṭaka are apparently referred to in one of the seal inscriptions of Mohenjo Daro as one of the ancient tribes of the land.

The complete sign will read *Kaṇanir*, "people who have eyes". This evidently refers to a tribe, to a number of people called so. The ancient word *Kanuaḍigas* by which the people of modern Karnāṭaka are mentioned, seems to be but a Sanskrit modification of *Kaṇanir*.

An inscription reads: *Kaṇan er ir ten vēlūr arup*. It means: "the harvest of Vēlūr that has two cocoanut plantations in which the *Kaṇanir* rose". After comparing this inscription with other similar inscriptions of Mohenjo Daro, Harappā, and Chāñhu Daro, it is evident that the *Kaṇanirs* rose against Vēlūr, and that a battle was fought in the cocoanut plantations. Vēlūr was a kingdom of the tribe of the Minas in South India. The mountains in the vicinity of Vēlūr were apparently fortified, for they are said to be the strength of the dynasty ruling in Vēlūr. The fortifications

* The Karnatak Historical Review, July 1937.

must have been very helpful to the Vêlūr king when he was attacked by the Kaṇanirs. In point of fact, though the inscription does not say who won the day in this war, it seems evident that the defenders of Vêlūr were not defeated, otherwise they would not have recorded the rise of their enemies in this inscription. Moreover, there is another inscription that shows the king of Vêlūr successfully fighting against a tribe who seem to have been allied to the Kaṇanirs, otherwise the Vêlūr king would not have marched across the Kaṇanir country on their mountain fastness. The second inscription is a fragment of proto-Dravidian poetry, of extraordinary literary beauty.

The inscription reads as follows, first line from right to left, second line from left to right:

Kālor mī | nan mīn | kān kada êr | valil adu |

Kalakūrir val | kei kudaga | nāl

which means: "Many strong Kuḍagas of (from) the people of the united countries of (who had) the strong house (fortress) which was seen with the perfection of the fish, crossed and taken over by the Mīna of the Kālors." The Kālors are the robber tribe inhabiting the neighbourhood of Trichinopoly. They are now called Kalers. Mīna of the Kālors cannot but be Mīna, the king of Vêlūr, who seems to have taken the fortress of the Kuḍagas (called Vānaras after) by assault. The Kuḍagas are the people of Coorg, whose language is still called Kuḍagu.

It seems therefore, that the Kaṇanirs or the Kannadigas already formed a separate tribe amongst the Dravidians in those early days. Did they speak a different language? We have not sufficient data for replying to this question, but it does not seem probable. Yet, the extraordinary distances existing between North and South India, specially if the lack of good means of communication is taken into account, naturally brought about dialectal forms of speech. At least two of these dialectal forms of speech—the forerunners of the modern Kannada forms—already appear in the language of Mohenjo Daro.

But besides the above two forms, there is still the form in —*ru*, which is purely Kannaḍa. This plural is obtained by adding the sign U, *ru*, onomatopoeic sound for noise, to the sign representing the plural object.

Before ending we must refer to another link still existing from those ancient days between Mohenjo Daro and Karnaṭaka. The modern Lingāyats of the Kannaḍa country depict a sign on the walls of their houses, the meaning of which does not seem to be known to them. The sign is this: $\triangleright \triangleleft$ §

This sign is often found in the inscriptions of Mohenjo Daro and Harappa. It reads *kūḍu* and means "union". The sign very likely refers to the union of male and female principles which is so prominent in the religious tenets of the Virāṣaiva sect.

Finally, that the Aryans came to India from the banks of Volga and arrived at Kathiawar is established in the following:—

* Once settled that the clever traders of the Baberu Jataka were Dravidians, we may safely affirm that they and others of the same race beyond doubt were the owners of those round seals (and three square seals) with proto-Dravidian inscriptions found in lower Mesopotamia. Some of them may have lost their seals or died in Sumer and their seals were found in modern times by the diligent excavator. Yet, one final question still remains to be answered: from what part of India were they hailing? In order to give a satisfactory reply to this query, we must turn a number of pages in the annals of history to the time when the Aryas were already settled in India their new and permanent home.

§ (This is not quite correct. The sign is $\overset{\circ}{\times}$, called Lingamudra, the symbolic representation of Shivalinga:—The present Editor).

* The origin of the round Proto-Indian seals described in Sumer, B. B. and C. I. Annual, 1938.

One of the most important provinces in Western India, in fact the nearest one to Mesopotamia, if the shores of the Indus Valley are excepted, is Kathiawar. This name is a very recent one. Before, this land was known as Saurashtra, "good country". Yet, this does not seem to be its original name. The numerous temples of Surya found there seem to point to a special connection of the sun. Temples dedicated to Surya are not very numerous in India, as happened practically with all the purely Vedic gods. Yet in the small peninsula of Kathiawar one comes across temples dedicated to Surya in many villages and even small hamlets, Prabhaspatan otherwise called Somnath Patan may claim three; one that has disappeared on the site of Jumma Masjid, the other still stands overlooking Triveni, south east of the town and the third along the river Hiran towards the north. Besides, Mudhera, Sûtrapâda, Kinderkheda, Than (in the Kanjola fort), Pasthan, Kotai, Kanthkot and Arasavali and several other places possess temples of Surya; without mentioning villages like Visavada, portadi, and Bagavadar, in which the ancient images of Surya found there give a clear evidence of Surya temples in ancient times. There exist also a number of Surya Kundas as in Mul Dwarka and Surya wells as in Pasthan. What is the explanation of this extraordinary devotion of Surya?

If Kathiawar were situated on the eastern coast of India, the reply to the above query would not be difficult. Kathiawar would have been towards sun-rise, from where the sun was hailing, and this devotion to the sun would be easily understandable. But it is just the opposite. Kathiawar is on the western coast of India. The real explanation will be found in the ancient name of Kathiawar. Till the time when the name Kathiawar was adopted after the Maratha wars of the 18th century, this peninsula was called Saurashtra, that is interpreted as "good country." But this does not seem to be the most ancient name of Kathiawar. In the inscriptions of Rudradaman and Skanda Gupta at the foot of Girnar, Junagadh state, the country is called Surastra, and this little difference may be of great importance. Su may be the stem

of the derivative noun Savitre, which from the Vedic period down to the present is one of the names of the Sun. Su means "to go", "to move", "to impel" and Su+itr-Sav+itr-Savitr would mean the cause or agent of impelling and therefore the generator, the vivifier, the stimulator, as the sun is. Consequently Surastra would mean the country of the impeller or generator by excellence, the country of that one who goes across the skies is the country of the Sun. This seems to be original name given by the Aryas to Kathiawar.

Yet is it not strange after all that a country situated to the West should be denominated "the country of the sun"? For it is but natural that the country of the Sun should be towards the East whence the Sun comes from. Thus for instance the Chinese call Japan, "the Empire of the Rising Sun" Man always turns towards the East when the Sun is spoken of. And yet on this occasion "the country of the Sun" is placed on the western coast of India.

This clearly shows that this name was given to this land when the Aryas were not in India, but to the West India, when Surastra was towards the east of them, This early acquaintance of the Aryas—the future invaders of India and Iran—with Surastra was effected through the Panis going to the Kingdom of Baberu trading with that land. The existence of the Mittani in Babylon and similarity of their gods Mi-it-ra-as, U-rü-W-na, In-dar-and Na-sa-at-ti-ia-an-na with the Indo Aryan gods Mitra, Varuna, Indra and the Nasatyas make it now quite certain that in course of their migration eastwards the Aryan nation stopped for long time in Mesopotamia. When the rude and uncivilized Aryas contemplated the wonderful natural goods or manufactured products brought by the Panis, they would naturally ask each other: "From where do they come?" The daring amongst them would finally ask the Sumerian and Semitic people of the country. "From where the Sun comes" the latter would reply, "from the country of the Sun". "Ah," finally the Aryas would say "they say they come from the country of the Sun, from Suryarastra or Surastra" and thus for those simple people

the country from where the Panis were coming was christened Surastra.

And such was the impression that the goods of that country and its brilliant name produced in those poor emigrants, that when on account of their sufferings and hardship under the slavery of their Semitic overlords, they decided to escape to new lands, the idea of going to Surastra naturally arose in their heads. It was a colossal adventure. The Aryas coming from the banks of the Volga had never seen the sea, few amongst them perhaps had reached the shores of Sumer in lower Mesopotamia, they could not have seafaring inclinations. The migration of a whole nation to this new land, though so promising and rich in itself, could not but have innumerable perils. Besides the unknown is always frightening to simple folk. The leader of the Aryas the Asura Indar-called afterwards in the Vedic hymns Indra, did not dare to take the whole nation to the new land first. First he wanted to make a trial. He took two families with him the families of the Yadus and Turvasas and embarking in one of the ships of the Panis they set sail from lower Mesopotamia and after a number of days landed on the shores of Kathiawar. This first expedition of the Aryas into India across the ocean is mentined several times in the Rigveda. "What time, O Hero, o'er the sea thou broughtest, in safety broughtest them, O hero thou keepest Turvasa and Yadu safely." A third passage even testifies to the fear they felt in their hearts before sailing "So sapient Indra. Lord of might brought Turvasa and Yadu those who feared the flood (sea) in safety o'er."

That the place where they landed was the modern Kathiawar, the ancient Surastra, is the most common opinion among scholars: and if they landed on the Surastra shores they did so because they followed the route of their leaders the Panis. What harbour of Kathiawar was their objective we do not know for certain. Yet it seems probable that the landing place of the first Aryan expedition into India was the modern Veraval or its neighbourhood.

There was in ancient times on the western coast of Surashtra a famous city called Minnagar. This is a hybrid name, for the first part of it Min is originally Dravidian while the second part is purely Sanskrit, Minnagar means "the shining city". This strange combination shows that Minnagar was pre-Aryan city and its name in pre-Aryan times evidently was Minur, "the shining city" a name which has been found in the inscriptions of Mohenjo Daro by the present writer. One of them which reads—

Talir urveli per Minur Kal adu, i. e. "that (is) a quarter of the great Minur which is outside the prosperous country."

From the discussion heretofore it is clear that man arose in India (simultaneously, if he arose in other parts of the world as well) in pre-historic times and gradually developed a culture in all its Stages and Ages, palaeolithic and others (2) That the Dravidians lived in India and had developed a high form of culture before the Aryans immigrated into India and made her their home (3) and that the culture and civilization of the Dravidians spread westwards. Now it is to be seen if these pre-Aryan Dravidians of India had any religion and what it was if they had one.

Scholars generally trace the origin and growth of Religion, Philosophy and Literature in India to Vedas. According to them then was nothing in India previous to the coming of Aryans to India, which was then a land occupied by people uncivilized and barbarous. It was the Aryans, they say, that brought with them some civilization which they spread among the people of India after conquering them. But even the references made in the Vedas to the people already

there show that they, with whom the Aryans had to fight, were a people rich in wealth and cattle, owned chariots and had weapons used in fights with the Aryans. The rise of Aryans did not alter the stage of culture reached by the people. According to the hymns the Dasyus lived in "cities", (R. V. I-53-8, I-103-3) and under kings the names of many of whom are mentioned. The terms "Dasyu", "Dâsa", "Pani" and others are used contemptuously with reference to pre-Aryan people by the Aryans. The Dasyus had "accumulated wealth", (R. V. VIII-40-6) in the form of cows, horses and chariots (R. V. II-15-4), which they kept in "hundred-gated cities" (R. V. X-99-3). Indra seized and gave these away to his worshippers, the Aryas (R. V. I-176-4). The Dasyus were wealthy and owned property "in the plains and on the hills" (R. V. X-69-6). They were "adorned with their array of gold and jewels" (R. V. I-33-38). They owned many castles (R. V. I-33-13). The Dasyu demons and Aryan Gods lived alike in gold, silver and iron castles. Indra overthrew for his worshipper, Divodâsa, frequently mentioned in the hymns, a hundred stone castles of the Dasyus (R. V. IV-30-20). Agni, worshipped by the Arya, gleaming in front of him, tore and burnt the cities of the fireless Dasyus (R. V. VII-5-3). Brihaspati broke the stone prisons in which they kept the cattle-raided from the Aryans (R. V. IV-28-5 and X-67-3). The wrong idea of Scholars of Indology about the pre-Aryan Dravidians, which is now to be revised in the light of Mohenjo Daro finds, was mainly due to their being dazzled by the brilliant Sanskrit

literature, particularly the Vedic literature, so honestly and carefully preserved and handed down from generation to generation. Being thus dazzled the eyes of scholars could not penetrate the vale mystery that yawned behind the Vedas and their teachings. The materials also in the form of various instruments and tools of different Ages were still unearthed and could not shed any light on the pre-historic life of India's people, their activities, and the progressive growth of culture effected by them. This wrong idea of scholars firmly rooted in their minds made them blind to the references (already noted above) made to the people and their enviable condition of living and they tried to interpret the references suitably to their wrong idea of pre-Aryan people of India, as remarked by Sir John Marshall (see the extract given above on page 10). But now scholars are coming round to the view that the Dravidians, the pre-Aryan people of India, had developed a civilization that spread westward.

* Dr. Hall suggests the possibility of Sumerians being an Indian race which passed to the valley of two rivers. Says he, "The ethnic type of Sumerians, so strongly marked in their statues and reliefs, was as different from those of the races which surrounded them as was their language from those of the Semites, Aryans and others; they were decidedly Indian in type. The face-type of average Indian of today is no doubt much the same as that of his Dravidian ancestors of thousands of years ago. Among the Modern Indians, as among the Modern Greeks or Italians, the ancient pre-Aryan

* Cultural Heritage of India, Vol. III p. 677.

type of the head has survived (as the primitive type of the head has always done), while that of the Aryan conqueror died out long ago. And it is to this Dravidian ethnic type of India that the ancient Sumerian bears most resemblance, so far as we can judge from his monuments. He was very much like a southern Hindu of the Deccan (who still speaks Dravidian languages). And it is by no means improbable that the Sumerians were an Indian type which passed, certainly by land, perhaps also by sea, through Persia to the valley of two rivers". The account given by Berosus in the 3rd or 4th century B. C. appears to suggest that the early settlers of Sumer arrived by sea bringing with them a fully developed civilization. This civilization may possibly have arisen in the submerged Tamil lands that extended to the south of Kumari."

§ Sir John Evans in his presidential address to the British Association says "Southern India was probably the cradle of human race. Investigations in relation to race show it to be possible that southern India was once the passage ground by which the ancient progenitors of Northern and Mediterranean races proceeded to the parts of the globe which they inhabit."

III

Shaivism, the Dravidian Religion.

That man is a tool-making animal is the definition of man based on a sound anthropological concept. Food, the primary concern of man, was the stern

§ Cultural Heritage of India, Vol. III, p. 677.

necessity and became the mother of his subsequent inventions in all the progressive Stages and Ages of his life. But man has also been defined as a religious animal, which again is a sound psychological concept. Religion like science begins and grows in wonder, wonder about the endlessly expansive and mysterious universe, working so regularly and duly, full of countless varieties of objects and things useful for all creatures of all gradations. Man, an inquisitorial creature, endowed with the faculty of thinking and intellect requisite for that thinking, must have begun to inquire how it was that the Universe worked so regularly and well and how and if it possessed that power of working, or if there was any inscrutable power or spirit behind the Universe or at the bottom of the Universe that it should work so well. This was the beginning of man's idea about God and Religion. That the Dravidians had a religion and the religion was Shaivism, and for that matter Shaktism as well, with some of the characteristics that have still been found in their present form will be evident from the following discussion.

One full chapter has been devoted to religion of Sind people by Sir John Marshall in his "Mohenjo Daro and Indus Civilization." Therein he concludes that those people worshipped the mother Goddess, (the Shakti), and a male deity (Shiva). They also worshipped, he says, animals, trees, water etc. and identifies the male deity with Shiva from the prominent characteristics of the deity having three eyes and being

a Mahayogin, as represented on seals, images, carvings and other signs discovered in different sites. But his conclusions, having been based on data mentioned, are not considered very authoritative.

Nilkantha Shastri of Madras, therefore, says † “ While Marshall’s explanations appear conclusive in regard to the cult of the mother goddess, the phallic cult and the tree and animal cults, his speculations on the male god, who, he thinks, was prototype of the historical Shiva, are rather forced, and certainly not so convincing as the rest of the chapter. It is difficult to believe on the strength of a single “roughly carved seal” that all the specific attributes of Shiva as Mahesha, Mahâyogin, Pashupati, and Dakshinamurti were anticipated in the remote age to which the seal belongs.” It is thus necessary that his conclusions should be further supported by the inscriptions satisfactorily explained, as also remarked by the Shastri ‡ “ The interpretation of these data can hardly become final until the inscriptions on the seals are satisfactorily explained”. And this is exactly what has been done by Father Heras, whose reading of the inscriptions, as recorded in the following, proves beyond the shadow of doubt that Shiva and Shakti were the chief deities of Mohenjo Daro people, who have been already proved to be Dravidians.

† Cultural Heritage of India Vol. II, p. 21. ‡ Ibid.

*(1) The supreme Being.

In the inscriptions there are two, one of which apparently gives the essential description of God, while the other shows his position in relation with the other beings of the Universe. The former reads as follows:—

‘Iruvan-adu kom mīnanir’, i. e. ‘the horn playing Mīnas of one who exists.’ Now since the horn players in religious festivals are, even to-day, servants of the temples, “one who exists” must be an idea that is only referable to God. Iruvan must have been a name of God and indeed God is the only being who really exists, for, as the metaphysicians explain he exists by himself, while all the other beings exist by another who is God, viz., they have not in themselves the reason of their existence. (cf. Thus when Moses asked God, after the latter had sent him to Egypt to save his brethren: “If they should say to me: what is his name? what shall I say to them?” God replied to him: “You will tell them: I am who am”. Even the phrase ‘tat-tvam-asi’ of the ‘Chāndogya Upanishad, which is now interpreted in a pantheistic sense, had apparently no other meaning in the beginning than the meaning of the inscription, that reveals the high idea of God that the people of Mohenjo Daro had.)

The other inscription reads thus:—

‘Kōil ella kadvul-adu’... ‘the supreme God of all the Gods of the temple.’ This epigraph shows that in reality this sign refers to a being which is superior to all other gods and consequently above the whole Universe.

The name, therefore, of this supreme God must be one revealing these two ideas: *superiority* and *self-existence*. In all the Dravidian dictionaries there is only one word that would embody them, and this word is āṇ, which might be properly translated ‘Supreme Being’.

* The Journal of the University of Bombay, July, 1936.

Now the Supreme Being above everything is the Lord of the whole Universe, and, therefore, everything may be referred to him with a relation of possession. Thus the inscriptions tell us:—

1. The Supreme Being of all the Gods of the field that make peace.
2. The Supreme Being of the successful dark growing moon.
3. The Supreme Being of the rain clouds of the Fish.
4. The Supreme Being of the clouds of man.
5. The Supreme Being of the Minas.
6. The supreme Being of the Minas who have the sun on high.

(2) The Attributes of the Supreme Being.

The attributes of the Supreme Being, which will communicate to us a clearer understanding of its essence, may be divided into two groups: A. Quiescent Attributes. B. Operative attributes.

A.

1. **Life:**—God being the only self-subsistent is the source of life and activity. Thus in an inscription he is called “the Supreme Being of Life.” The word ‘Vāl’ may mean life and happiness, perhaps because originally life and happiness were synonymous, which is still true in the case of God.

2. **Oneness:**—He does not communicate his superiority to any one. He is the only one. ‘Orvan tīrpu tīrpu irkra mīn naḍḍil ulavan’; i. e. Mīna, the farmer of the Crab, about whom ‘the one’ has decreed.’ As we shall see later the farmer of the Crab is a royal-title. Therefore no other but the Supreme Being, the one, could decree any thing about him.

3. **Greatness:**—This attribute means that in God there is no limit. Thus we read in an inscription — “of the very great one.”

B.

4. **Omniscience:**—Two inscriptions speak of the God of the city of Nālur under the name of Viḍukan. Now this name properly means ‘open eye’ and refers to a person who has always the eyes open, who sees and knows everything. This very ancient idea agrees with the modern common belief of Hinduism that the gods have no eyelids. Thus unable to close their eyes, they see everything.

5. **Benevolence:**—According to this attribute, the Surpeme Being helps men in their needs. A very important inscription reveals to us the belief the Mohenjo Daro people had regarding this point. The inscription reads; ‘Udavu ir Min-adu Aṇ’, i. e. “the Supreme Being of Mina being help.” The figure carved on the seal that bears the inscription enhances the value of this epigraph. It represents the skin of a unicorn spread in four directions. Now the unicorn is totem of one of the ancient tribes; it is the most common totem among the totems shown on the Mohenjo-Daro inscriptions. Yet skinning this animal supposes its being killed and the representation of its skin as a trophy discloses the fact that the tribe whose totem it was, was defeated by Mina, but the latter in the inscription attributes the victory to Aṇ.

6. Power of destruction and generation: Another seal that has been very often reproduced, represents a nude, three-faced god, seated in a sort of a Yogi pose, wearing a trident-like headgear. Round this figure several animals are placed. It has been said that this is a figure of Paśupati. The carver of this seal had not the intention of carving the representation of Shiva as Paśupati. He wanted to represent the Supreme Being surrounded by the totems of the different tribes that inhabited Mohenjo-Daro. The inscription which appears on the upper portion of the seal refers to two very characteristic functions of the same Supreme Being. The epigraph reads as follows: *An nard valkei kud minadu*, i. e. the Supreme Being enfeebling and strengthening is of the (the months of) jar and the fish. These were the two months of autumn, during which the whole of nature seems to weaken and lie; leaves fall from the trees, mountains and fields disappear under a coat of snow, cold stiffens the limbs of the body. But how useful is this for restoring strength and health to both vegetables and animals. From that sort of lethargic sleep nature rises again more vigorous than ever. This enfeebling and strengthening was directly attributed to the Supreme Being by the Proto-Indians. He is elsewhere often called "the god of the chariot and of the cultivated fields," two symbols of destruction and fertility, which finally, reveal *An as the fore-runner of the modern Shiva.* (*Italics ours*)

(3) **His forms.**

Enmai is till now a modern Shiva meaning "eightbodied or formed." Then there cannot be any doubt that in those early days this name was only attributed to the Supreme Being.

Another inscription tells that he is eight. "The two fishes, (constellation) of that which is eight and who has the sun on high."

Images of this Supreme Being under these forms were worshipped in different parts of the country. Thus an inscription says "Of the god of one side (form) who is in the country."

Occasionally, two forms of the Supreme Being were combined into the same image... This combination is represented in the seal itself..... Yet the seal itself seems to show this is only a form of God, a symbol, a representation—for on the other side of the seal the figure of the God is represented standing in the middle of a tree with the trident on his head after the fashion of the other seal. Before him a devotee half-squatting on the ground offers his prayers to the deity.

(4) The Supreme Being is three-eyed.

This is the idea about Shiva in modern Hinduism, which we find clearly expressed with reference to God in the inscriptions of Proto-Indians; and the idea was so well known that the only mention of "his three eyes" as we find in two inscriptions, revealed to those people the idea of the Supreme Being. These three eyes were being worshipped. "The worshipped three eyes on which the four stars rise." Accordingly God is called the three-eyed one. Thus the inscription which reads: "Parava nila ir minaniravana mūn kaṇ, i. e. the three-eyed, he of the Minas who are moon Paravas." In another inscription it is said that "the twelve stars of the Spring Fish that have the sun on high (are) the three-eyed one."

In this inscription some connection between the "three-eyed one" and the constellation of the Fish is being disclosed; but in the other inscriptions it is clearly stated that the Fish is also the "three-eyed one." Thus:—

1. "The three-eyes of the Great Fish."
2. "The three eyes of he of the Spring."

Yet another inscription avers that "in the house of the Great Fish meditates on the three-eyed one."

The subject is even expressed in two verses carved on two planes of a prism. These verses read:

"Mūn mīn pēr kaḍavul adu mūn
Mūn ār kaḍavul ār kārūmūḡil mūn."

This means:

"The three stars are the three eyes of the great God"

"The three streams of the stream God are the three
rain clouds."

Two inscriptions refer to one eye only: i. e. 'orkan' "one eye." Such inscriptions evidently refer to the third eye which grew at a later period, according to late Shaivaita tradition when the God realised that two eyes were not enough to see everything. Accordingly one inscription speaks "of the growth of the eye," and consistent with the idea that the fish is three-eyed, another inscription refers to the "eye in the Fish," viz, the third eye.

(5) The names of the Supreme Being.

We have accidentally noted above that Iruvan 'the one who is,' seems to be one of the names given to God in those early days.

Another name which has been mentioned before is Eṇmai, a name which is still given to Shiva among the Dravidian nations of South India. Similarly, Viḍukai, also referred to above is used now-a-days in the South.

A new name of God is contained in an inscription which reads: 'Pērāṇōr nālviḍ,' i. e. "four houses of those belonging to Pērān." They seem to be the temple servants, where Pērān was worshipped. Pērāṇ or Perumāl is a very common name of Shiva in Southern India. Accordingly another inscription calls god "Pērāṇ of the chariot and of the cultivated fields."

A fifth name is contained in an epigraph which reads: Tāndavan ir nāl maram, i. e. the Tāndavan is among the four trees, "i. e. in the forest Tāndavan is the name of the dancing Shiva. This shows that the idea of God dancing as the source of all the movement of the universe is a very old one.

(6) The Linga.

That the phallus was worshipped in Mohenjo Daro is proved clearly by a number of such stones discovered there and at Harappa. Yet while going through the inscriptions one realises that its cult was not spread regularly amongst all classes of people. It is true that the 'Linga' is also identified with the 'high sun' as in this inscription: "the lustrous linga is the high sun." But it is not less true that the—Minas afterwards called the Matsyas—who seem to form the main bulk of the Mohenjo Daro inhabitants, disliked the Linga worship. One of the inscriptions reads: "ūr-halam-ḍug-cuppi irkra mīn minanir, i. e. the prosperity of the land is of the Minas of the Fish who have despised the Linga." Another inscription informs us who were especially those who despised the Linga; "the canal (which is) in front of the houses of the land of the Linga (which is) despised by the thinkers of the land." According to the information supplied by this inscription, the high classes of the country, the intelligentia of the land, despised this cult. Only poor and ignorant people adhered to it.

What was therefore the origin of this cult? While studying these inscriptions we find the linga cult established as at home among the two tribes, the Bilavas and the Kavals. About the Bilavas the inscriptions say:

"In the dark growing half of the moon, when the sun was on high, the Bilavas pulled down the four houses of the linga." (According to this inscription the linga among the Bilavas had house the rent of which was used for fostering this cult.)

2. "The linga of the eight villages of the Velvōl Bilayas (is) the high Sun of the harvest."

About the Kavals we find "the old linga of the Kavals."

From these premises we may perhaps deduce the consequence that these two tribes were Kolerian and that they brought this cult from the far-off Eastern Islands.

(7) The Divine Triad

Among the Mohenjo-Daro inscriptions there is one of extraordinary importance, on account of its unexpected revelations in the field of the history of comparative religions and even in the general field of ancient civilization. The inscription reads: *nda mūn pēr Kadayul—adu Kalak air*; i. e. "the joined life of the three great gods."

First of all we must determine who were these three great gods. Were they the *Āu*, the Sun and the *Linga*? They could not be so; first because the *Linga* was not generally accepted by the *Mīnas* and even perhaps we may add by all the so-called *Dravidians*. Besides *Āu* and the Sun are not two gods, but one, for they are identified not in a passing way but essentially. These three gods may therefore be *Āu* and two more.

A similar triad of gods is also found in Sumerian inscriptions and the three gods of Sumer in pre-historic times were *Āu*, *Ama* and *Enlil*. *Āu* was the father, *Ama* was the mother and *Enlil* was the son, who afterwards in historic Sumerian times became the father. The Proto-Dravidian triad is supposed to be similar to this. In fact *Āu*, the father of Sumer is the same *Āu*, the Supreme Being of India. The mother is called *Ama* in Sumerian. Now *Amma* is the common word for mother in Dravidian languages and a good number of clay statuettes of the mother-goddess have been found in Mohenjo-Daro and Harappa.

Such an idea of the mother goddess must be the first foundation of the Shakta sect of India. This mother received a name which is the female denomination corresponding to the denomination *minkam* attributed to *Āṇ*. In the inscription she is called *Minkanni*. This in fact had to be the original name of the goddess of Madura, *Minakshi*, whose name now is partly Dravidian-*Minā* and partly Sanskrit *akṣi*.

The son in the Proto-Indian Triad is named *Āṇil*. The corresponding sign occurs in several inscriptions.

What has been found is the combination of *Āṇ* and *Amma*. The inscription reads: *uyarel tēr* or *Ammān*: i. e. one Amman of the chariot of the sun. This deity half man (proper left) and half-woman (proper right), which is also found in Sumer with the name of *Amma-a* seems to be the original idea of the Hindu image of *Ardhanārīṣhvara*, which is only found in Shaivism and which has the two parts put in the same relative position.

(8) Other Gods.

While studying these inscriptions we come across numerous references to a number of minor gods who in the course of time were supposed to preside over different places, elements or functions. Thus for instance, while speaking of *Āṇ* a reference has been found to "all the gods of the fields," from which phrase it may be rightly concluded that the gods presiding over the fields were more than one or two. One of these gods was very likely that mentioned in the inscription which reads:—*uyarel ir nilavan kadavul-adū*, i. e. "of the god of the living *Nilavan* who has the sun on high." This god of *Nilavan* very likely presided over the lands.

Another god of the fields was undoubtedly the god of rain which is so beneficial to agriculture. This god is often spoken of in the inscription which reads: *uril irkramun kalkūr karmugil*.

kaḍavul-adu, i. e. "The three united countries which are in the country are of the god of the rain clouds."

Also the god of thunder is being referred to, but in a descriptive way. "The very great god shaking the height of the clouds who is in the house."

The god of death is referred to in connection with one of the human sacrifices. The inscription reads: *Mīn el sāra kaḍavul kan ir maram*, i. e. "The two trees under which the seven Mīnas saw the god of death." The phrase is equivalent to dying; yet the mention of the god of death is not without interest.

Yet it is evident that when referring to all these gods on many occasions the Supreme Being *Ān* is finally in their minds. Thus besides the gods of the main clouds, *Ān* itself is also connected with them.

Sometimes the trees were specially dedicated to one god or another or to any form of god. Thus the inscription reads: *Vīd velvāge Mīn opad maram*, i. e. "the nine trees of (dedicated to) the Fish (are) the velvāges of the houses." The inscription only informs us of what kind those trees were viz., velvāges, otherwise white *siris*, which were also used for building houses.

It was a common custom for each city or village to have one of these holy trees which were called 'the village tree'. Thus:—

1. "Of the village tree in the Spring when the sun is high." Very likely it refers to a festival.

2. "Of the tree of the village of the Mīnas."

On one occasion the sun and a tree are identified:—"One(are) the sun and the tree".

(8) Minor Deities.

The *āyānārs* or protective deities of the cities or villages are very common in Southern India. They have their shrines by the road-side at the entrance of the villages. It is interesting that

the only inscription that mentions these *ayanārs* calls them "road-*ayanārs*." Thus:—"the road-*ayanārs* of the two cities in the Spring with the Scale." This epigraph refers to a festival in honour of the *ayanārs*, of those cities. The festival was celebrated at the special time when the Spring ends with the scale. For this constellation was the first constellation of summer.

Similarly spirits or devils, belief in whom is also much spread through the south, are mentioned in our epigraphs. For instance, an inscription refers to the "three houses of the devil of the villagers."

(10) The Emblems of God.

The most commonly mentioned emblem of God is the trident. And that this is a symbol of God is definitely settled in an inscription which mentions "the trident in which there is one", a phrase that evidently refers to Λ on whose head a trident is always seen.

Many villages seem to have had a trident, perhaps instead of an image, in the local temple. Unless the image itself, having a trident on its head was perhaps denominated trident. Thus:

1. "Three houses of the village trident."
2. "The trident of the village of Mīna in the year *velorvēl* (trident of tridents)."
3. "Of the trident of two villages attaining lustre."

Moreover tridents existed in the fields and in boundaries of properties, very likely in small shrines, as is still customary now-a-days. A few specimens:—

1. "The trident of the cultivated fields that are in the country."
2. "The trident of the field of the Kavals."

3. Two tribes of the Mīnas who have boundary tridents."

Tridents in fact were a very common object in the house and every where. Some inscriptions only mention a number of tridents without informing us where they were, or what use was being made of them.

Thus:—1. "Three tridents."

2. "These tridents which are in the house."

3. "Four tridents which are in the country."

4. "Six tridents."

Another emblem of God only once referred to is the snake. The snake is one of the most common symbols of Shiva in modern Hinduism. Thus an inscription informs us that "Mīna meditates on the snake of the three-eyed one."

Similarly, another inscription mentions the axe which is also often seen in the hands of Shiva ; "Whatever is of the axe of the 'fish' is of the village trident."

(10). Modes of worship.

Just as now-a-days, to see an object worthy of veneration was for those ancient people to worship that object. "Men see the holy tree", runs an inscription. In the same way thinking or meditating on a sacred being was equivalent to an act of worship. A few specimens of such worship are given below:

1. "Of the great god who is meditated on in the village".
2. "One meditates on the three eyes."
3. "The imprisoned Mīnas meditate on three eyes."
4. "When the Fish reaches the Crab meditates on the three eyes. (Worship by a constellation)"
5. "When the sun reaches the top, the Mīnas think on the three eyes."
6. "The Mīna of (devoted to) the Fish, who is in the country, worships the three-eyed one."

In the same way sprinkling a sacred object with water, milk or any other object was also considered an act of worship. Thus an epigraph says: "This year the sprinkled great Fish (is) one side of the eight (formed) god.

Another inscription refers to three vows or solemn promises taken by a man: "Mīna who took three vows to God is a friend of the united countries of the Mīnas."

The Government of Mohenjo Daro was theocratical. God was supposed to be the king of the country. The king was only an administrator on behalf of God and he received the title of "the farmer", and since Mohenjo-Daro was called "Nandur", the city of the "Crab", the complete title of the king was "Nand ulavan or Nandil ulavan," i. e. 'the farmer of the Crab'.

1. "Mīna, the farmer of the Crab, who is in the house".
2. "The shining farmer of the Crab who is in the country".
3. "The Mīna outside the country (is) the farmer of the

Crab, the Mīna of the two united countries".

Another inscription removes all doubts as regards the Crab, which is the constellation: "The farmer of the Crab in which the sun is." Finally another one clearly establishes who is the Lord of the farmer while adding: "The farmer of the Crab of Āu"

The king having this sacred authority as a minister of God is also naturally entrusted with the office of a priest, a dual dignity which is stated in the inscription which reads: 'Mīnanir mārū adu ayyan sere taltalālva', i. e. " (the object of) the hostility of Mīnas is the imprisoned illustrious ruler who is a priest".

(11). Religious Festivals.

There are a number of feasts which apparently have no religious significance, for instance, the Nandāl at present called Pongal, which seems to be at least originally of a purely social character.

Other feasts are only briefly enunciated in a way which would be quite clear to all of them, but which is somewhat puzzling to the epigraphist who tries to unravel the mysteries of the inscriptions seventy centuries after their system is similar to ours if we would speak of the feast of Ganga celebrated after the monsoon saying, "On full moon day, Ganga of the abundant waters." Thus run some of the inscriptions:—

1. "When the growing half of the moon reached the (new) year, the three Fish eyes."

2. "The Supreme Being of the Fish and death on full moon day."

Other inscriptions are a little more explicit.

1. "The rain-clouds of the approaching thunder sounding scale are the great god, who is (celebrated) during the twelve suns in the high days every eighth year outside the country of Orūr".

2. "That trident of the country this year is the trident of the village."

According to this inscription it appears that a trident, or perhaps an image having a trident on its head, was transferred from village to village in the country and remained in each village for a year. The stay of the image or trident in the village was undoubtedly marked with special festivals.

The Temples.

The temple of the sun carved next to the inscription referred to above (A. S. I. Report, 1929-30, Pl. XXVIII, No. 11466 (8) seems to be small and square, only containing the shrine of the sun. The roofing in flat but is the four corners four spikelike finials break the flat line of the edifice. In front of the temple

there was an open porch in front of which a double awning protected the worshippers from the sun and from the rain. At the very end of porch roof just over the awning, there is another finial of the same type. The carver of this design has placed the object of worship in the temple in the porch, so that it could be fully seen. It is the disc of the sun here placed over a throne as if meaning that the sun was the Supreme Ruler of the Universe.

Other temples were perhaps larger. They were generally built in the centre of the town towards which all the main streets converged.

The temples had servants, amongst whom there were the temple guards.

The temples enjoyed properties for the maintenance of the cult. These properties generally were houses or land, and are spoken of as belonging to the gods themselves. For instance,

1. "Four houses of the fish eyed one."
2. "In the dark growing half of the moon when the sun is on high, the Bilavas pulled down the four houses of the linga."
3. "Of the palm grove of the Linga"
4. "The Supreme Being of the Ram and the Fish of Nandur that has lands is happy"
5. "Of the one palm grove of the Great Fish, outside the country of the prisoner."

Taxes, and tributes were also fixed for the benefit of the temples. For instance,

1. "The mīna of the tax on fish of the high Sun-linga,"

2. "One share of Supreme Being (who is) the high sun is flax."

Some private houses were apparently having small shrines attached to them. An inscription runs thus: "In eight houses (there are) six trident temples."

Death and Judgment.

For the Mohenjo Daro people to die was the beginning of a new existence. All the phrases used in the inscriptions clearly show that the soul continued living after the body was committed to the earth or cremated for these were the two ways of disposing of the dead.

Some specimens are given herewith:—

1. "Five houses of two persons reaching the Sun."
2. "The great king four years (ago)...has reached the sun".
3. "Of the seven houses of the head man who is gone to the sky."
4. "Mina is in the very great god."
(The sign that stands for Mina in this inscription is never used meaning the constellation of the Fish. It is the proper name of a man.)
5. "The farmer of the Crab reaching the Crab."

The belief of judgment after death seems to have existed among the people of Mohenjo Daro as the following two inscriptions show:—

1. "The very great Fish is the justice of all men."
2. "The Supreme Being of the chariot and the cultivated fields is the judge."

A third inscription that refers to the same subject suggests that according to those people the judgment of God lasted for a long time, very likely during the whole life time of very man, and the judgment was completed in the day of death, which is called the "day of God." In some way their idea is quite correct: for God to see is to judge and this judgment is finished with death. This inscription, shown alongside, reads; "Mīnan kaṇ Āṇ-adu tīrpu kadavul pagal tīrtu." i. e. "the judgment of the Supreme Being seen by Mina is completed in the day of God."

Virtuous life, heaven and punishment.

If there was a judgment of God there must have been a moral law by which the deeds of man were judged. The inscriptions themselves reveal the fact that only those that reach a definite perfection may obtain heavenly happiness. Thus an inscription which reads: "Vān tēr or mīn kaṇ vāl", i. e. "Reaching the sky one who is fish-eyed is happy." There is still another similar inscription which runs as follows: "The fish-eyed one reaching the sky is happy."

Now these inscriptions do not speak of Āṇ who is the Supreme fish-eyed, for Āṇ cannot reach the sky or heaven, as he is always there. Therefore the inscriptions refer to persons who reach the sky. The limit of perfection in order to enter heaven is therefore to be fish-eyed, and since this is a perfection of Āṇ, to be fish-eyed was a possibility for men, a number of inscriptions speaking of persons who were fish-eyed clearly show, for instance

1. "Four houses of the six fish-eyed ones."
2. "Five houses of the fish-eyed prisoner."
3. "The fish-eyed, one who is in the country."
4. "One fish-eyed, of whom the horn-man is afraid (trembling)"

The reward of virtuous life was heaven. The phrase "reaching the sky" seems to be synonymous of "reaching heaven." From this expression it is seen how old is the idea, that heaven is somewhere above. The phrase, "Reaching the sun" identified with $\bar{A}n$, or "reaching the Crab" which is one of the forms of $\bar{A}n$ show that heaven is first of all the dwelling of God, and consequently to reach the sky would mean to dwell in company with $\bar{A}n$.

Where did all those who do not reach the sky go is not clear in the inscriptions. It is true that one of them speaks of "the rustling of the garment of the Supreme Being when he rises to punish," but it is not clear whether this punishment is after or before death. This inscription may well refer to an earthquake or to any other earthly calamity.

It is known from all the foregoing description that the Dravidians had their religion which was as follows:-

(1) There was the Supreme Being, whose quiescent attributes were life, oneness and greatness, and whose operative attributes were omniscience, benevolence, power of generation and destruction; and he had eight-fold forms.

(2) That the Supreme Being had three eyes and his names were Iruvan, Enmai (a name of Shiva among Dravidians of South India of the present day), Vidukan, and Tandavan.

(3) There was Linga worship.

(4) There was divine triad, $\bar{A}n$ (the Supreme God), Ama (the Goddess), and $\bar{A}nil$ (the son of the God and the Goddess). These are the later day Shiva, Shakti, and the son (Shanmukha?).

(5) There were other Gods, the God of the field, the God of rains, the God of thunder, the God of death, and others.

(6) The Supreme God had emblems, namely, the trident, the snake, the axe, which are still the characteristic emblems of Shiva.

(7) The modes of worship were seeing (darshana), thinking (manana) and meditation (dhyâna), sprinkling Him with water, milk etc.

(8) There were temples and religious festivals were celebrated.

(9) The people had an idea of death and judgment after death of men by God.

(10) They also thought that a life of virtue had a reward in heaven and that of sin awaited punishment.

Centuries of years ago the Aryans were a wandering race and moved from place to place with their cattle in search of a permanent place of residence. But their nomadic tendency came to an end when they arrived in India, which they found expansive and convenient and which afforded all facilities geographically and economically for the propagation of their race. They at once made up their mind of settling there. India they found suitable in every way and saw that it was too charming to be left in preference to another. But they did not find it quite easy to do so. The Dravidians were already there, who being the original inhabitants and masters of the land, could not

naturally brook the idea of the Aryan intruders settling there and did not like to allow the alien immigrants to settle. This is but natural as it is seen in recent past, when the European people migrated to the two Americas and Africa, they met with stout resistance from the original inhabitants of these lands. This is mere repetition of history. The Aryans, therefore, had no easy task of settling in India. The Dravidians tried their utmost to drive back the intruding Aryans out of India; and racial pride raised, naturally of course, a barrier between the immigrants and the original inhabitants. But the Aryans, strong-willed and tenacious, did not and could not afford to yield to the resistance and attempts of the Dravidians to drive them out. The Aryans had to struggle and struggle hard for their existence in India. But they had the will to live, or rather, they had the will to power. In any case there arose struggle and fight between the Dravidians and the Aryans for supremacy. The struggle and fight, the Darwinian law of the survival of the fittest being inapplicable here, led not to the elimination or annihilation of the Dravidians but to the absorption of them and their culture by the Aryans and their culture, which came about in the following way.

Of all the sections of Aryans that moved about and spread in different directions and settled in different parts of the world, to wit, Europe and India, those Aryan hordes that immigrated into India, seem to have preserved most the recollections of their having been foreign settlers in the country of their adoption. They have preserved the history of their settlement in

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India in the form of the Vedas, which are thus the most important and valuable record of their activities after they arrived in India. The period of Indian history, as reflected in the Vedas, is the period of struggle and fight of the Aryans with Dravidians and represents in point of time the invasion of the Aryans and the beginning of their long and unwearied march through the Indian continent, until at last the tribes settled down in various districts. The Vedas, particularly the Rigveda, furnishes scholars with the means and materials of piecing together the history and development of the Indian society of the times after the Aryans settled in India and gradually succeeded in predominating over and absorbing the Dravidians and their culture. Rigveda, therefore, is the most important historical document of the Aryan people and their movements in India. The first thing that confronted the Aryan people was religion. Religion like a code of morals, which almost comes to mean the same thing, is invented and intended by a people in order that they may propagate and preserve their race. What tends to the preservation of their society and what helps them to attain power over their competitors is considered by them good and what hinders them from attaining their objective is considered bad. The religion of the Aryans was altogether different from that of the Dravidians and hence great was the clash and conflict between the two races in India, as recorded and told by the Vedas. The Vedas indicate that for a long time the religion of the Aryans was a kind of naturalistic religion, which was confined to nature and the forces of nature. Amongst the numerous dieties referred to

in the Vedas may be mentioned Agni, the God of fire and lightening; Indra, the god of firmament; Varuna, the god of waters, corresponding in general to the Greek god, Uranus; Soma, the exhilarating drink, prototype of Bacchus; others also like Maruts or winds, Ushas or the dawn, and many others, are mentioned. Aryans also offered animal sacrifices. Though the Aryan Gods were anthropomorphosed and considered to have had human frame and human limbs, their frame and limbs were shadowy and were meant to describe their activities figuratively. The Aryan gods, representing the forces of nature, were bestowers of long life, prosperity, and protection from enemies of the Aryans, the Dravidians. Sacrifices were offered to win their favour; and the idea of the hymns, of Rigveda specially, is "I give to thee that thou mayst give to me." The Aryan method of worshipping their deities was altogether different. Being worshippers of nature and the forces of nature, they had neither temples nor idols. They performed all sacrifices under a tree on the bank of a river. The Aryans were a fire cult. They offered sacrifices to their Gods through fire, that was considered to be the intermediary between Gods and the human devotees, the Aryans. Fire carried to gods the oblations offered to gods. Fire was also one of the Gods. The Aryans offered sacrifices to their gods and entreated them to help them that they might succeed against their enemies, the Dravidians. The Aryan Gods also readily ran to the help of their worshippers and devotees so as to enable them to emerge successful in their fights with the

enemies. So the Aryan religion and their religious practices were altogether different from those of the Dravidians, whose religion stood on a higher plane.

The rivalry and fight between the Dravidians and Aryans was, in fact, owing mainly to their religious differences. The Aryan worship of natural phenomena and their meaningless sacrifices appeared to the philosophical Dravidian mind to be sacrilegious. The deities of the Aryans were treated with contempt and the sacrificial performances were furiously attacked, whenever and wherever the sacrifices were performed, by the powerful Dravidians. This is why, it seems, that the honorific name "Asura, Lord", with which the Dravidians were at first addressed, changed its meaning as the enemy of the Gods in the last Mandala of the Rigveda and in the Bramhanas. The word Asura seems, in all probability, a metathesis of the Tamil word "Arasu" or the Kanarese word "Arasa, a king". A careful reader is struck at once by the high development the Dravinian speculation of God had attained when compared with that of the Aryans. The latter called their object of worship by the term 'Deva' 'a shining one,' while the Dravidians called 'Kadavul' meaning "beyond the earth," "beyond the sky," i. e. eternal or endless. The Dravidian God was otherwise named "Shiva," nothing but 'goodness,' 'righteousness,' and 'graciousness,' from Tamil root Sem 'good,' 'right,' 'gracious.'

The Aryans were a proud race and were proud of their intellectual and physical superiority, as they thought. They spoke of themselves as "Arya" which

always connoted nobleness and pre-eminence. They applied to themselves various good terms as § "the pure, the white race, the sons of light, the noble ones, (which) are a few terms by which they designated themselves." While they spoke of the Dravidians contemptuously as "Dasyus," "Dasas," "Panis" etc. Still the Aryans were a shrewd and tactful people. Sagaciously enough they saw that if they should succeed against their powerful enemies, the Dravidians, they had to borrow and assimilate the culture of their enemies. And this they did gradually though reluctantly. That is why the Aryan gods, representing the phenomena and forces of nature gradually lose their prominence and predominance in the Aryan pantheon only to sink into total obscurity and the Dravidian God, Shiva, in the form of Rudra of the four Vedic Samhitas, gradually comes into prominence. The Dravidian modes of worship also of an idol of a god or gods in temples were slowly adopted, the modes of worship being sprinkling (abhisheka), seeing (darshana), thinking (manana), and meditation (dhyana). While being compelled to borrow and adopt the god and modes of Dravidian worship, they gave all contemptuous names, choice epithets of abuse, to Dravidians. In fact, the hymns of Rigveda contain numerous references to persons, apparently of different descriptions, who were either hostile or indifferent to the system of religious worship, which the Rishis, the seers of Vedic Mantras, professed and inculcated. There is a long list of condemnatory

§ Religions and Philosophies of the East, page, 28.

epithets applied to persons, such as §adeva, adevayu, avrata, anindra, devanid, brahmadwish, ayajyu, ayajvan, anyavrata, apavrata, etc. etc. that is, godless, without rites, without Indra, revilers of gods, without devotion, unsacrificing, followers of other rites, etc. All these names, specially 'followers of other rites', 'godless', 'without rites', 'without Indra' are significant. In some passages we are told that there were some men that doubted the very existence of Indra; for instance it is said † "Have faith in that terrible being of whom men ask 'where is he?' and declare he is not"; * "seeking food, present a hymn to Indra, if he truly exists. 'Indra does not exist' says some one; who has seen him? whom shall we praise? 'this is I, O worshipper (Indra exclaims), behold me here, I surpass all beings in greatness.'" Thus the word 'Arya' meant a worshipper of Indra that offered oblations to Indra through fire and to fire (-Agni) himself. While Dasyus or Dasas were those that were opposed to Indra-Agni cult and are explicitly described in the passages referred to above. Thus Aryans and Dravidians having had different religions and following different modes of worship did not have a common ground to meet for religious performances and ceremonies. And a careful analysis of the references between the Aryans and the Dravidians shows that the difference between the races was that of religious cult and culture.

§ Rigweda, I-51-8,9; I-32-4; IV-41-2; VI-14-3; V-42-9; VIII-59-11; X-22-8; V-189-3; I-33-4; IV-16-9; X-105-8; V-42-9; VII-18-6; etc. etc. † Rigweda, II-12-5; * R. VIII-89-3;

In the passages referred to above the epithets in question are connected with the words 'Dasa' or 'Dasyu' and they are applied to Dravidian people. There are also texts containing denunciations of religious hostility or indifference without express mention of Dasyu or Dasa, for instance, R. 1-84-7, II-23-4, IV-51-3, V-34-3, and so on. But when read with reference to other texts it seems clear that the denunciations are levelled against the Dravidian people. Yaska defines a Dasyu as the destroyer of rites, that is, Aryan sacrificial rites (Nir. VII-23). Sayana also explains the word (Dasyu) as " अनुष्ठातृणां उन्नाशयितारः शत्रवः ". All this clearly shows that Dravidians were the enemies of the Aryans in point of religion, as their view point of religion was so different from that of the Aryans.

It is evident from the texts referred to above that the Aryans of the Vedic age found it impossible to enforce the Dravidians to follow the Aryan rites. The Dravidians, therefore, had to encounter a considerable amount of contempt and abuse from the Aryans, who called them " brahmadvish " " the haters of devotion ". On the contrary the Aryans had to follow a policy of conciliation by adopting the deities of the Dravidians. From some passages, as will be noted presently, the recognized Aryan worship of gods, Agni, Indra, Varuna, and others was not free from the admixture of demonolatry, which was in all probability the worship of non-Aryan or Dravidian gods, whom the Aryans must have called demons or Rakshasas and given them other contemptuous names. It is also likely that some of the Aryans mixed freely with the Dravidians on

account of marriage connections and borrowed Dravidian religious ideas and customs. And it is indeed easy to conceive, or even a thing to be assumed as natural and necessary, that the religion as well as the language, manners, and customs of the Aryans should, in process of time, have undergone some modification from the close contact into which they must have been brought with their neighbours. From the texts (to be quoted presently) ascribed by tradition to the Rishi Vashistha, it seems that that distinguished personage himself had been accused, whether truly or falsely, of worshipping false gods, of familiarity with evil spirits, and the practice of devilish arts. A charge of this kind could scarcely have been made with any chance of being credited, unless such demonolatry was commonly known to have been practised either by him, or by other members of the same community. The passages referred to (R. VII-104-12ff) are as follows:—"the intelligent man can easily discern (when) true and false words contend together, which of them is true, which of them is correct. Soma protects the former and destroys the untruth. 13. Soma does not prosper the sinner, nor the man who weilds royal power deceitfully. He slays the Rakshas, he slays the liar; they both sleep in the fetters of Indra. 14. If I am one whose gods are false, or if I have conceived of the gods untruly; why art thou angry with us, O Jatavedas; let slanderers fall into thy destruction. 15. May I die today if I am a Yatūdhāna, or if I have injured any man's life. Then let him be separated from his ten sons, who falsely addresses to me (the words),

O Yâtudhâna. 16. He who addresses to me who am no Yâtu (the words) o, 'Yâtudhâna', or who being himself a Rakshas says, 'I am pure' let Indra slay him with his mighty bolt; let him sink down, the lowest of creatures" Sayanacharya, the commentator of the Vedas, in his note on V-12 refers to a legend according to which a Rakshasa had assumed the form of Vasishtha, and killed a hundred sons of the Rishi, and that these verses were uttered by Vasishtha to repel of his having been possessed by the demon. This legend, however, which was undoubtedly manufactured to explain the verses, does not really answer the purpose. And it would seem, as it has been assumed above, that Vasishtha, or the speaker of the verses, whoever he might have been, had been charged with worshipping false gods, and with being under the influence of demons; and that while repelling the accusation he here retorts upon his accusers by calling him a Rakshasa.

The Rishi says again in VII-34-8 "I who am no Yatu invoke the gods; fulfilling (the ceremony) in due form, I offer a hymn". In another (VII-21-5) it is said: "neither, O Indra, have Yatus inspired us... Let the Lord (Indra) triumph over the hostile race; let no priapic (long-tailed) demons (shishnadevah) approach our ceremony."

In VI-62-8, a person characterized "rakshoyuj" is devoted to the vengeance of the gods. The commentator explains the term as either "the Lord or the instigator of demons, or a priest possessed of or by demons." In VII-85-1, the word "arakshas" is used in a sense, it seems, to that of 'ayatu:' "I consecrate (युनीषे) for you twain an

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undemoniacal (अराक्षसम्) hymn, offering a libation of Soma to Indra and Varuna." The same word is also employed in VII-90-8, where the Ashwins are thus addressed: "Since we offer to you an undemoniacal (रातिं अराक्षसम्)" etc. This may be compared with II-10-5 and V-87-9. And if the sense of "the sacrifice offered to a Rakshasa" be assigned to the words "राक्षसे देववीतौ" the preceding conclusions will be further confirmed.

If such demonolatry really existed to any extent among the Aryans, it is quite conceivable, I venture to suggest, that the intense hatred of the evil spirits whom, under different appellations of यादुधान, राक्षस, असुर, etc., Agni, Indra, and other deities, are so frequently represented (see Rigveda III-15-1, VII-13-1, VII-15-10, VII-10-4, VIII-23-13, VIII-43-26, X-87, X-187-3 and others) as destroying or chasing away from the sacrifices which they disturbed or polluted (see VII-104-18, X-87-9), may not have been inspired by the dread which the superstitious worshippers entertained of those goblins, so much as by the fact that they were rival objects of adoration for whom their rival votaries claimed a share in the oblations, whilst the adherents of the gods described their patrons as triumphing by their superior power over the hostile intruders and their rites.

It is possible to look upon Rudra, who subsequently came to be identified with Shiva, as having been originally the god of thunder worshipped by Dravidians and subsequently introduced by the Aryans into their worship as a demonlike deity. And he was then supplicated by the Aryans to abstain from inflicting the evils, of which he was

regarded as the author and flattered as the great healer of those sufferings, which had their origin in the malevolent nature attributed to him as to the demons. His malignant, homicidal, and cattle-destroying character (Rigveda, IV-3-6, I-114-10, Muir's Sanskrit Texts IV-339), assimilates him to the Rakshasas and Yatudhanas, though it is true they are not, as he is, described as inflictors of disease and death; he is described in the Shatarudriya (Vaj. S. XVI-8-20), as having attendants (सत्त्वानः), while in A. V. XIII-4-27, all the Yatus are said to obey his commands, and in 5-25 of the same hymn he is declared to be death, immortality, vastness, and a rakshas (स एव मृत्युः सोऽमृतम् सोऽमवम् स रक्षः); and in X-2-30 f, reverence is offered to his wide-mouthed howling dogs, and to his shouting, long-haired, devouring armies. It is true that he is asked to drive away dogs and shrieking female (demons) with dishevelled hair; that in A. V. IV-28-5, Bhava (a deity identical with Rudra) and Sharva are solicited to destroy the Yatudhana, who use incantations and make men mad; that in Vaj. 17-5, Rudra is besought to drive away Yatudhanas; that in A. V. XI-2-28, Bhava is asked to be gracious to the sacrificer who has faith in the existence of the gods, and in 5-23 is said to destroy the contemners of the deities who offer them no sacrifice; but all of these latter traits are common to him and the other Vedic gods. If, however, Rudra really represents, as is assumed, a god or demon borrowed by the Aryans from the Dravidians, it was to be reasonably expected that when adopted by the former he would be invested with the general characteristics which they assigned to their other deities, and that his connection with the evil spirits, of whom he was originally the chief,

should as far as possible be kept out of sight and ultimately forgotten.

It is true that this theory leaves unexplained the connection of Rudra with Maruts, in conformity with which he ought to be the god of tempests (Weber's Ind. Stud. in Sanskrit Texts, IV, 334 ff.) But Rudra may be a composite character, and modified by the addition of heterogeneous elements in the course of ages.

There is no proof in the Rigveda that the introduction of the worship of Rudra, even though it was more recent than that of the other Vedic gods, was met with any opposition, and even though he was borrowed from the Dravidians and adopted reluctantly. But it is found that there are hints that the adoration of the Rudras or Maruts was regarded as an innovation. These deities are described in many places as the sons of Rudra and Prisni, and might, therefore, be supposed to have had some connection with Rudra (Muir's contributions to a knowledge of Vedic Theogony etc. p. 110). In one place also (R. VII-56-17, a cattle-destroying and homicidal character (गोहा रुद्रा वधो वः) akin to his, is ascribed to them. On the other hand, they are frequently represented as in close relation with Indra; and in fact it is almost inevitable that these deities of the tempest should be associated with the thunderer, who could scarcely fulfil his function as dispenser of rain without their co-operation. But there are some hymns, (R. I-165, 171, 177) in which Indra is introduced as regarding them with jealousy, and as resenting the worship which was paid to them. Thus in (I-160-6 ff.) he boasts that he is quite independent of their aid, while

they reply that their assistance had been of importance to his success in battle. Again in I-170 Indra, who complains (V-3) that the Rishi Agastya was despising him and neglecting his worship, is besought to come to terms with the Maruts, and to associate with them at the sacrifice (V-5). And in I-171-4 the Rishi asks forgiveness of the Maruts, because, through dread of Indra, he had discontinued the sacrifice which he had begun in their honour. From all this it would seem as if the worshippers of Indra had entertained some objection to the adoration of the Maruts, and ascribed to the gods the aversion to it, which they themselves entertained. If there is any truth in the hypothesis that Rudra may have originally been a deity or demon who was introduced from the worship of the Dravidians into that of their Aryan conquerors, the same may have been the case with the Rudras or Maruts, the sons of Rudra. Only if this be a fact, these gods have been transformed in character in the course of their reception into the Aryan pantheon, and rehabilitated by ascribing to them different functions and milder attributes than those which belonged to them as deities or demons.

The supposition which I have here made of the gradual transformation of Rākshasas into deities, is illustrated by the story told in the Mahabhārata of the Rakshasi, Jarâ, who is called a household goddess, and is represented as seeking to requite by the benefits, the worship which was paid to her. (see. Muir's Sanskrit Texts, IV-247).

Long before the Mohenjo Daro and Harrappa finds were unearthed and their inscriptions deciphered and interpreted, scholars even then held that the Dravidians

had their own religion and philosophy. Thus prof. Maxmuller says in his "Six Systems of Indian Philosophy" (preface, p. XIX) "In the south India there exists a philosophical literature, which, though it may show clear traces of Sanskrit influence, contains also original indigenous elements of great beauty and of great importance for historical purposes. Unfortunately few scholars only have taken up, as yet, the study of Dravidian language and literature; but young students who complain that there is nothing left in Sanskrit literature, would, I believe, find their labours amply rewarded in that field." Sir Charles Eliot maintains * "Indian religion is commonly regarded as the offspring of an Aryan religion brought into India by invaders from the North, and modified by the contact with Dravidian Civilization. The materials at our disposal hardly permit us to take any other point of view; for the literature of the Vedic Aryans is relatively ancient and full, and we have no information about the old Dravidians comparable with it. But, were our knowledge less one-sided, we might see that it would be more correct to describe the Indian religion as Dravidian religion stimulated and modified by the ideas of foreign invaders. For the greatest deities of Hinduism, such as Shiva, Krishna, Rama, Durga, and some of its most essential doctrines such as metempsychosis and divine incarnations are either totally unknown in the Vedas or obscurely adumbrated in it. The chief characteristics of the native Indian religion are not the characteristics of religion in Persia, Greece, or other Aryan lands". So also Fergusson in his "Tree and Serpent

* Hinduism and Buddhism—An Historical Sketch, Book I, p. XV.

worship " remarks that Shaivism is certainly local, and not an Aryan form of faith, and belongs rather to the south than to the north of India. † Dr. Stevenson holds that Shiva was the Tamilian God, and was worshipped in two forms, one as a spiritual object of meditation, and the other as a material symbol or Linga to represent the invisible to the visible. Adoring God with flower and incense was an ancient practice prevalent among the Tamils. " i. e. Dravidians. Dravidians, it is said, were worshippers of trees, animals, and serpents, as amply borne out by history and Mohenjo Daro excavations. Their religion is said to have consisted largely of magical rights and demonolatry. § " It is to be noted here that Tamilians were very skilful in ancient days in magic power, which may be said to have been brought by them from their native land, Elam and Chaldea, and imparted to the Aryans within the land. The ancient Chaldeans were indeed famous for their knowledge of the magic Arts. Even today the Malabar is noted for its sorcery and has been perpetuating it from of old. In the great war (i. e. Mahabharat-War), if Arjuna, the Bharatan, became victorious, it was owing to his unsurpassed skill in sorcery, which he opportunely and dexterously, though unfairly, used along with his archery. Every warrior was more or less acquainted with this magic art in olden days. What are believed to be Dêvâstrâs "divine arrows," used in campaigns, were nothing but the arrows sent with the aid of this sorcery. The Atharvan replete with such mystic mantras malicious

† T. R. Shesha Iyengar's " Dravidian India ", p. 103.
 § Siddhanta Deepika, Vol. IV, p. 150.

in nature and intended specially to destroy one's enemy, is thus kept ever mysterious, known only to a few." It is to be noted in connection with the above quotation that Dravidians are said to have come to India from Elam and Chaldea, their original home. But according to father Heras, as noted above, just reverse is the case, namely, the Dravidians first flourished in India, whence they migrated to Elam and Chaldea. There is nothing wrong and inconsistent if Dravidians, side by side with a belief in the existence of one Supreme Deity, as proved by Father Heras already noted, and his great power (Shakti), worshipped trees, serpents, and demons, when it is seen that at present grosser fetishism and superstition exists in India side by side with the most abstruse systems of Philosophy.

Long before the higher form of religion arose and high speculations and ideas of one Supreme Deity and his power, Shakti, developed, other gods and the local demons or spirits inhabiting trees, rivers and hills were evolved in the country. These gods were evolved in all the five geographical regions of the Dravidians separately and in accordance with the geographical characteristics of each region. Dravidians had deities corresponding to the five geographical regions, which are (1) kurunji, the hilly country or hilly tracts. (2) Palai, the dry waterless region or the sandy desert (3) Mullai, the wooded land between the high lands and the low lands or the pastoral region. (4) Mārudan, the lower course of rivers, or the river valley region. (5) Neydal, the littoral tract skirting the sea or the coastal region.

§ "The God of the hilly region—Kurunji—was the Red God (*sēyōn*), also called Murugan, who was the patron of pre-nuptial love. He was offered by his worshippers balls of rice mixed with the red blood of goats killed in his behalf. He was a hunter and carried the Vēl or spear and was hence called Vēlan, spearman. His priest was also called Vēlan. This god created the love-frenzy in girls; and when girls were obsessed by him, the priest performed magic rites for curing the love-sick girls. When the priest was in communion with the god, he was also seized with divine frenzy and sang and danced a devil dance (*veriyāttam*). Women, too, took part in priestly functions. Men or women priests, when under the influence of the god, not only sang and danced, but also read the dim past, predicted the future, diagnosed diseases (and the particular demons that caused each disease), and cured all the ills that the flesh and the brain were heir to. The means of cure was not wholly supernatural, for, as the hilly region abounded in simples, the magic of the priests and the priestesses was fortified by the use of drugs. Hence the early priest was the medicine-man and even today, notwithstanding the milleniums of philosophical evolution, the devil-priest-cum-medicine-man of the Kurwar tribe (the inhabitants of Kurunji were socalled-editor) drives a flourishing trade among the elite of society, on the sly. " It is interesting to note that Murgappa is a very common name among the Shaivas of Madras Presidency as well as among the Lingayatas. The pontifical Math of Chitaldroog is called

§ History of the Tamils, pp 76-77.

Muragi Math. The names seem to be reminiscent of this ancient God of Dravidians.

The deity of Pālai, the desert region, was Korravai, the goddess of victory. § "Like the adjacent hilly tracts it was the region where the matriarchate persisted for a long period; and hence the divinity of the region was the goddess of victory (Korravâi) and her devotees, the Maravar (the inhabitants of the region were so called-editor), men of cruel deeds, offered her bloody sacrifices, human and animal. Pālai was the black land, appropriately associated with the tragedy of love, that is, the long parting of lovers, when the hero goes out in search of fortune to lay at the feet of the beloved and has to travel along sandy paths covered with the bleaching bones of the dead. Kōrravai was worshipped with wild drunken revelry as well may be imagined."

Mullai, the third region had its own god. † "The god of the Pastoral region-Mullai-was the Black God (Māyōn) who was a herdsman, beloved of both milk-maids and of cattle. He was always uttering sweet music with the flute (Kulal) and its music moved all nature. He delighted in dancing. Surrounded by a crowd of milk-maids, he or his priest danced most complicated dances, as herds folk do today. Milk and milk-products, sometimes mixed with boiled rice were his offering. Pastoral life affords more opportunities than a hunter's life for indulging in the delights of love, as it also provides occasions for the temporary parting of lovers, which latter only

§ History of the Tamils, p. 82. † Ibid. p. 77.

heightens the pleasure of re-union. The life of the herdsman is the jolliest of all, because, unlike the hunter or the man who sails far out into the sea, whose lives are fraught with risks, he does the easy work of leisurely tending cattle in the forest. Hence the Black God of the tenders of cattle is the jolliest of Indian Gods." The description of this god sounds almost like that of Krishna in the midst of Gopies. Is it likely that the worship of Krishna, an incarnation of Vishnu, had its root in this? It is an intriguing speculation, indeed!

The God of river valley region or Mārudan was the king (of gods). § The God of this region is the cloud-compeller, he who breaks with his thunder bolt (a tool of stone like the ancient spear-head of Murugan) the rain-bearing clouds when the lands pant with thirst in summer. He is a lascivious god, surrounded by divine harlots, just as his devotees were by mortal ones. The favourite offering to this god was rice cooked with pulses (called in tamil pongal). This feast is still the most popular feast in the agricultural tracts during the harvest festival."

Lastly † "The god of the coastal region was, of course, the dread lord of the sea. The horn of the terrible shark symbolized him in the rituals of the fishermen worshippers, who crowded on the sea-coast, black men and women with children on their hips, offered him flesh or salted fish or meat. The joys of love were not denied to the fisher folk; for we read in

§ History of the Tamils, p. 81. † Ibid. p. 81.

the literature of a later period that noblemen of surrounding regions were, notwithstanding the fishy smell of the well-grown limbs of these swarthy dames, who embellished their persons with lilies of the marshes, smitten with love for them, and while their men-folk were away out on the sea, drove in their carts or chariots to the sea-side to visit their paramours."

Early man invented the methods of invoking or compelling the help of supernatural beings to get rid of the real or imaginary evils that threatened him and to secure things that he wanted for his happiness and pleasure. These methods at first consisted of religio-magical rituals, because, it was only at a later stage of civilization that difference was made between religion as a method of addressing prayers and offerings to a deity or deities and magic was primitive science as the method of compelling superhuman power to obey man's invocations. The religio-magical ritual comprised ritual feasting, ritual singing and dancing. In later times feasting, singing, dancing and the drama were sequestered from religion and became activities pursued for immediate pleasure. Such were exactly the methods of Dravidians in their primitive stage of religion, unlike those of the Aryans, who being a fire cult invoked the aid of their gods by means of sacrifices and offerings thrown into fire that carried the offerings to the gods addressed. When the Aryans, wholly a fire cult, were confronted with the Dravidian religion and philosophy they adopted the deities, practices and philosophy of the Dravidian religion either in the spirit of compromise or toleration or out of necessity and fusion took

place between the two religions. At first the adoption of Dravidian gods and the religious practices then current must have been made reluctantly. That is why the Aryans spoke so derisively of the Dravidians in point of religion and gave them the choice epithets of abuse, as noted above; but in course of a long time they assimilated the religious culture of Dravidians. The Aryans must have seen that they themselves as a progressive community could not but absorb and assimilate foreign thoughts and foreign ideas and that infusion of fresh blood added to their vigour and energy. Rudra, a Dravidian god, was essentially a mountain deity and could be evolved by wild mountaineers and not by the dwellers on the plains. The Aryans adopted this Dravidian god as a storm god, shrieking, howling and weeping on the wild hill-tops and running about on the mountains. It seems that because the Aryans adopted this foreign deity reluctantly they gave him rather an unhappy name of "loud-shrieking howling weeping god," as known from the derivation recorded by Yāska in his Nirukta, Devatā-kanda, as—रंतीति सतः । रोह्यमाणो द्रवतीति वा रोदयते वा । यदरुद्रं तद्रुद्रस्य रुद्रत्वमिति हारिद्राविकम् । This derivative explanation of रुद्र is altogether different from the one given by Shaivas in later times, as discussed in notes on section V of the text—as रुद्रं संनारदुःखं द्रावयतीति रुद्रः etc. etc. Shiva, the Lord or the Supreme Being of the Dravidians was also Malai Arasan (Mountain chief). In later times he came to be known as Daxināmūrti, i. e. the God of south India, where the Dravidians arose and flourished only to spread throughout India. Shiva is said to have delivered the Agamas at Mahendra, one of the peaks

of Western Ghats, south of Pothiya hills between Tinnevely and Travancore. Manickavachakar addresses God Shiva as the Lord of the Mahendra Hill. Hence Shiva gradually came to be identified with Rudra, the storm god dwelling on mountains.

Some scholars on the contrary hold that Rudra was the Aryan God of storms and he gradually came to be identified with the Dravidian Shiva. Thus says R. W. Fraser * "This was due to the necessity, under which the Aryan colonists of India lay, of compromising with the people among whom they settled. The Dravidian religious conceptions reacted on the Aryan modes of thought. The attributes of Dravidian deity, Shiva, were found to be most in conformity with those of the Vedic God, Rudra, the wielder of the thunderbolt and the father of the Storm Gods. The conception thus grew of a half-Dravidian, half-Aryan deity, Rudra, who became the supreme deity Shiva, of the great mass of Dravidians".

Korravai, the victorious matron, was the object of worship among the Dravidians and is still the great demoness, whose worship is performed under many names in all villages of South India. The Aryans adopted her and she became later their Durga, Kali, or Shakti. Murugan, the hill of the Dravidians, the son of Korravai became Subramanya of the Aryans. So went on the process of assimilating the Dravidian deities by the Aryans.

* Southern Dravidians—Encyclopaedia of Religion and Ethics.

In support of our contention that Dravidian Rudra was adopted by Aryans, we may note what is said ‡“ In contrast to them stands out the figure of the terrific Rudra, euphemistically called Shiva (beneficent), who is generally regarded as being an Aryanized form of some local godling worshipped by the (non-Aryan) predecessors of the Aryans in India, this worship having probably once extended beyond the limits of India proper. The younger Vedas and the Brahmanas in particular already raise him to very nearly, though not quite, the position that he enjoys at a later period. Some of the later Brahmanas even draw him into the all-embracing net of their sacrifice; but originally the cult must have been a menace to the Brahmana ritualism.....But the presence in these texts of an infusion of Rudra or Shiva worship is significant as indicating the anxiety of the Brahmanas to admit into, and assimilate with, their own system such of the newer gods and cults as were important and capable of assimilation. ”

The Aryans borrowed not only the Dravidian gods but also their religious philosophy, particularly the idea or doctrine of metempsychosis, which is conspicuous by absence in the Vedas as remarked by Prof. A. B. Keith † “ there is nothing in the Rigvedic literature to suggest that the idea of metempsychosis had presented itself to the Aryan mind.” So also Prof. MacDonell says §“the Rigveda contains no traces

‡ The History of Indian Philosophy Vol.II, page 79, by Ranade and Belvalkar. † Cambridge History of India, Vol. I, p. 108. § Sanskrit Literature, p. 387.

of it beyond a couple of passages in the last book which speak of the soul of a dead man as going to the waters or plants. It seems hardly likely that so far-reaching a theory should have been developed from the stray fancies of one or two later Vedic poets. It seems more probable that the Aryan settlers received the first impulse in this direction from the original inhabitants of India. As is well known, there is among half-savage tribes a wide-spread belief that the soul after death passes into the trunks of trees and bodies of animals. Thus the Santhals of India are said even at the present day to hold that the souls of the good enter into fruit bearing trees. But in such races the notion of transmigration does not go beyond a belief in the continuance of human existence in animals and trees. If, therefore, the Aryan Indians borrowed the idea from the aborigines, they certainly deserve the credit of having elaborated out of it the theory of an unbroken chain of existences, intimately connected with the moral principle of requital."

In the ways aforesaid the Aryans borrowed and assimilated the culture of Dravidians in due course. It may, therefore, be safely concluded that:—

- (1) The Aryans borrowed and adopted Dravidian Shiva and other gods.
- (2) They adopted the Dravidian religio-magical practices and rituals, as reflected in the Atharva Veda particularly.
- (3) They borrowed and assimilated the Dravidian methods of the worship of idols in temples by sprinkling them with water, meditation of a god or gods, and

offering flowers and addressing food to gods, as well as the celebration of the images of gods (उत्सव) on particular occasions. The methods of worship (अर्चन and ध्यान) are treated later in ग्रन्थसूत्रा of Bauddhayana, Gautama and others.

(4) They adopted the Dravidian doctrine of the transmigration of souls and the Dravidian belief in the judgment after death, which both form the basis of the Aryan grand theory of कर्म.

(5) ‡ They adopted the idea of one Supreme Being and his divine Power शक्ति, on account of which the Aryan polytheism and henotheism gave way to the Universal and Pantheistic Brahman.

‡ Henceforth, the Aryan began to shake off his belief in polytheism and to acknowledge the Tamilian monotheism. Everywhere were held discussions as to what Brahman is and what Atman. The Tamilian philosophy, ever since recognizes God as the Universal Being. —“All things have emanated from Brahman, are a part of him, and will mingle in him and have no separate existence”; from which has risen the later Pantheism, the proper Hinduism, a corrupt form of Tamilianism”. (Siddhanta Dipikā, Vol. IV, p. 160).

§ We have in the Rigveda also the germ of later Hindu cosmology, in the famous Nāsadīya Suktam; and this is also the central text of Shiva-shakti worship.

In the beginning there was neither Sat nor Asat;

Then there was neither sky nor atmosphere above.

What then enshrouded all this teeming Universe ?

In the receptacle of what was it contained ?

Was it contained in the gulf profound of water ?

Then there was neither death nor immortality;

Then there was neither day, nor night, nor light,

Nor darkness, only the Existent one breathed without breath

self-contained.

Nought else but he there was, nought else above, beyond.

Then first came darkness hid in darkness, gloom in gloom,

Next there was water, all a chaos indiscrete.

In which the one lay void, shrouded in nothingness.

Then turning inwards, he by self-developed force

Of inner fervour and intense abstraction grew.

First in his mind was formed Desire, the primal germ.

Productive, which the Wise, profoundly searching, say

Is the first subtle bond, connecting Sat with Asat.

(Siddhanta Dipika Vol. X p. 4.)

IV Shaivism during Ved'c times.

After having established in the manner aforesaid that Shaivism was a pre-Vedic and a Dravidian religion we should now proceed to see how Shaivism fared during Vedic times, when Aryan firecult and culture prevailed and predominated to the absorption and obscurity of Dravidian religion and culture. The thing that most strikes the reader of Vedic literature is that the only two greatest deities of modern Hinduism, Shiva and Vishnu of equal importance should be far below the leading Aryan deities three or four thousand years ago. Shiva and Vishnu are the objects of worship and form the deities, round which various religious sects of the present day Hindus have grown and all other prominent deities of Vedic times faded into total oblivion as objects of worship. It is interesting to note how the fortunes of Gods fluctuated and varied in later times and Shiva and Vishnu have not only survived their comparatively very minor position but risen to the exalted status of being परब्रह्मन् in the Hindu pantheon. The result is that Shiva is the परब्रह्मन् of the Shaivas and Vishnu of the Vaishnavas.

The name Shiva is hardly seen in the Rigveda as the proper name of a deity. The very origin of the word is obscure and is derived variously. In the Dravidian religion as described above the name Shiva does not occur but $\overline{A}n$ was the name of the Supreme Being. It is said to have come from the Dravidian word *"cem" redness as maintained in the following—† "The word शंभु as a Vedic

* Another attempt to derive शिव from the Tamil root "Sem" "to be good" is already noted above. † Dravidic Studies III, by Anavaratavinayakam Pillai, published by Madras University.

epithet, is well known to be derived from शं, "blessing, welfare, prosperity", plus the radical भू "be or become", and to mean "being a blessing, beneficent." As a name in later times, of Shiva, I feel that it is likely to have been chosen because it suggested in the minds of the speakers some Dravidian word akin to the Tamil "cem", redness the colour red being always associated with this deity. That is to say, application of this epithet to Shiva—a euphemistic application—seems to me to become more intelligible under the above assumption of the existence in Northern India at an early period of a race or of races related to the Dravidians of South India. शंभु as a name of शिव, becomes in Tamil *campu*, which, if an early importation, would, as I argue, have been originally pronounced with an initial sound like that of the English church. I venture the suggestion that this word has reverted to Sanskrit from some Dravidian dialect in the form "Jambu," as a name of Shiva bearing the connotation of "redness, reddishness." Both Jambuka and Shiva are used to denote a jackal, possibly because of the tawny colour of this animal (?). And, when it is considered that the area characterized pre-eminently by the worship of Shiva must have lain originally south of the zone into which Aryan civilization had advanced, it will not, I think, be felt to be impossible that it was to this unknown region that the expression "jambu-dvipa" "the Shiva country" first had reference. While it is derived in Sanskrit variously as—* वष्टीति शिवः | वशकांतौ इति धातोः पचाद्यचि पृषोदरत्वात् वर्णव्यत्यये अकारस्यकारादेशे च शिव इति रूपम् | हिसिधातोः सिद्धशब्दो वशकांतौ शिवः स्मृतः ।
वर्णव्यत्ययतः सिद्धः पश्यकः कश्यपो यथा ॥ इत्यभियुक्तोक्तेः ।

* शिवतत्त्वरहस्यम्, pp. 30-33.

अथवा वष्टि लोकादितमिति शिवः । रूपसिद्धिः प्राग्वत् । शेते अस्मिन्सर्वमिति वा । शेते ऽस्मिन् जगदिति वा । * In निरुक्त शिव is given the meaning of सुख as—शेव इति सुखनाम.....शिवमित्यप्यस्य भवति । In शब्दकल्पद्रुम one of the meanings given to the word शिव is “ he who attenuates sin (अशुभ) ”. And this meaning is derived from the root शे to make thin or attenuate in accordance with † सिद्धांत कौमुदी. The upshot of all the derivative explanation in Sanskrit is that the word शिव means “ auspiciousness, being blessing ”. It is not strange, therefore, that there should be a difference of opinion about the identity of Shiva with Rudra, the Vedic God. Thus Prof. Wilson says that there is little of the Rudra of the Puranas in the Rudra of the Vedas except his fierceness. As to the identification of Shiva with Rudra, he holds, that except कपर्दिन् no other epithet applicable occurs in the Rigveda (see his Rigveda, Introduction). On the other hand Mocdonell holds that Rudra of the Rigveda is † “ the earlier form of Shiva. ” The word शिव is applied many times in Rigveda to many Gods in the sense of “ propitious ” and once to Rudra (X-92-9) § “ the Rigvedic Rudra exhibits more of the traits of the Rudra-Shiva of later times than have generally been allowed. In one hymn (II-33), for instance, the term Vrishabha is applied to him five times, and he is called the doctor of doctors, Isana, Yuvan, Ugra, etc. He carries the bow and arrows and wears necklaces of all sorts and is followed by his hosts, and curiously enough, in one of the stanzas in this hymn also occurs the term Kumâra. Thus most

* निरुक्त-दैवतकोष † वाल्मनोरमा edition p. 235, root No. 1145.

† Sanskrit Literature, p. 74. § The Cultural Heritage of India Vol. II pp. 20, 21.

of the stuff from which Shaiva legends take their rise is apparently as old as the oldest part of Rigveda.... Though Shiva as a deity is unknown to the Rigveda, there can be no manner of doubt that the Vedic Rudra has furnished the foundation for Shaivism as we know it. That Rudra does not occupy in the hymns the high position which Shiva does later, cannot make different deities of them; for the fortunes of Gods have varied in times no less than those of their followers."

The Vedic Rudra was a god of terror, indeed ! Muir therefore, says that Rudra must be regarded as ‡ "a malevolent deity whose destructive shafts, the source of disease and death to man and beast, the worshipper strives by his entreaties to avert...The remedies of which Rudra is the dispenser may be considered as signifying little more than cessation of his destroying agency and the consequent restoration to health and vigour of those victims of his ill-will who had been in danger of perishing". Weber also holds the same opinion and says * "It was thus in the natural course of things that they should connect everything horrible and terrible with the idea of the god of storms and regard him as the lord and the cause of every evil " But when the hymns of the Rigveda are read between lines and proper meaning is understood such an idea of Rudra will have to be dismissed. It can be easily seen when the hymns addressed to Rudra are carefully analysed that twofold functions are attributed to him, that of bestowing prosperity and that of destroying suffering.

‡ Original Sanskrit Texts, IV; p. 401. * Quoted by Mair in his O. S. T. IV, p. 396,

He is conceived to be a benevolent deity when he confers wealth and welfare and to be a wrathful deity when he punishes evil-doers. In many hymns of Rigveda the fear of Rudra is expressed. But a different aspect of him as a benevolent deity can be seen easily there. MacDonell aptly remarks, therefore, * "The position occupied by the god Rudra in the Rigveda is very different from that of his historical successor in a later age...He is usually said to be armed with bow and arrows, but a lightning shaft and a thunderbolt are also occasionally assigned him. He is described as fierce and destructive like a wild beast, and is called "the ruddy boar of heaven". The hymns addressed to him chiefly express fear of his terrible shafts and deprecation of his wrath. His malevolence is still more prominent in the Vedic literature. The euphemistic epithet Shiva "auspicious" already applied to him in the Rigveda, and more frequently, though not exclusively, in the younger Vedas, became his regular name in the post-Vedic period. Rudra is, of course, not purely malevolent like a demon. He is besought not only to preserve from calamity but to bestow blessings and produce welfare for man and beast, His healing powers are mentioned with especial frequency, and he is lauded as the greatest of physicians".

Rudra's twofold nature, as a wrathful and malevolent deity and as a benevolent deity when appeased is vividly depicted and fully developed in Rigveda. In VII-46-3 he is said to discharge brilliant shafts that run about the heaven and the earth. He is said to possess weapons which slay cows and men (1-114-10) and is prayed by

* A history of Sanskrit Literature, p. 89.

chanters of hymns to keep these away from them and to protect the two-footed and four-footed beings belonging to them (I-114-1). And when so prayed the cattle go unharmed and he is represented as a protector of cattle (पशुपा इव) (I-114-9). He is prayed not to afflict children with disease (VII-46-2) and to keep all in the village free from illness (I-114-1). Thus Rudra is believed to be the cause of diseases and when men recovered from them or became free from them, that also was owing to the agency of Rudra. And he is in consequence described as possessing healing remedies (I-43-4) and as the physician of physicians (II-33-4) and having in possession a thousand-medicaments (VII-46-3). The worshippers also pray for obtaining pure and salutary remedies belonging to Maruts and Rudra, which father Manu desired (II-33-13). He is invoked "oh Rudra, do not, out of anger, injure our children and descendants, our people, our cattle, our houses, and do not kill our men. We invoke thee always with offerings" (I-114-8). He is sought to protect from the anger of gods. "We invoke to our succour the impetuous Rudra, the fulfiller of sacrifice, the swift, the wise. May he drive away from us the anger of Gods (I-114-4). He is constantly appealed to for prosperity. We present these prayers to Rudra...that there may be prosperity to our two-footed and four-footed creatures, that all things in this village may be well fed and free from disease (I-114-1). He is considered a great doctor taking with him medicines for effecting cures. "I hear that thou art the great doctor of doctors (33-4). He is appealed to for long life and offspring. "Through the auspicious remedies conferred by thee, Rudra, may I attain

a hundred winters. Drive away from us enmity and distress and diseases to a distance" (II-33-2). "May we, Rudra, increase in offspring" (II-33-1). Without being conceived as being a malevolent god whose evils were to be dreaded, he is considered the god that averted all calamities. "Thou, Rudra, art in glory most eminent of beings, the strongest of the strong, the wielder of thunder-bolt. Carry us happily across our calamity. Repel all the assaults of evil" (II-33-3). At the same time he is praised as a mighty god capable of being fierce whenever required for destroying evil-doers. "Celebrate the renowned and the youthful god, mounted on his chariot, terrible as a wild beast, destructive and fierce. Be gracious to thy worshippers (us), who praise thee. May thy hosts prostrate some one else than us (our enemies) (II-33-11)." From all these and similar passages the popular idea of Rudra of the Rigveda is plainly seen to be that of a benevolent deity, even though he is considered a wrathful god and a chastiser of sinners and evil-doers. He is petitioned to alleviate and remove suffering and grant prosperity and comforts. There is nothing to show that Rudra was merely a deity always disposed to evil, to avoid which he was to be praised and humoured into a good temper. This explanation of Rudra's nature as a benevolent deity well accords with Sayana's (one of the two) etymological explanations of Rudra, as रुद्र दुःखं दुःखहेतुर्वा पापादिः तस्य द्रावयिता । एतन्नामको देवोऽसि । † Muir translates this as "rud means sufferings or sin etc. which causes suffering. Then the God so called, because thou drivest this away." This idea of Rudra fits in admirably with the idea of शिव as being

† O. S. T. IV-307.

“benign, auspicious, bestowing blessings”. शिव also is thought, as is well known, as being a deity that is easily moved to wrath but also capable of being equally easily moved to compassion and forgiveness so as to bestow favours upon his devotees. It is aptly † said, therefore, by Dr. Sir R. G. Bhandarkar “But human beings do not believe in a purely malignant power reigning in the universe. The dreadful phenomena are attributed to the wrath of a god, which, however, can be appeased by prayer, praise and offering. Then the god becomes Shiva, or the benignant. This appears to be the natural process by which a belief in such a god as Rudra-Shiva became established in India in ancient times”.

There are many indications in the Rigveda that go to prove that Rudra of the Rigveda is the Shiva of later times. (1) He is represented to be पशुपति (पशुपा इव—1-114-9). The same is said of him elsewhere “तस्मात् रुद्र पशुनामधिपतेः”. In I-43-4 he is spoken of as “गायपति मेघपति रुद्रं जगामेषजं । तच्छंभोः सुन्नमीमहे ।” (we pray Rudra, the Lord of Songs, the Lord of sacrifices, who possesses healing remedies, for his auspicious favour). In VI-49-10 he is called the father of the worlds, which agrees with the idea of शिव being the पशुपति—the Lord of all creatures in the Universe. As the पति of sacrifices he is the fulfiller of sacrifices. Thus he is called यज्ञपतिम् in I-114-4. As the God of gods, he is said to “derive renown from himself” (रुद्राय स्वयशसे). In short he is the Lord of all, that is, पशुपति. And no god but शिव is called पशुपति. (2) § “His form as described in the Rig-

† Shaivism and Vaishnavism, p. 145. § Siddhanta-Dipika Vol. X, p. 3.

weda is almost the same as his image later times. He is called कपर्दिन with spirally braided hair. (And the name कपर्दिन belongs wholly and solely to शिव.) It is never applied to any other deity. He is of हि.प्य (gold-formed) and brilliant "like the sun" and "shining like gold" (य=शुक्र इव सूर्यो हि.प्यभिव रोवात) (I-43-5). In X-136-1 to 7 he is described as the long-haired being who sustains the fire, water, and the worlds; who is to the view the entire sky; who is called the "Light"; He is wind-clad (naked), and drinks विष (water or poison) and a मुनि is identified with Rudra in this aspect. " (3) Another derivation of रुद्र given by सायण in his रुद्रभाष्य is रोदशति सर्वे अंतर्काल इति—he who causes all to weep at the end of time. सायण thus identifies रुद्र with the destroying principle or शिव. According to Hindus, as is well known, ब्रह्मा is the creator of the Universe, विष्णु the preserver and शिव the destroyer.

(4). In Rigweda (X-92-9) the term, शिव, appears used in apposition to Rudra. And the term is derivatively proved to mean gracious or graciousness. From all this, therefore, Rudra of Rigweda is the Shiva-Rudra of later times.

In the Yajurveda a new epoch of religious and social life is seen. It is compiled, like the Sāmaveda, for application to sacrificial rites only, with the difference that while Sāmaveda deals only with one part of the ritual, the Soma sacrifice, the Yajurveda supplies the formulas for the whole sacrificial ceremonial due to the extraordinary development of ritual detail. § "That, however, which impresses on the Yajurveda

§ MacDonell, Sanskrit Literature, pp. 182, 183.

the stamp of a new epoch is the character of the worship which it represents. The relative importance of gods and of the sacrifice in the order of religion has now become inverted. In the Rigveda the object of devotion was the gods, for the power of bestowing benefits on mankind was believed to lie in their hands alone, while the sacrifice was only a means of influencing their will in favour of the offerer. In the Yajurveda the sacrifice itself has become the centre of thought and desire, its correct performance in every detail being all important. Its power is now so great that it not merely influences, but compels the gods to do the will of the officiating priest.....the religion of the Yajurveda may be described as a kind of mechanical sacerdotalism". In the Yajurveda the position of Rudra becomes more established on account of the inverted position of the Rigvedic gods. He is here more firmly established as the one without a second (एक एव रुद्रो न द्वितीयाय तस्थे). The Rigvedic Rudra appears on the scene as Shiva. He is expressly called शिव by name (शिवनामासि). Here he is mentioned several times by names which later were peculiar to Shiva, such as Mahadeva and Shankar. In the 16th chapter of वाजसनेयसंहिता Rudra is described by a large number of epithets which are subsequently peculiar to Shiva. And the most noteworthy among these are ईशान and महादेव, which though not found in this chapter, appear in the 39th chapter.

The character of Rudra as Shiva is fully developed in शतसुक्तीय, which forms the fifth अध्याय of the Yajurveda. Here Rudra is spoken as not only Shiva but gets all

the epithets peculiar to शिव such as रुंकर, रुंभु, ईशान, ईश, भव, शर्व, उग्र, सोम (उभया सहितः), पशुपति (पशूनां पतये), नीलकंठ, नीलग्रीव, गिरीश, महादेव, महेश्वर, शितिकंठ, शिपिविष्ट, and नीललोहित. Rudra is invoked to grant happiness by the verb रुड्, which becomes a name of Shiva (रुडः) later. He is spoken of as पिनाकं विभ्रत् and he ultimately becomes पिनाकेन्. In the times of Yajurveda the population had increased. There was more competition among the the people owing to the complexity of society and social problems. Kings as protectors of the people had become more powerful. There was naturally more scope for crimes and sins and adequate measures were necessary for punishing criminals and sinners. Rudra, as already noted, was the chastiser of evil-doers and his office now as chastiser of criminals and sinners came to be more dreaded, He is therefore, addressed in शतरुद्रीय (10th अध्याय) as the Lord of stealers, those that carry swords, those that prowl by night, the Lord of plunderers and murderers etc. etc. He becomes, thus a more fearful deity; and the comparatively mild and beneficent Rudra of Rigweda becomes more powerful and terrible to deal out punishment unfalteringly and unflinchingly. Still the real nature of Rudra as a deity to give prosperity and destroy sin is only obscured but not lost sight of; for example, he is prayed in that very अध्याय that cattle may be healthy and cheerful. He is spoken as being more bountiful, bringer of prosperity, source of prosperity, and happiness. Here in शतरुद्रीय the famous पंचाक्षरीमंत्र (नमःशिवाय) occurs which is said to be placed in the very heart of the three Vedas.

In this Veda, in the 6th अध्याय, the story of त्रिपुरसंहार is fully set forth, in which all gods admit रुद्र as their पति, they themselves being पशुः. The story runs as—
 तेषामसुराणां तिस्रः पुर आसन् । ता देवा जेतुं नाशकुर्वन् । ता उपसद्व जिगीषं
 तस्मादाहुः यश्चैवं वेद यश्च नोपसदा वै महापुरं जयन्तीति इषुं संस्कृत्य अग्निमनोकं
 सोमं शल्यं विष्णुं तेजनं तंऽब्रुवन् क इमामाशिष्यतीति । रुद्र इत्यब्रुवन् रुद्रो वै क्रूरः
 सोऽस्यत्विति । सोऽब्रवीत् वरं वृणे अहमेव पशूनां अधिपतिरसानीति तस्माद्बुद्धः
 पशूनामधिपतिस्तां रुद्रो वासुजस तिस्रः पुरः त्रिभ्यो लोकेभ्योऽसुरान् प्राणुदत्....इति
 रुद्रेण उक्ता अब्रुवन् तस्माद्बुद्धः पशूनामधिपतिरिति वयं ब्रह्मादयः सर्वे पशवः अस्माकं
 त्वमेक एव पतिरिति etc. etc. from this story it is clear that Rudra's position as the Lord of Gods was established and Shaiva religion came to be named as पाशुपत. religion in later times.

In the Atharvaveda Rudra is raised to a higher position. Many names are given him, the prominent among which are भव, शर्व, भूतपति, महादेव, उग्र and ईशान. A study of these names will show that the double character of Rudra the destructive and the beneficent, is still maintained. But the bearer of these different names is addressed individually and as a separate God. When Atharvaveda came to be composed people had begun to move further and spread into Upper India. There they came into conflict with the inhabitants already there, who would certainly have resented this encroachment upon their domains; and it must have been the trouble caused in the conflict that the men of Atharvaveda sought to avert by appealing to भव and शर्व. They are prayed, "Let भव and शर्व launch the lightning, the bolt of gods, against the doers of wickedness, against him who employs sorcery, against the evil-doers". (AV. X-1-23). This Veda is the youngest of the Vedas and † "taken

† MacDonell, Sanskrit Literature, p. 185.

as a whole, it is a heterogeneous collection of spells. Its most salient teaching is sorcery, for it is mainly directed against hostile agencies, such as diseases, noxious animals, demons, wizard, foes, oppressors of Brahmans. But it also contains many spells of an auspicious character, such as charms to secure harmony in family and village life, reconciliation of enemies, long life, health, and prosperity, besides prayers for protection on journeys, and for luck in gambling. Thus it has a double aspect, being meant to appease and bless as well as to curse." Wicked people practised sorcery and witch-craft; and the victims of such practices make petition to Rudra in his names of भव and शर्व. "Fierce gods, launch your thunderbolt against Yâtudhâna, who practises sorcery and prepare root (for that purpose). (AV. IV-28-6). The people seem to have been molested and oppressed and Rudra is invoked to run to their aid "O Rudra, destroy the good of him who seeks to take ours" (AV. II-27-6). "Distressed, I again and again invoke you; deliver us from calamity." The methods of warfare also had advanced and poisons were used in the wars. Bhava and Sharva were naturally believed to use poisons, as may be seen in their prayer to carry their "deadly poison to others than us" (ibid. VI-93-1). One thing is remarkable, namely, Bhava is addressed as राजन्. This unmistakably suggests that kings as protectors of the people had become so important. And Rudra as the saviour of the people from wicked sorcerers was the king. In this Veda Rudra is given the domain of the sky and the mid-regions; e. g. "We offer

reverence to thee...from thy domain in the sky; reverence to thy firmament". (AV. XI-2-3). He is spoken of as having thousand eyes. This attribute is also applied in the ऋग्वेद. But it looks more appropriate to the dweller of the sky, to enable him to see everything on all sides as it were. It may be noted, however, that in ऋग्वेद, the sky is assigned to the Rudras, the attendants of Rudra, and they are said to be living in the atmosphere.

But the most remarkable thing in the Atharvaveda is that a new class of beings make their appearance. They are Kesins, the long-haired 'munis' or ascetics, and the Vratyas. The Kesins are Rudra's special attendants and are employed by him to cause destruction to evil-doers, "Reverence to thy shouting, long-haired, revered, devouring hosts" (XI-2-31); "We worship the god, who has brown horses, is dark, black, destroying, terrible, who casts down the car of Kesin (the long-haired being)" (XI-2-18). The Munis are mentioned in the Rigveda (X-136-1) and had the honour of drinking water or poison (विष) with Rudra. They were human beings but seemed to have acquired supernatural powers by yogic practices, as may be gathered from "transported by our impulses as Munis we have pursued the winds." There will be some discussion later about the Munis and how they were Yogins. But here it is sufficient to state that the Munis wore long-hair in the Atharvaveda and were the attendants of Rudra-Shiva.

But the Vratyas are a more significant and a remarkable class. Who were these व्रात्य? they meant originally those that were naturally pure and that,

therefore, needed no संस्कार or Brahmanic ceremony. They are hence so highly glorified in the Atharvaveda. प्राण is spoken in ऋग्वेद as being a ब्रह्म and has been explained by शंकराचार्य in his भाष्य as—तथमजत्वात् अन्यस्य संस्कर्तुरभावात् असंस्कृतः ब्राह्मणः । त्वं स्वभावतः एव शुद्धः इत्यभिप्रायः । The ब्राह्मण, thus, were a sect that did not observe Vedic religious practices of वर्णाश्रमधर्म, in whatever form it was then, and did not conform to the Brahmanic conventions. They like Kesins, seem to have attached greater importance to a life of austerity and meditation upon god than to the performance of sacrificial rites and the like. But what was the god that they meditated on? It must have been Shiva-Rudra on whom they meditated and whose devotees they must have been; for they were special favourites of Rudra-Shiva, who was always said to have attended on them. The whole chapter (XV-11) of Atharvaveda is a glorification of the Supreme Being (Shiva) under the name of ब्राह्मणः. § “For him (the Vratya), from the intermediate direction of the eastern quarter, they (gods) made their archer Bhava attendant. The archer Bhava attends on him (as) attendant from the intermediate direction of the eastern quarter; not Sharva, not Bhava, not Ishana injures him nor his cattle nor his fellows, who knoweth thus. 2. For him they made the archer Sharva the attendant...3. For him they made the archer Pashupati the attendant... 4. They made the archer, the formidable god (Ugra) attendant....5. Rudra the attendant....6. Mahadeva attendant....7. Ishana attendant”. It is stated in

§ Whitney, A. V. pp. 778-79.

Atharvaveda (XV-11) that any one who "entertains a Vratya will gain the road that the gods travel," "will gain possession of waters," "will obtain what is dear," etc. etc. The Veda similarly mentions further other benefits bestowed upon those that honoured the Vratyas. The word, व्रात्य, may or may not be understood as a form of Brahman like the स्कंभ and the ब्रह्मचारिन्, but it is evident that at this and subsequent times they must have developed in the public a reverence for religious mendicants, who wandered about the land mostly as Shaiva ascetics, without conforming themselves to the Brahmanic conventions.

Even during the Vedic times their failure to conform to Vedic rites seems to have been disapproved and the व्रात्याs were regarded as falling outside the pale of orthodox society. And an attempt seems to have been made by the orthodox section to take the Vratyas back into their fold by subjecting them to some purificatory ceremonies, called व्रात्यस्तोमाs, a noteworthy content of the तान्दयब्राह्मण of the Samaveda. ‡ "They are sacrifices meant to enable these Aryan but non-Brahmanical Indians to enter the Brahmanical order". But it seems that the व्रात्यस्तोमाs had not much effect and the व्रात्य section continued to develop and increase. Otherwise there was no necessity for the later orthodox literature contained in सूत्राs and स्मृतिस to treat of व्रात्याs and the व्रात्यस्तोमाs, e. g § कात्यायन श्रौतसूत्राs say "व्रात्ययोग्यः स्तोमः । स च चतुर्विधः । व्रात्यस्तोमसंज्ञकाः चत्वारः क्रतवः भवन्ति । व्रात्या प्रसिद्धा एव... पतितसवित्रीकाः ।"

As the व्रात्याs cared not for the Vedic rites and ritual it could not be expected that they had any trust in and respect for सूत्राs and the स्मृतिस of later days. On the contra-

‡ MacDonel, Sanskrit Literature, p. 210. § वाचस्पत्यं, p. 5071.

ry it could be well expected that they willingly admitted into their fold all persons, irrespective of caste and creed, only if the persons to be so admitted, were qualified for a life of devotion to and meditation on their deity. They thus came to be a heterodox and degraded people, as may be ascertained from the derivative explanation of the word 'व्रात्य' as:—* व्रातात्समूहात्च्यवति यत्। अव्यवहार्ये, संस्कारहीने जातिमात्रोपजीविनि।

अत उर्ध्वं त्रयोऽप्येते यथाकालमसंस्कृताः ।

सावित्रीपतिता व्रात्या भवन्त्यार्यविगर्हिताः ॥ मनुः ॥

That was why the word 'व्रात्य' acquired later the significance as despiser of Vedic rites and religious institutions, and why they were held in contempt in the epic age. The word still retains the same offensive sense. They were classed with the offscourings of society, such as incendiaries, poisoners, pimps, adulterers, abortionists, drunkards and so forth. This freedom from caste system was the special characteristic of the devotees (of Shiva) in later days. It, thus, seems that the Vratyas as the special devotees of Shiva, opposed to the orthodox section of the public, i. e. the followers of the Vedic rites and ritual, made their appearance for the first time in the Atharvaveda after the Aryan invasion of India and after the Dravidian religion, came to be obscured. But the religion, though remaining in obscurity for a long time, asserted itself and made its appearance in the manner stated above.

In the Brahmanas, that succeed the Vedas, the terrific side of Rudra's nature comes to be stressed and his beneficent nature is a little obscured. The people were so much obsessed with the idea that Rudra was a god to deal out punishment to wrong-doers that they considered him

* वाचस्पत्यं, p. 5071.

capable of punishing even the gods when they violated any established moral code. Thus Rudra is spoken of in a story in the Aitareya Brahmana as being created by all the gods together to punish Prajapati, the creator of the Universe, when he fell in love with his own daughter and approached her in the form of a stag, after she ran away to avoid him in the form of a hind. This was a deed unknown and unspeakable. And the gods visited meet punishment upon Prajapati through the agency of punishing Rudra, who thus becomes pre-eminent. In the same story an account has been given of how Rudra became Pashupati.

In Kaushitaki Brahmana Rudra is mentioned to be the son of Ushas; and after he was born Prajapati is said to have given eight names as he grew up. Of the eight names, the eighth is Ashani or the thunderbolt and the remaining seven were those already given to Rudra in the Atharvaveda. But in the Atharvaveda the seven names were given to seven different but allied gods as it were. But in the Brahmanas the names belong to one god. Of these eight names, रुद्र, शर्व, उग्र, and अशनि are indicative of the god's fierce aspect; while the remaining मव, पशुपति, महादेव, and ईशान indicate the benignant counterpart. In the Gopatha Brahmana शिव takes the place of Rudra. This is really significant of the predominance of the name शिव as a deity over रुद्र for the first time.

In शतपथब्राह्मण रुद्र comes to be considered an object of terror and his good beneficent nature gradually comes to be forgotten. This is known from the description given of the way in which the त्रियंबक, offerings are to be made. By-the-bye it is significant to note that the name त्रियंबक

comes to be used; as त्रिनयन, त्रिनेत्र, त्र्यंबक are names patent to God, Shiva. It is said in the ब्राह्मण "And, accordingly, when he performs these offerings, he either does so hoping that thus no arrow (misfortune) will hit any of his, or because the gods did so. And thereby he delivers from Rudra's power both the descendants that are born unto him and those that are unborn". (II-6-2-9). "They are (offered) to Rudra; Rudra's indeed is the dart; and hence these offerings belong to Rudra". (II-6-2-3). Rudra is thought of in this Brahmana as a kind of evil spirit roaming about from place to place, and the sacrificer is, therefore, requested to place for him cakes on the ways and cross ways etc. "Having removed all (the cakes from the potsherds) into one dish and taken a fire-brand from the Dakṣina fire, he walks aside towards the north—for that is the region of that god—and offers. He offers on a road—for on a road that god roves; he offers on a cross-road,—for the cross-road, indeed, is known to be his (Rudra's) favourite haunt" (II-6-2-7.) Later down it is said "the sacrificer now takes those (remains of the cakes) into his joined palms and throws them upwards higher than a cow can reach. Thereby they cut out his (Rudra's) darts from their bodies" (II-6-2-16). The sacrificer is pressed to send away Rudra after furnishing him with provisions; "Having then packed them with two net-work baskets and tied them to the two ends of either a bamboo staff, or the beam of a balance, he steps aside towards the north; and if he meets with a tree or a stake or a bamboo or an anthill, he fastens them thereon, with the text—"These, O Rudra, are thy provisions; therewith depart beyond the Muṣjavats...with thy bow unstrung and muffled

up." Whereby he means to say--Depart propitious; not injuring us; clad in skin--whereby he lulls him to sleep; for while sleeping he injures no one" (II-6-2-17). But the more remarkable thing about Rudra is that in the Brahmana a special function that purifying the impure is assigned. This is known from the story related that runs as "Now, once upon a time, स्वर्मातु, the Asura, struck the sun with darkness; and stricken with darkness, he did not shine. Soma and Rudra removed that darkness of his; and freed from evil he (the sun) burns yonder. And in like manner does that (king) thereby enter darkness or darkness enters him, when he puts those unworthy of sacrifice in contact with the sacrifice--either Shudras or whomsoever--in contact with the sacrifice. It is Soma and Rudra that remove that darkness of his; and freed from evil he becomes consecrated" (V-3-2-2). But in direct contradiction of Rudra as a purifying agency, he is considered an impure deity himself, as may be gathered from the story in the Brahmana in II-6-2-18. It is said "They then turn to the right about without looking back. Having returned thither, they touch water; for they have been performing a ceremony relating to Rudra, and water is a means of purification--with water that (means of) purification they accordingly purify themselves. Thereupon he shaves his hair and beard, and takes up the fire (of the uttarvedi)--for only after changing his place to the ordinary sacrificial ground he performs the (full moon) sacrifice) on that fire etc. etc." Here Rudra's worshipper becomes impure, which could not have been unless the god himself was an impure deity. How are these contradictory statements to be reconciled? The only way to explain away

the contradiction is that during the times of शतपथब्राह्मण two views must have prevailed in society, one a liberal view, and the other a strictly orthodox one. According to the former the Shudras were not entitled to take part in a sacrifice or any Vedic ritual. And they made the sacrificer impure by coming into contact with a sacrifice—in what way it is not possible to say—and Rudra was invoked to purify the sacrificer thus made impure. According to the latter, Rudra, an evil deity, was himself impure and made the sacrificer impure, though the sacrificer sacrificed to Rudra only out of necessity to escape his wrath.

The two stories quoted above betray the social condition of the times that, even according to the liberal view as assumed, the Shudras had no right whatsoever to any ritual, which they only contaminated by their association with it. The position of the Vratyas on the other hand was much better than that of the Shudras. They were certainly non-Shudras but were privileged Aryans and had degraded themselves by discarding the Brahmanical conventions. Otherwise the ब्राह्मणस्तोत्राः or the purificatory ceremonies cannot be significant except that they were designed by the orthodox section to take back the Vratyas, the non-conformists, within their fold.

The Upanishads come at the end of the Vedas and are called Vedanta. The term Vedanta suggests that they teach the essence or the ultimate aim and scope of the Vedas. They contain the earliest records of the speculative Aryan mind and contain the foundations of all later philosophies and religions of India, either orthodox or heterodox. The polity of the Vedas was the performance

of sacrifices; but the Upanishads doubt and challenge the very efficacy of the sacrifices. The floating mass of vague notions about cosmology and theology that prevailed among the people did not satisfy great thinkers and they busied themselves with finding real solutions of matters spiritual and temporal. The worship of many gods is given up by them in favour of the Almighty ब्रह्मन् and a more spiritual form of worship is substituted. Various problems about God, man, and the Universe arrested and engaged the attention of thinkers, the authors of Upanishads, and religious speculations of a more natural order came to be established in them. They are plentiful outpourings of the restless minds of philosophic cast attempting to grasp the true nature of reality. Not being the production of a single author they do not set forth any systematic philosophy. But a unity of purpose and vivid sense of spiritual reality runs through them all. Hence the truths of Shaivism will be of utmost importance and authority if they are found taught in the Upanishads.

Among the number of Upanishads founded and published heretofore some are purely sectarian and many are of a very late date. सुदर्शनोपनिषद् and लिंगोपनिषद् or लिंगधारणोपनिषद् are purely sectarian and अल्लोपनिषद् is of a very late date, as it refers to अल्ला and अकबर of the Muslim religion founded in the 7th century A. D. Hence the examination of ancient and principal Upanishads will be relevant and valuable to our purpose here.

Scholars are agreed that बृहदारण्यक, छांदोग्य, ईश, केन, कठ, प्रश्न, मुण्डक, मांडूक्य, तैत्तिरीय, ऐतरेय, श्वेताश्वतर, and कौषितकी are very ancient and precede all others in point of time. It

is to be seen, therefore, what they say regarding Shiva and Shaivism. बृहदारण्यक, the oldest of the Upanishads, mentions all Vedic Gods and generally attaches the original characteristics of these old deities (I-4-11, 17). It recognizes Indra, Varuna, and Rudra as powerful gods but seeks to find an explanation of how they were so powerful by saying that these rulers among the gods derived their might from Brahma's superior form of "Kshatrahood." छान्दोग्योपनिषद्, that comes next in point of time and importance, does not give, on the other hand, such prominence to the Vedic deities. Rudra is not mentioned at all therein. In it Indra, a powerful and prominent deity of the Vedic times, learns with great pains the meaning of ब्रह्मन् from प्रजापति (VIII-7-1 to VIII-12-6). There is almost a total neglect of Vedic Gods in the तैत्तिरीयोपनिषद्, except the bare mention of their names in the शान्तिपाठ, the opening hymn of invocation. In other Upanishads also no attention is paid to Vedic gods. On the contrary there seems a feeling developed that the gods were unworthy of the honour paid them previously. For example in Kenopanishad Vedic gods अग्नि, वायु and इंद्र are belittled as being quite powerless before ब्रह्मन्, the Universal Spirit, which they were unable to understand. There in the story once Brahman won a victory for the gods and in that victory of the Brahman the gods attained glory. But the gods thought that the victory was owing to their might. The Brahman appeared before them in such a wonderful form that they could not know what it was and were puzzled. Agni and Vāyu were deputed one after another to see and explain what the wonderful Being was. One after another in their attempts to know what

it was, their power was put to a test and went back discomfitted and crest-fallen. Lastly when Indra was sent the Being disappeared and just then and there उमा, हैमवती, stood before him in all her splendour. Indra asked what the Being, that erstwhile appeared and disappeared, was. She told him that it was Brahman that won the victory for them and that they should attain glory through Brahman's victory. The opening words of the story (ब्रह्म हि देवेभ्यो विजिग्ये) seem to be purposeful and indicate that without the help of Brahman gods were helpless. But the most noteworthy thing is that उमा, the daughter of the mountain हिमवत्, is mentioned for the first time in the Vedic literature. And though she has not been mentioned here as the consort of Shiva it is impossible to mistake that she was not so. Indirectly the story proves that the wonderful Being was Shiva, as परब्रह्मन्. Shankaracharya in his commentary says—माहेश्वरशक्तिमायोपात्तेनालंताद्भुतेन प्रादुर्भूत...तद्यक्षं पूज्यमिति ।तस्मिन्नेव (आकाशे) । स्त्रियमतिरूपिणी विद्यामाजगाम । अग्निप्रायो-द्वोधेदुत्वाद्बुधपत्नी उमा हैमवतीव सा बहुशोभमाना † विद्यैव । Here the great आचार्य means that उमा, * the consort of Shiva, was His great and inscrutable power capable of bestowing right knowledge (विद्या) on the devotees. In प्रश्नोपनिषत् some Vedic gods, अग्नि, सूर्य, वायु, and इंद्र are mentioned. But they are metaphorically represented as servants of the soul

† cf. अमृतार्थं प्रपन्नानां या सुविद्याप्रदायिनी ।

अहर्निशमहं वंदे तामीशानमनोरमाम् ॥ सिद्धांतशिखामणि, I-12.

* The following remarks of Weber about “उमा हैमवती” are noteworthy (Indische Studien, Vol. II, pp: 186-90):—

But how to explain the relation of Uma Haimavati, who appears here as the mediator between Brahma and the deities? Ac-
2-21

According to Shaṅkara she is Vidya (knowledge) which Umarupini (in the form of Uma) manifests to Indra. The same view is taken by Sayana who (Taitt. A. X. 1,) quotes this passage at the explanation of the word Soma. He says there:—
 हिमवत्पुत्र्या गौर्या ब्रह्मविद्याभिधानीरूपत्वात् गौरीवाचक उमाशब्दो ब्रह्मविद्यामुप-
 लक्षयति। अत एव तवल्कारोपनिषदि ब्रह्मविद्यामूर्तिप्रस्तावे ब्रह्मविद्यामूर्तिः पठ्यते—
 ‘बहुशोभमानासुमां ह्रिमवती तां ह उवाचेति। तद्विषयतया उमया सह वर्तमानत्वात्सोमः।
 And in the same way (ibid. anuv. 38)—उमा ब्रह्मविद्या तया सह
 वर्तमानः सोम परमात्मा। Again. (ibid. anuv. 18)—अंबिका जगन्माता
 पार्वती तस्या भर्त्रे (अंबिकापतये is the reading of the text) तस्या एव
 ब्रह्मविद्यात्मकेह उमाशब्देनोच्यते तस्याः स्वामिने (The text reads ‘उमापतये,’
 but only in the Dravida but not in that of the Andhras’).

This latter is the only passage in Vedic writings, beside the Kena Upanishad, where I have met directly with the name of Umā; for the “Umāśahāya” of the Kaivalya U. does not belong any more to Vedic writings, and although the commentaries also elsewhere, as Sayana, in the passages referred to, explain the word Soma by Umāśahita, (for instance, Mabidhara in explanation of Vāj. pp. 16, 39, and Bhatta Bh. M. commenting on the corresponding passage of Taitt. S.) yet such a view is undoubtedly no more founded than in the passage, quoted from Sāyana, where the term means simply the juice of the Soma. If, then, from what has been said, viz., partly from the agreement among the commentaries, partly from the position which Umā holds here in the Kena U., the meaning of it as Brāhmavidyā seems to be pretty well certain, and directly to be identified itself with Saraswati, the divine word, if we even might be tempted etymologically to connect her with the sacred word “Om”; yet there are other points which seem to suggest quite a different view of the original meaning of Umā. First, why is she called Haimavati? (Shankara gives two explanations: hemakritābharanavati athavā himavato duhitā). What connection had she with the Himavat? Is it, that the brahmavidya came from the Himavat to the Aryans who inhabited

Madhyadesa? That the north of India was distinguished by a greater purity of language, and that people went there to learn the languages (Vacham-sikshitum) and on their return enjoyed more respect and authority, we have seen from the Kaushitki Brahmana (I, 153); it would now be quite in order, if this had not been limited to language, but extended to philosophy, and if the knowledge of the one eternal Brahma had been sooner attained in the peaceful valley of the Himavat than this was possible in the Madhyadesa, where practical life had yet too much hold on the mind. However, such a view of the Uma Himavati seems to me very hazardous; for, independent, that in the explanation of the old Indian dieties, it appears to better refer more closely to their relation to nature than to speculation; we do not know precisely, whether Uma really denotes the brahmavidya, and moreover, her later relation as the wife of Rudra (in the Taitt. A.) and resp. of Shiva would be entirely unintelligible. There is now among the names of this latter (the wife of Rudra) a similar one, viz, Pârvati. to judge from which we ought not to place the accent upon Himavat, but upon mountain, and to this I would add the names of Rudra which we learnt before from the Shatarudriya, viz., girisa, girisanta, girisaya, giritra, in which we traced the origin of the belief, that Shiva was dwelling on the Kailasa. It is the tempest which rages within the mountains; and his wife is therefore called properly "Parvati," "Haimavati". It is true, it is hence not evident, what is meant by his wife; originally she is perhaps not even his wife, but his sister; for Uma and Ambika are at a later time evidently the same, and Ambika is the sister of Rudra (vide. 1, 183). This identity with Ambika suggests to us a new etymology of Uma; for as Ambika, "mother," seems merely an euphemous flattery to propitiate the cruel goddess (vid. Mahidh. commenting on Vaj. S. p. 3, 57. (in the same manner Rudra received the name of Shiva) so it appears also necessary to derive the name of Umâ from the root "u" "av" to protect. No doubt, a final vowel before ma gets commonly guna, or is prolonged, but sima and hima show that this is not

residing the body. Indra is identified with प्राण (soul) but इंद्र has been explained by commentators as परमेश्वर or परमेश्वर्याल्लिन्. Rudra, as a form of प्राण (soul), is stated here as the protector. Thus Rudra attains a high position here and is a manifestation of the परब्रह्मन्, which by implication means शिव, because Rudra later is Shiva's संहारमूर्ति. In the श्वेताश्वरोपनिषत् Rudra-Shiva attains the highest position as परब्रह्मन्, which He ever retains afterwards in Shaivism. The doctrines of a more natural form of spiritualism and religious worship, taught by all other older Upanishads, find their finest expression in it. But theism or worship of a personal god, which was absent in all other old Upanishadas, is established round God, Shiva, who becomes the object of devotion to the devotees. In all other old Upanishads the thinkers had discovered the immortality of soul residing in the heart of man and preached it with all force. This was of prime importance in the evolution of religious thought. Human beings were thought that they had a force within themselves, by means of which they could attain the highest and eternal bliss, and before which the impermanent heavenly happiness, however long it might be, was established to be quite insignificant. Vedic gods were no longer the object of dread. They were merely the agents of ब्रह्मन् and were

necessary, and the name of Ruma (unless it is to be derived from Ram) is perhaps of a corresponding formation. It remains indeed involved in doubt, in what manner the cruel wife of Rudra appears here in the Kena U. as the meditator between the Supreme Brahma and Indra, unless this Upanishad belongs to a time in which Shiva, her husband, was considered the supreme diety, Ishwara, and resp. Brahma, that is, to the time of a sect of Shiva.

considered to discharge their duties in obedience to the orders of Brahman. e. g. "Through fear of Him the wind doth blow. Through fear of Him the sun doth rise. Through fear of him both Agni and Indra and death as fifth do speed along". (Kathopanishad, II-8). And one who attains Brahman need not be afraid of gods at all. On the other hand such a one enjoys the highest bliss, which is several times greater than the bliss of Indra, the greatest of gods (Taitt II-8). Thus religion became the concern of every individual and each person could attain never-ending happiness by a life of meditation and penance. ज्ञान or knowledge of ब्रह्मन् was the summum bonum of religious life. But a new path, which did not consist in the performance of sacrifices and rituals but of devotion to a personal god is established in the श्वेताश्वतरोपनिषत्. The grace of god * (धातुः प्रसादात्) as the means of final beatitude, which is mentioned in कठोपनिषत् (II-20), culminates in this उपनिषत्; because श्वेताश्वर, himself the author of the उपनिषत्, came to know ब्रह्मन् through the force of penance and the divine grace of God (तपःप्रभावात् देवप्रसादाच्च ब्रह्म ह श्वेताश्वतरोऽथ विद्वान्).

The other older and important Upanishads were eloquent on impersonal Brahman, pervading, and projecting, maintaining, and reabsorbing the Universe into itself. They treat of the truths about the nature of Brahman, the individual soul and the inanimate world, and the relations between them. Meditation on the Supreme Soul as the way to redemption is the theme

* धातुप्रसादात् (through the tranquillity of senses) is another reading adopted by शंकराचार्य.

of them all; and certain Yogic practices and ethical principles to make meditation effective have been laid down, so as to ensure the final result, the redemption. "Soul is said to be certainly impotent over the cause of pleasure and pain (I-2). The impotent individual soul is in bondage on account of his being an enjoyer (of the objects of senses). He becomes free from all bonds, when he comes to know the god." The individual soul is, therefore, directed "that he ought to see the Supreme Soul by the power he possesses and by the Yogic practices, just as he sees some gross object by means of lamplight. When he comes to see the Soul (god) unborn, eternal, pure in all respects, he becomes free from all bonds (of worldly life) (II-15)." The worshipper thus gets an idea of the god he has to worship and the methods, which consist of attaining the perception (ज्ञान) of the Supreme Soul. The श्वेताश्वतरोपनिषत्, like other old and important Upanishads treats about the attributes of the Supreme Soul in very general terms and He is referred to by the general name देव. It is a little more specific about Yogic practices as may be seen in II-8, 9, 10. The object of meditation is the Supreme Soul or the Cosmic Purpose, which ought to be worshipped. This all-pervading Supreme Spirit or the Cosmic Purpose is described in II-16, 17, as "The God faces all quarters of heaven. Afore time he was born, and he it is within the womb. He has been born forth and will be born. He stands opposite creatures, having his face in all directions. It is he, who entered fire, water, and all the Universe, all plants and herbs; my bow to Him." But it is very difficult to worship the formless Cosmic Purpose. It is possible only for such men.

as are of superior order of intellect. It is far above the power of ordinary beings. Hence the author of श्वताश्वतरोपनिषद् hits upon a happy device of identifying the unknown and unknowable god with a personal god. Thus the idea of a theistic Being is elaborated all through the Upanishad. He here effects a fine synthesis and syncretism of Bhakti and Dnyana, which latter was the burthen of song of all other older Upanishads, though not to the total neglect of divine grace as noted above. But the importance attached to and the stress laid on the divine grace (प्रसाद) is the special feature of this Upanishad. So also मक्ति is the special feature and is mentioned in it. Thus this Upanishad stands at the door of the Bhakti School and is the main source and cause of the subsequent development of that school. :

Further the author of the Upanishad being conscious of the great difficulty of an ordinary person to practise worship of the impersonal Brahman, he identifies him with the personality of god, Shiva-Rudra. But here Shiva-Rudra is altogether different from the Rudra of the Brahmanas where his terrible nature was stressed. Here he is the one great Lord of the Universe. " Who, the only one, with the (outspread) net (of rulership) in his hand rules all the worlds. He alone is at the time of projection and reabsorption of the Universe. Those that know this attain immortality. Rudra alone exists and there is no other (god; i. e. He is the परब्रह्मन्). He rules all the worlds with his powers of rulership. He stands opposite all creatures; and after creating them he protects them and frowns at the end of time. Having an eye on every side and a face on every side,

having an arm on every side and a foot on every side, the one god blows (the bellows) with hands and wings, creating the heaven and the earth. He who is the source and origin of the gods, the ruler of all, Rudra, the great seer, who of old created the golden germ, may he endow us with clear intellect" (III-1 to 4). In order that the personal god, Rudra-Shiva, may be mistaken as not being the Rudra of the Vedas, the author quotes hymns about Rudra from ऋतुर्द्वय (e. g. या ते रुद्र शिवा तनूरधरा पापकाशिनी etc.). So also he quotes from the Rigveda the hymn "मा नस्तोके तनेय मा न आयुषि.....वीरान्मानो रुद्र भामिते वधी: etc." (R. I-114-8). The word 'देव' is identified with शिव, रुद्र, महेश्वर, as often as it is done with the Supreme Soul. In short Rudra-Shiva is raised to the status of the Supreme God-head and is invested with a personality perceived and acknowledged by all. §"Rudra-Shiva was alone, in the field as the Supreme god, and the germs of Bhakti or love, which manifested themselves at the time were directed towards him." But what were the motives of the author that he chose Rudra-Shiva from amongst the Vedic gods to make him the theistic (Brahman)? Various must have been the reasons that weighed with him to do so. (1) Rudra-Shiva was the most ancient god, being the god of pre-Aryan Dravidians, who were gradually being absorbed into society and who formed a stratum of society; he was thus the common object of worship of both Aryans and Dravidians. (2) All other Vedic gods were not only treated in the Upanishadic times with scant regard but belittled (as in केनोपनिषद्); and Rudra was exalted covertly to the

§ Bhandarkar's Vaishnavism and Shavism, p. 157.

position of परब्रह्मन् through उमा, हैमवती. (3) Of all Vedic gods Rudra-Shiva combined in himself the two-fold function of protection and destruction both of which were badly required by all human beings. Ordinary folk want protection of themselves, their children and cattle and destruction of their enemies. Persons of advanced religious views worshipped him that he might protect their soul from sin and destroy the root-cause of sin for final redemption. Hence Rudra-Shiva was best fitted for the double function of protection and destruction, as required by all. (4) In the Yajurveda Rudra was established to be the Lord (पति) of all; while other gods were beasts (पशवः), as seen in the story of त्रिपुरसंहार already noted sketchily. (5) Rudra was the god that was worshipped by all sections of society, twice-born as well as the Shudras as noted above in a story from the शतपथब्राह्मण. (6) He was the god that looked after the welfare of the people in all the stages of life (आश्रमाः). e. g. as fire, with whom he has been identified many times, he gave wisdom to the ब्रह्मचारिन्स (e. g. जामातृ and कपलायन were taught that way); as a bountiful god he gave prosperity to the householders गृहस्थाः. So also as a mountain deity he ministered to the comforts of men in the 3rd and 4th stages of life. (7) Rudra was the special protector of ब्राह्मन्स, the non-conformists, that discarded the Brahmanic religious conventions and ritualism. Rudra was accordingly the only deity that looked after all sections of society. Thus he was the cosmopolitan deity popular with all classes of people in all regions of the earth. (8) Lastly as the terrific god he was bound to inspire fear and awe in all, as अर्जुन was filled with fear when he saw कृष्ण in his terror-inspiring universal form (विश्वरूप).

To sum up the श्वेताश्वतरोपनिषद् establishes the Theistic Brahman instead of the non-theistic or absolute Brahman of the other old Upanishads, and Rudra-Shiva has the honour of having that position. The doctrine of Bhakti or the whole-hearted devotion to the deity, Rudra-Shiva, with a view to secure its grace for final beatitude is taught with force and vigour without divorcing it (Bhakti) from ज्ञान taught by the remaining Upanishadas. Thus it combines भक्ति and ज्ञान that the devotee might attain at-one-ment with the Brahman, Rudra-Shiva.

‡ It is well said, therefore, " This entirely personal setting for the Supreme Godhead is to be found in the श्वेताश्वतरोपनिषद्we may see how the Upanishad tries to philosophically account for the creation of the world by the Godhead by the method of construction through criticism of the various extant opinions on the subject of the origin of the world.....In this manner does the श्वेताश्वतरोपनिषद् advance a truly philosophic theory of creation, in which all power is ultimately due to a personal Godhead who causes the whole universe to move round his finger." Further on it is said " As for the roots of Shaivism in the Upanishads, we must turn again to श्वेताश्वतरोपनिषद्. Even though Umâ as a heavenly damsel is mentioned so far back as the केनोपनिषद्, still, for a detailed and systematic philosophy of Shaivism, we must necessarily turn to श्वेताश्वतर. It is true that the conception of Rudra-Shiva was being developed since the days of Rigweda and the Atharvaveda; but it is

‡ Ranade's Constructive Survey of Upanishadic philosophy, pp. 100, 101, 193, 194.

only when we come to the time of श्वेताश्वतर that we find the doctrine of Shiva placed on a more or less philosophical foundation. We are told in this Upanishad that "it is the God ईश that supports both the mutable and the immutable, the manifest and the unmanifest. As contrasted with Him powerless is the Atman, who is bound on account of his being the enjoyer of the fruits of action; but that when this Atman knows the ईश, he is relieved of his bonds, the पाप्मांस." The philosophy of Paśu, Pati, and Pāśa is thus already to be seen in an embryonic stage in the श्वेताश्वतर. "Rudra is the only Lord. They do not maintain another god. He who rules these worlds by means of his powers, standing before every man's face, and destroying the created world in anger at the time of the Great End. He is the Lord Shiva, who hidden in all beings, is the sole enveloper of the universe, who is like the subtle film at the top of ghee, by the knowledge of whom alone comes freedom from the meshes of ignorance. Verily does the God spread manifold the meshes in his hands, and move on the surface of this globe. He creates and recreates and maintains his sovereignty over all the worlds." In this fashion is the God, Rudra, who is identified with Shiva or ईश, magnified in the श्वेताश्वतर as the only Lord God who is the Supreme Soul of Souls and who is the Governor of the universe, by the knowledge of whom alone the individual Soul, who is bound down in the meshes of ignorance can attain absolution. This was the manner in which the श्वेताश्वतर paved the way to later Shaivism etc. etc."

मैत्री or मैत्रायणीयोपनिषद् is a very late Upanishad and seems to have been composed after the सूत्र period or at most during the period when सूत्र literature was being written as there is a distinct reference to the सूत्र's in the Upanishad, to wit "तस्माद्वा एतस्मादात्मनः सर्वे प्राणाः सर्वे लोकाः सर्वे वेदाः सर्वे देवाः सर्वाणि च भूतानि उच्चगन्ति तस्योपनिषत्तत्त्वस्य सत्यमिति ।

अथ दद्या आर्द्धधाम्नरभ्याहितस्य पृथग्धूमा विनिश्चरत्येवं वा एतस्य महतो भूतस्य निश्चसितमेतद्यद्वेदः यजुर्वेदः सामवेदः अथर्वागिरसः इतिहासः पुराणं विद्योपनिषदः श्लोकाः सूत्राण्यनुव्याख्यानानि व्याख्यानानि एव एतानि विश्वा भूतानि (VI-32). "

* Prof. Ranade, therefore, says "the Maitri whose vocabulary is quite peculiar to itself and which has evidently two or more different strata in it, must, on account of its astronomical and mythological references, be regarded as coming quite near to the time when the Pauranika tradition began; while the Mandukya, which may be said to develop the thought of the Maitri itself in certain respects, namely, in postulating three and a half *morae*, while the Maitri postulates only three, of the symbol Om, as well as on account of its aphoristic method of thought-presentation, may be regarded as being the last of the older batch of the Upanishads." Though ब्रह्मा, विष्णु, and रुद्र are considered, in this Upanishad, the manifestations of the परब्रह्मन्, there is a distinct leaning towards Vishnu or Vaishnavism; and Vishnu seems to be considered the परब्रह्मन्, as may be seen in "तच्छांतमशब्देनभयमशोकमानंदं तृप्तं स्थिरमचलममृतमच्युतं ध्रुवं विष्णुपंक्तिं सर्वापरं धाम । (VII-3). " रुद्र is mentioned as a manifestation of प्रजापति from his तामपांश, as ब्रह्मा is a manifestation of प्रजापति's राजसांश and विष्णु of सात्त्विकांश. "अलिङ्गः प्रजापतिः तस्य प्रोक्ता अग्न्यास्तनत्रो ब्रह्मा रुद्रो विष्णुरित्यथ यो ह खलु वावास्य

* Constructive Survey of Upanishadic Philosophy, p. 17.

राजसः अंशः असौ स योऽयं ब्रह्मा अथ यो ह खलु वावांस्य तामसः अंशः असौ स रुद्रः
 अथ यो ह खलु वावांस्य सत्त्विकः अंशः सोऽयं विष्णु सवा एषस्त्रिधाभूतः । ” (IV-5).
 But one thing of importance to be noted is that a derivative explanation of भर्ग, a name of Shiva, is given as “अथ
 भर्ग इति । यो ह वा अमुष्मिन्नादित्ये निहिस्ततारकोऽक्षिणि वैष भर्गाख्यः । माभिर्गतिरस्य
 हीति भर्गाख्यः । भर्जयतीति वैष भर्ग इति रुद्रो ब्रह्मवादिनः । अथ भ इति मासयती-
 मांल्लोकान्स इति रंजयतीमानि भूतानि ग इति गच्छंत्यस्मिन्नांगच्छंत्यस्मादिमाः प्रजास्त-
 स्मात् भ्रगत्वात् भर्गः ” । (VI-7). As the same time Shaivas of
 broad views openly admitting within their fold all persons, non-Shudras and Shudras, are condemned as quite unfit
 to be associated with in words “अथेदानीं ज्ञानोपसर्गा राजन् । मोहजालस्य
 वै योनिः यदस्वर्ग्यैः सह स्वर्ग्यस्यैषः । वात्ये पुरस्तादुक्तेऽप्यधस्तंवेनाश्लिष्यन्ति । अथ
 ये चान्ये ह नित्यप्रमुदिता नित्यप्रवसिता नित्ययाचनकाः शूद्राशिष्याः शूद्राश्च शास्त्र-
 विद्वांसः । अथ ये चान्ये ह चाटजटनटभटप्रव्रजितरंगवतारिणो राजकर्मणि पतितादयः ।
 अथ ये चान्ये ह यक्षगाक्षसभूतिपशाचौरगग्रहादीनां अर्थे पुरस्कृत्य शमयाम इत्येवं
 ब्रूवाणाः । अथ ये चान्ये ह वृथा कषायकुंडलिनः कापालिनः । अथ ये चान्ये ह वृथा-
 तर्कदृष्टांतकुहकेंद्रजालैर्वैचित्र्येषु परिस्थातुमिच्छन्ति । तैः सह न संवसेत् प्रकाशभूता वै ते
 तस्का अस्वर्ग्या इति । ” (Now, O King about the obstacles to
 the path of knowledge. Delusion (मोह) is the association of
 those worthy of heaven with those that are not worthy of
 heaven. (That people associate with them) is like
 their resorting to low-lying bushes even when a grove
 of trees is shown to be in front of them. Now, there
 are those that are always in a jolly mood and move
 about, always beg, and live continually upon handiwork.
 Again there are others who are town-beggars, who
 perform the sacrifices for the unworthy, who are
 disciples of Shudras, and who, though Shudras, know
 scriptures. And moreover there are others, who are
 rogues, who wear knotted hair, who are actors, who are
 quarrelsome, who are turned recluses, who assume
 various disguises, who are in the service of kings, and

who are fallen. And moreover there are others who profess to conjure down the evil caused by ghosts, goblins, ghouls, thieves, snakes and planets. Again there are others who falsely wear red garments and earrings, and who wear necklaces of skulls. There are others who are adept in deceptive logic and in (carrying conviction by giving false) instances and who still call themselves to be followers of the Vedas. They are verily thieves moving freely and are unworthy of heaven. With these none should associate). Here there is a clear mention of different types or sects of Shaivas spoken of in strong condemnatory language. This is unmistakable evidence of the prevalence of Shaivism. Their practices have been disapproved and said to be due to illusion (मोह). By the time this Upanishad came to be composed Shaivism had greatly developed and there were Shaiva sects that included within their fold people, high and low and of all vocations.

Atharvashira Upanishad is another Upanishad of a later date appertaining to Rudra-Shiva. It is an Upanishad of a later date but not so late, in our humble opinion, as Maitrayaniyopanishad. It seems to have been composed earlier than Maitri for various reasons. (1) Firstly only eight planets (ग्रहः) are mentioned in the अथर्वशिरः; while nine planets are indirectly mentioned in Maitri, as गुरु and केतु, that are the eighth and the ninth planets, are mentioned. (2) secondly, Shaivism does not seem to be full-fledged in अथर्वशिरः, because मन्त्रधारण is the only thing mentioned additionally and no other characteristics, like रुद्राक्ष and मंत्र, are stated; while in मैत्रायणीय various types of

Shaivas (कषायकुंडलिनः कापालिकाः) are mentioned, who are certainly a later development. (3) Thirdly principal technical terms of सांख्य philosophy, like पुरुष, प्रधान, महत्, बुद्धि are mentioned. So also all terms of Yogic practices except यम, नियम, and आसन, have been stated (VI-18). Similarly, technical terms of न्याय philosophy, प्रमाण and प्रमेय, are mentioned. Hence we hold that the Upanishad as a whole comes later than अथर्वशिरः. In the अथर्वशिर उपनिषत् Rudra's position as the Supreme Being or personal Brahman is fully vindicated by means of a story that once Gods went to Rudra and asked him who he was. He told them that he alone was, is and will be and none other. He said he was everything, eternal and non-eternal, manifest and unmanifest, the east and west; etc., he was man and woman, he was Savitri, Gayatri, and so forth. After enumerating so many things that he was and impressing on their minds that he was the universal all-pervading Brahman he disappeared. The gods thereafter raised their hands, praised him in sentences in which Rudra was said to be identical with such a variety of things that showed his being the Universal Supreme Being. He is identified with Omkâr to which epithets expressive of divine attributes have been given. The epithets are said to be the attributes of Rudra and are explained etymologically why they are so attributed to Rudra and identical with him. But one thing that strikes is that there is no mention of Shiva, though other names of Shiva like महेश्वर and ईशान are mentioned. Gauri comes to be mentioned in it. It is worth-noticing at the same time that the derivation of Rudra is given as " अथ कस्मादुच्यते रुद्रः ।

यस्माद्विभिर्नान्यैर्भक्तैर्दुर्गतमस्य रूपमुल्लभ्यते । तस्मादुच्यते सः । ” This derivation seems to have been given in contradiction of the one “ रौतृतीति सतः । रोह्यमाणो द्रवतीति वा । रोदयतेर्वा । ” as already noted. The words “ नान्यैर्भक्तैः ” seem to be significant and certainly point to non-Shaivas; and in all probability they point to the devotees of Vishnu that must have been gradually developing so as to bid fair to be rivals of Shaivas.

So far as the characteristics and technical terms of Shaivism are concerned नमश्चरण is alone mentioned, as noted just above, as the thing to be practised to attain *mukti* पशुपतविमोक्षण, which is peculiar to Shaiva or Pāshupata sect. Except for these two no more information about the practices and tenets of religion are available. Hence it seems that Shaivism was still in making during the times of this Upanishad and had not fully developed in all its technicalities.

It is thus that the idea of the pre-Vedic deity Rudra-Shiva gradually developed from the Vedic times into the theistic परब्रह्मन् in the Upanishads and finds its fullest vindication in the अवर्तेश्वरम् at last.

(V) Development of Shaivism in later times upto the 12th Century A. D.

The Vedic period was followed by the Sūtra period when the श्रौत and गृह्य Sūtras were composed. This period of Sūtras was succeeded by the Smṛiti and the Epic period, because the Sūtra literature was written in prose while the Smṛitis and the Epics were written metrically; and the metrical writings are certainly a later development. The Sūtras contain the treatment

of sacrifices and the sacrificial ritual, the Smrities treat of customs of every day life, and the Epics relate old tales of heroism and legendary stories. The Upanishads contain the speculative side of the Brahmanas but the S  tras continue their ritual side. Still, like the Upanishads, they are not considered a part of revelation and no sacred character is attached to them. They are merely systematic manuals of Brahmanic worship.

The श्रौतसूत्राः are indispensable for the right understanding of the sacrificial rites and ritual, which are fourteen in number. They are not congregational but are performed on behalf of a single individual, यजमान or sacrificer, by Brahmin priests who officiate for the sacrificer. The S  tras, Therefore, merely continue the Vedic religion of sacrifices of offering oblations (हविः) to gods through fire. They treat in brief outlines the sacrificial ceremonies they deal with. Here the Brahmin priests attain a predominant position in society, which they ever retain afterwards as intermediaries between gods and laymen.

The गृह्यसूत्राः treat systematically of the rules of domestic ritual and observances of daily life. These rules of ritual and observances are not at all treated in the Brahmanas and, therefore, seem to have been based on the authority of popular tradition. They moreover give the rules for the numerous ceremonies applicable to domestic life of a man and his family from birth to the grave. They describe forty consecrations or sacraments (संस्काराः), which are performed at various important epochs in the life of an individual. These forty sacraments are later reduced to sixteen, which become

the foundation of वर्णाश्रमधर्म of the Aryans. All these sacraments are meant exclusively for males, the only one in which the females have a share being the marriage. Among the most important duties of a householder is the daily regular offering of the five great sacrifices (पंचमहायज्ञः). They are—(1) the ब्रह्मयज्ञ or the daily recitation of the Vedas. (2) देवयज्ञ or the offering to gods. (3) पितृयज्ञ or the libation to the manes (तर्पण). (4) भूतयज्ञ or offerings (बलि) placed outside the house for all beings. (5) and मनुष्ययज्ञ consisting of hospitality to unknown guests, specially the mendicants. The recitation of सावित्रीमंत्र or गायत्रीमंत्र in the morning and the evening (संध्यावंदन) is considered as meritorious as the ब्रह्मयज्ञ.

धर्मसूत्राः form the third set of Sutras. They are based on tradition alone and are the earliest works on law and treat more fully of the religious aspect of life and briefly of the secular aspect. Then come the स्मृतिस and are so called, because they are based on tradition only, like the धर्मसूत्राः. They are the versified form of धर्मसूत्राः and treat of secular subjects more fully. The subjects dealt with therein are multifarious such as the duties of four religious orders (वर्णाः), the mixed castes, various kinds of sacrifices, purification, penance, auspicious ceremonies, duties of kings, criminal justice, examination of witnesses, laws of inheritance and marriage, the position of women and so on. Thus the Smritis, being an improvement on the धर्मसूत्राः, deal with all aspects of social life. It may be seen from the synoptical sketch of the contents of the Sutras and Smritis that they continue the Vedic fire-cult religion

and वर्णाश्रमधर्म in addition, which attains perfection in them and which has still retained its irremovable hold on the people with results, so much decried all over India at present. They present a complete picture of the ordinary life of the Vedic Indian and illustrate the daily domestic and social life in ancient India. The day in and the day out, the year in and the year out, the domestic and social life was honey-combed with sacrifices and no worship of a personal deity, i. e. अर्चन was there, which being Dravidian found its way in the religious life of society very slowly. It is interesting, however, to note that मानवश्रुत्यसूत्राः contain a ceremony unknown to other श्रुत्यसूत्राः, namely, the worship of four Vinayakas. This worship re-appears in the याज्ञवल्क्य's law book, where the four Vināyakas are combined into one Vināyaka, the god Ganesha. This seems to be the origin of the later custom of beginning every auspicious rite with the worship of Ganesha. But the influence of the fast growing theistic cult slowly finds its way in the धर्मसूत्राः, where the worship of deities Shiva and Vishnu prominently, is laid down. e. g. the गौतमधर्मसूत्र (क्रियाकाण्ड)—“ सवित्रीं जपेत् ।.... गृहे जप्यमेकगुणं.... अनन्तं शिवसन्निधौ... रुद्राक्षैः संख्या न विद्यते.... ततो देवगृहं गत्वा पूजासंभारवान् उपाविश्य आसने शुद्धे देवमर्चयेत्.... आवाहनासनपाद्यार्घ्यस्नानोद्धर्तनवस्त्रोपवीतगंधपुष्पधूपदीपनैवेद्याचमनतांबूलप्रदक्षिणैरुपचारैः षोडशभिः इष्टदेवं समर्चयेत्.... रेवासमुद्भवे लिंगे भूतेशं (शिवं) अर्चयेत्.... सालग्रामे मणौ यंत्रे स्थंडिले प्रतिमायां हरेः पूजा कार्या । From this it will be quite clear that image worship in the full-fledged form was practised. But it is also to be noted such worship is laid down in the later and a fewer स्मृतिसुत्रे only. But it is the Epics and पुराणाः that furnish us with fuller information about Shaivism and Vaishnavism. To them, therefore, we now turn.

It has been noticed before that the worship of Shiva-Rudra was adopted by a section of the public and was looked upon by the Aryan fire-cult with deep disfavour and contempt. The section was called the *व्रात्य* or the non-conformists and it included Shudras. An attempt also seems to have been made by the orthodox section to admit back within their fold the *व्रात्य* by means of purificatory ceremonies, called the *व्रात्यस्नानम्*. But the heterodox section increased, in spite of the disfavour and opposition of the orthodox section, by their adoption of Shiva-Rudra as the personal god with the natural consequence of making some people regard Shiva-Rudra as the highest god, the *परब्रह्मन्*. Later the rival cult of Vishnu worship rose; and the two sets of the worshippers of Shiva and Vishnu were responsible for the theistic attitude of mind, which in turn was responsible for the growth of many legends and stories about Shiva as well as Vishnu. These legends and stories have been elaborated in the Epics and the Puranas. But one can never be too careful to sift history out of them, in as much as they are all mixed up with fact and fiction; still a careful analytical investigation of them will throw a flood of light on the growth of Shaivism. As these legends and stories contain and expatiate those recorded in the Brahmanas as well as those that come down in the form of tradition, they explain the growth and development of popular beliefs in religion. Hence they are so valuable in tracing the history of a religion, if care is taken to sift history from fiction.

The two great epics, the Rāmāyana and the Mahābhārata, in their present literary form, are of the age

of the Sûtrās, though their subject matter is much older. The geographical scene of Ramayana shows it to be older than Mahābhārata, because its scene does not extend far beyond the Vindhya and names the Deccan as Dandakāraṇya. While Mahābhārata shows its acquaintance with all parts of India and its division into numerous Aryan states that were in a flourishing condition. The essential theme of Rāmāyana is the conflict between Rama and Ravana, the contending heroes of the poem. They may be taken as the representatives of the Aryan and the non-Aryan (i. e. Dravidian) civilization. The victory of Rama over Ravana after a long and arduous struggle was the triumph of Aryans over the non-Aryans, who were so difficult to defeat on account of their mighty developed material civilization with its centre in distant Ceylon. Rama, who astutely adopted the policy of divide and rule, was mightily aided by the monkey chiefs and their following who stand for the totemistic non-Aryans. This only betrays the great hold of Aryan rule over the non-Aryans, who seem to have been dissatisfied through jealousy with the rule of Ravana. Ramayana thus tells how the Aryan rule and civilization was gradually extended to the southernmost end of India. The war of Mahābhārata, the pivotal theme of the great work, was the conflict between two opposing sections of Aryans themselves; and the Aryan kings of the whole of the Indian continent were ranged on either of the two sides of Pandavas or Kauravas, that fought for supremacy, Ramayana is therefore, older than Mahabharata.

Ramayana is the first great poetic composition of high importance, because the story of Rama brings the

whole of south India into view for the first time. During the days of Ramayana the spread of Aryan rule throughout the Northern India had pushed down the non-Aryan Dravidians, called "Rakshasas" by the Aryans. The rule of Dravidians then extended to the South of Godavari on the banks of which were the hermitages of Vishvamitra and other sages. The sacrifices of the sage Vishvamitra were attacked and disturbed by the anti-fire-cult Dravidians; and he, therefore, had to seek the help of Rama to repulse the attacks. The king Ravana's realm and rule had extended to the borders of Vindhya mountain. There his powerful brother Khara persecuted the Aryans that lived in Janasthana and the Rishis complained to Rama about the atrocities committed by the Rakshasas.

Rama it is said had to break the bow of Shiva, as a wager laid down by Janaka to marry his daughter Sita, to the breaker of the bow. This shows that Shiva was the deity worshipped even by some Aryans. After Sita was carried away by Ravana out of revenge for the outrage perpetrated by Rama upon Shurpanakha, Ravana's sister, Rama had to go to Lanka to gain back his beloved Sita. On the shores of the sea Rama worshipped the Linga of Shiva, known even to this day as the Setubandha Rameshwar, one of the twelve celebrated Jyotirlingas of India. There is nothing improbable in this; because all Dravidians were the worshippers of Shiva, and Rama had to please the Dravidians to win them against Ravana; and he succeeded in this object by worshipping their God, Shiva, who being pleased with the devotion of Rama gave him

boons that enabled him to win the titanic war against Lanka. On his way back to Ayodhya after the conquest of Lanka Rama showed the Rameshwar Shivalinga to Sita and says:—

एतत्तु दृश्यते तीर्थं सागरस्य महात्मनः ।
 सेतुबंध इति ख्यातं त्रैलोक्येनाभिपूजितम् ॥
 एतत्पवित्रमतुलं महापातकनाशनम् ।
 अत्र पूर्वं महादेवः प्रसादमकरोत्प्रभुः ॥
 अत्र राक्षसराजोऽयमाजगाम विभीषणः ॥

Ravana himself was a great devotee of Shiva and always carried with him a golden Linga for his worship. He placed the Linga in the midst of a pedestal of sand and worshipped it. It is said in the उत्तरकांडः—

यत्र यत्र च याति रम रावणो राक्षसोत्तमः ।
 जांबूनदमयं लिंगं तत्र तत्र च नीयते ॥

* “ It is said that, before he aimed his dart or used his missile, he worshipped Iśa in his usual manner and performed Pūja.....By his austerities and penances for years he obtained boons from Shiva, as longevity and a broad bright sword, which gave him victory. An instance of the severity of his penance may be cited here. When Ravana promised his mother to equal his brother Kuber in splendour he went to the hermitage of Gokarna or the Cow-ear in the Kerala country with his brothers and performed austerity. ”

Moreover the creed of Shiva-worship had spread among the Shudras in the times of Ramayan and

* M. S. P. Pillai's “ Ravana the Great; the king of Lanka, ” page 20.

they practised penance. This the Aryans could not tolerate and they contrived the decapitation of Shanbûka at the hands of Râma, when the former was found practising penance. The scene of शबूकवध is pathetic to a degree, as Râma himself, thus forced by the orthodox section of the public to decapitate शबूक, makes touching remarks

Next comes the most illustrious Epic, Mahabharata, an encyclopaedic work, indeed, known all the world over. This epic furnishes us with the largest amount of information about Shaivism and its spread in India, which will, therefore, be of utmost importance for our purposes here.

During the times of Mahâbhârata the cult of Bhakti or devotion to either Shiva or Vishnu as deities had taken firm root in the land. The followers of Shiva or Vishnu held their respective deity to be above the other, not to speak of other Vedic deities, which by now ceased to be objects of worship, though there were still those that believed in the Vedic path of sacrifices. There were also those that held that Shiva and Vishnu were but the phases of the same Supreme deity (परब्रह्म). Evidently the latter attempted the unification of the two Schools of religious thought, the Shaivas and the Vaishnavas, and held that it was foolish to glorify the one at the cost of the other. These three sections tried their utmost to gain followers to their respective cult; but the devotees of Shiva or Vishnu remained intolerant of one another.

So far as Shaivism is concerned Shiva becomes the supreme deity of Shaivis not only, independent but the

controller of all other gods who were only the ministers of his orders. As the controller of the Universe he is ईशान and is commonly styled Mahâdeva or the great god, Deva-deva, the god of gods. With his consort Umâ and his vehicle वृषभ he is said to be residing in the Himalayas in joy. His weapon पाशुपत is fearful with which he killed the demons. As bearer of त्रिशूल (trident) he is named शूलिन्, which शूल is the most powerful of weapons borne by gods. He is the unborn creator of the universe and is spoken of as हर, the destroyer of the universe projected by him. The nature of Shiva as shown by the accounts given in the Mahâbbhârata is that He was a powerful God. Though an impetuous and wrathful deity he was generous and bountiful when propitiated and would stint in no boons to be given to his sincere devotees. If anybody desired to have something he was sure to have his desires fulfilled when Shiva was appealed to. He has all the attributes of the Supreme Godhead and is represented as betaking himself to Yogic practices or contemplation at times, even though he delighted in the company of his wife, Pârvati.

In the Vanaparvan Arjuna is said to have gone to the Himalayas and practised austere penance there for obtaining पाशुपतास्त्र from Shiva. Shiva appears there with his wife Parvati, disguised as a Kirâta, in order to test the sincerity of Arjuna's devotion. A great fight takes place between them; and Arjuna is overpowered in the end and he lies down on the ground. Arjuna then prays Shiva and worships him on the altar. When flowers were put on the head of Shiva, they appeared to have been put on the head of the Kirâta. Arjuna makes out that the object of his adoration and fight was Shiva Himself, who being quite pleased

with the devotion of Arjuna offers him all he desired, whereupon Arjuna asks for the weapon presided over by Pashupati (पशुपतास्त्र) that possessed the power of destroying all formidable enemies. (Chaps. 38-40). In the same Parvan Rudra is identified with Agni while the birth of Skanda is narrated. It is Stated that Agni fell in love with the wives of six Rishis, but having failed in securing for himself the company of the Rishis' wives he is said to have abandoned his wife Swâhâ and retired to the forest. Thereafter Swâhâ assumed on six consecutive days the forms of the six Rishis' wives and enjoyed the company of her husband. Agni's seed gathered by Swâhâ on the six days was deposited in a pit and covered with Kusha grass. On the sixth day the seed developed into the form of Kumâra i. e. Skanda. Later on it is said that Rudra, who was dallying with his consort Umâ for a long time, was prayed to by the gods to assume his other functions, and he dropped his seed on the earth. Agni was requested to take it in and develop it. But it was so hot that Agni could not bear it and he deposited it in the river Ganges. Skanda was born of it. These two stories identify Rudra with Agni.

In Chapters 80-81 of the Dronaparvan Krishna and Arjuna are said to have gone to the Himalaya and seen Shankara at his dwelling. They fall at his feet and praise him as being the unborn, the creator of the universe and the unchangeable. They thus propitiated him and asked for the Pâshupata weapon. They were directed to go to a lake, where the Astra was placed. When They went there they saw two venomous serpents, which, however, assumed the forms of a bow and an arrow on seeing them and were taken away by Arjuna.

In chapter 7 of Sautikaparvan Ashwatthâman is said to have propitiated Shiva and obtained a sword from him. Shiva himself is said to have entered into the body of Ashwatthâman and committed havoc with the sword in the camp of the Pandavas. When Yudhishtira asked Krishna how Ashwatthâman was able to do all this havoc Krishna tells him that it was owing to the power of Shiva and related to him another story of Shiva. It is said that Brahmâ once asked Shankara not to procreate, after which Shankara hid himself under water for a long time and there was no creation for a long time and Brahmadeva created Prajapati to bring into existence various beings. After some time Shankara rose out of water and saw that the new beings created by Parajapati were in a flourishing condition. He then cut off his generative organ as no longer necessary and went away to perform austerities at the foot of Munjavata mountain. A similar story has been given in the Vayupurâna with some variations. In the same Parvan Krishna relates a story of Mahadeva to Yudhishtira how the gods created the rite of sacrifice but assigned no oblation to Rudra; how Rudra was full of wrath and destroyed the sacrifice. The gods then assigned him a portion and the god was pleased. If the account, given by Krishna of Shiva, is examined an idea of the notions of Shaivism, prevalent in the epic age, may be formed.

According to the account in the Mahābhārata, Bhīṣma tells Yudhishtira:—"It is this Kṛṣṇa that is capable of narrating in its entirety the qualities and the true nature of Shiva." Then at the request of Yudhishtira, Kṛṣṇa narrates as follows:—"It is impossible to comprehend

correctly the ways of Īśvara. How is it possible to know by names alone Him who is the support of Mahārṣis, and whose beginning and end were not known to the penetrating vision of Indra and other gods ? I shall tell you some of the features of him who slew the Asuras and who is honoured by austerities...In ancient days I saw the real form of Siva through my yogic power...Garuḍa conveyed me to the proximity of the Himālayas where I gave him leave to depart. I saw wonderful things in that mountain. I saw the beautiful āśrama of Muni Upamanyu (son of Vyāghrapada), the spot best fitted for penance, worshipped by Devas and Gandharvas, and pervaded by the lustre of Brahmā. (Here follows a description of the different trees, fruits, birds and beasts found in that place). The air was filled with the fragrance of sweetly scented flowers, and I heard the music of murmuring mountain rills, the warblings of singing birds, the celestial songs of Kinnaras, and the sweet tones of Munis who chanted the Sāma hymns. That place is incapable of being even imagined by others. It shines with the river Gaṅgā which purifies both the inside and outside of every one. It is honoured with the presence of Mahātmas famed for their DHARMA and lustrous like fire. Everywhere in that sacred region, there are Yogīs whose food is milk, vapour, smoke, water, and air and who are ever devoted to their bath, Japa and dhyāna. I saw several Ṛṣis who held fast to diverse forms of penance; some ate grass like the deer and cows; some used pebbles to remove the chaff from the grain, some had no other implements than their teeth to do this, some drank the moon-light and foam, some lived upon the banyan seeds, some slept upon water and some had only barks and skins for their clothing....Because of

their yogic powers, they were playing with snakes and mongooses, tigers and stags. As I was entering into that lovely āśrama, I beheld the young Brāhman clad in bark, his hair twisted like a braid and his form luminous like Agni because of his penance. He was surrounded by many attendant śiṣyas. He welcomed me...and I made enquiries about the welfare of birds...He said“....Mahādeva, with Umā, is playing here. In other times, Devas and hosts of Ṛṣis obtained their high desires here by worshipping Shaṅkara through penance, vow of chastity, truth and self-restraint. That Shiva whom you seek and who is unthinkable, and is the abode of glory and austerity, is here with the Devi, increasing good and decreasing evil. Hiraṇyakaśipu, who was strong enough to shake the mountain Meru, obtained from Shiva here the power of ruling over all the Devas for ten crores of years. His famous son Damana obtained a boon from Mahādeva and fought with Indra for ten crores of years. The chakra (discus) given you by Shiva after slaying the proud Asura who could pass through waters, was made by him in the old days, and though shining like fire, is invisible. It was in ancient times given the name Sudarśana by Shiva and is still known by that name. That discus was shattered when hurled against the Asura Gr̥ha by you. Nor had Indra's thunderbolt any effect upon him...After the Devas obtained boons from Shiva, they massacred Asuras in large numbers. Shiva conferred upon the Asura Vidyutprabha the boon which enabled him to be the lord of the three worlds for a hundred thousand years. He also ordered him to be Shiva's servant always. He gave him a crore of children, and Kuśadvīpa as his kingdom.....The celebrated. Ṛṣi, Yājñavalkya, won renown by worshipping

Mahādeva. So too Vedavyāsa, son of Parāśara. The Vālakhilyas, who were enraged by the insult offered to them by Indra, worshipped Mahādeva, and obtained the power of creating Garuḍa who could bring Amṛta. Once owing to the wrath of Siva all the water had to be created by obtaining the mercy of Siva through the performance of the Sapta Kāpāla sacrifice. Sage Atri's wife got through the grace of Siva the three sons, Dattātrēya, Durvāsas and the moon.....Sākalya of the sharp intellect performed the sacrifice of the mind for nine hundred years and Siva blessed him saying, "Child you will become a great author. Your undying fame will be heard in the three worlds. Your family will be adorned by Maḥarṣis and will not perish. You will have a son who will be renowned among Brahmans and will make Sūtras." Savarṇi was a celebrated Rṣi of the Kṛta age. He performed autserities before him and told him that he would become a great author and would remain without age or death. By worshipping, in Kāshi, the wind-clad Shiva who wore ashes on his forehead, Indra obtained the lordship of heaven." Upamanyu goes on thus to mention others who gained several other things by the worship of Shiva, e. g. Nārada, Bāṇāsura, Lavaṇāsura, Rāvaṇa 'Manmatha's pride was humbled and Yama was consumed.' He then states how he himself was taught about Mahādeva by his mother.

Later on, the Mahābhārata relates how Upamānyu accepted Kṛṣṇa as his pupil by giving him the Dikṣhā (or initiation). Kṛṣṇa Says:—"On the 8th day, I was initiated by that Brāhmaṇ according to the Sāstras. Having shaved my entire head, anointing myself with ghee, and taking the staff and Kuśa grass in my arms, I dressed

myself in bark fastened with the *mekhala* (the waist string).” Kṛṣṇa then performs penance and gets a sight of Mahādeva.

In chapter 14 of the Anushasanaparvan Krishna is introduced as recounting the greatness and glories of Shiva Mahadeva. He tells that Jambawati, one of his eight chief wives, desired to have a son as great as that of Rukminī, Krishna’s chief consort. In order to fulfil such a desire he was to have recourse to Shiva’s favour, to secure which he entered on a long course of austerities, at the end of which Shiva and Umā appeared before him. The god conferred eight boons upon him and eight more, including the son desired, on his wife Jambavati.

Apart from whether the foregoing briefly stated stories and accounts are trustworthy or not, the fact is evident that Shaivism had become a predominant religion in the epic sge. Numerous was the Shaiva sect and it was not looked upon with contempt by the orthodox section. On the contrary it had become extraordinarily popular and a large number of people including great Rishis were its staunch adherents. Shiva had come to be looked upon as the bestower of all kinds of boons and gifts, for which he was sought after with devotion by the aspirants of the boons and gifts. He was the greatest Yogi and excelled all gods in power and penance.

So for as the nature of Shaivism is concerned it may be noted that (1) Yoga forms the first and foremost characteristic of the religion. (2) Bhakti and prayer form the second characteristic, which is the devotional worship. (3) Ahinsa or total avoidance of animal slaughter seem, to have become a creed of the followers. For Shiva extols

Ahmisa in chap. 213 of the Anushasana parva. He says "non-slaughter is the first great Dharma; it is first bliss; and it alone is in all the Dharmashastras etc. etc." As a matter of fact the avoidance of sacrifices by the followers of Shiva in order to avoid dry ritualism and slaughter of animals in sacrifices was the cause of the Shaivas falling foul of the followers of the Vedic rites and ritualism. (4) Dikshâ seems to have become a prominent initiation ceremony, which, therefore, seems to have been very ancient but which is now an essential part of the Shaiva religious system. (5) The goal to be reached by the Shaivas, as gathered from chapters (79 et seq.) of the Vanaparva, was the final liberation by the removal of sin great and small and by the destruction of fetters, bodily or mental. Hence Shiva was the god never to be destroyed but the destroyer of everything else. This is the reason why Shiva-Rudra is always considered as the destroyer of the universe at the end of kalpa or aeon. The final stage of spiritual development was union with Shiva, sayujya or Shivasayujya as it is called.

The extensive area over which Shaivism had spread can also be definitely known from Mahabharatâ by means of the Tirthas or holy places of pilgrimage, described in that encyclopaedic work. The Tirthas came to be established in the following way.

It has been already noted that during the times of Atharva Veda the worshippers of Shiva-Rudra attached more importance to a life of meditation than to that of performance of sacrificial rites as meaningless and irrational. Having kept the door open to all people high and low irrespective of caste, they attracted a large following, which

grew in the times of Bhamhanas that propounded far-fetched and fantastic theories and explanations of Vedic rites and ritualism. After Swetashwatara came to be written Shaivism became very popular as a theistic religion. Thereafter the worshippers of different castes practised praying and meditating on Rudra-Shiva with the result that Shaiva sects became numerous, as may be gathered from the strong condemnation contained in the Maitri Upanishad as noted before but it may be reproduced here. "Verily, the source of the net of delusion (Moha) is the fact of the association of one who is worthy of heaven with those who are not....Now there are those who are continually living upon handicraft. And moreover there are others who are town-baggars, who perform the sacrifices for the unworthy, who are disciples of the Shudras and who, though Shudras, know the scriptures. And moreover, there are others, who are rogues, who wear their hair in a twisted knot....And moreover there are others who falsely wear the red robe, earrings and skulls....with these one should not associate." This makes it evident that the distinction between the Vedic rites and Shaivaite rites came to be stressed. The clear mention of different types of Shiva's worshippers is an unmistakable evidence of the wide-spread prevalence of Shaivism. But when we come to Mahabharata we get enough material to prove the extensive area in which Shaivism was prevalent in all parts of India.

Those that practised meditation and performed penance with a view to gain knowledge of the ultimate truth became by example and probably by precept.

teachers of yogic practices and philosophy. Numbers of such Yogis must have lived in different and secluded parts of hills and valleys, where they practised meditation and performed penance. They thereby imparted sanctity to the spots which became Tirthas or holy places fit to be visited and worshipped by the common people. The visit to the holy places open to all alike (ब्राह्मणाः क्षत्रियाः वैश्याः शूद्राश्च राजसूतम् ।) is said to be productive of merit in varying degrees in proportion to importance attached to particular Tirthas. Thus it is said in वनपर्व chap. 82:—

अग्निष्टोमादिभिर्यज्ञैरिष्ट्वा विपुलदक्षिणैः ।

न तत्फलमवाप्नोति तीर्थाभिगमनेन यत् ॥

कपिलानां वरश्रेष्ठ शतस्य फलमश्नुते ।

अश्वमेधाद्दशगुणं फलमाहुर्मनीषिणः ।

तत्र स्नात्वा नरो राजन् पुंडरीकफलं लभेत् ।

etc. etc.

This shows that by this time the performance of sacrifices had definitely been pushed into back ground and the worship of deities in devotion had taken root in the land. In chapters 82 et seq of the वनपर्व it is seen that the sage like Pulastya and Dhaumya mention numerous holy places scattered all over India, which were held in veneration on account of the holy life that ascetics led there. The description of the Tirthas includes numerous Shaiva Tirthas which prove the India-wide extent of the spread of Shaivism.

The description of holy places by पुलस्त्य is rather discursive. But that of धौम्य in chapters 86-90 is in order of the directions, east, west, north and south. धौम्य, the brother of उपमन्यु, was a great Shaiva and hence

mentions Shaiva Tirthas; while पुलस्त्य mentions Vishnu Tirthas inter alia, though the number of Shaiva Tirthas are more numerous and said to be more popular as productive of merit and conducive to the fulfilment of desired objects. When the chapter of the वनपर्व and also the chapters of समापर्व, in which latter the digvijaya (दिग्विजय) of Sahadeva and his tour in South India are described, are carefully read they will impress readers with the popularity of Shaiva Tirthas all over India and the prevalence of a life of devotion (bhakti) to the Godhead.

Next come the Puranas, chiefly thirty six in number, eighteen principal and eighteen secondary. The word "Purana" means ancient; and the title "Purana" signifies ancient lore i. e. that which comes from of old. They are collections of old-world legends and set forth narrative as well as didactic matter. In the Brahmanas it is already found used designating cosmogonic inquiries in general. The Chhandogya Upanishad refers to Itihasa and Purana; but probably these terms relate to the stories and parables contained in the Vedas themselves. The references to the Puranas in the Dharmasutras, Mahabharata, and Kautilya's Arthashastra are, however, to the Puranas proper. For instance Apastamba Dharma Sutra makes mention of Bhavishyat Purana. It is, therefore, clear that the Puranas are an old literature. The Matsya and Vayu Puranas go to the extent of saying that—

प्रथमं सर्वशास्त्राणां पुराणं ब्रह्मणा स्मृतम् ।

अनंतरं च वक्त्रेभ्यो वेदास्तस्य विनिःसृताः ॥

The same has been reiterated by Brahmanda. Making an allowance for this exaggerated claim that

these Puranas make for themselves and others, it may well be assumed that they contain much that is very old coming down traditionally from generation to generation.

Purana is said to be of five-fold Characteristics by अमरकोश (पुराण पंचलक्षणं), which five-fold characteristics have been detailed by * विष्णुपुराण as—

सर्गश्च प्रतिसर्गश्च वंशो मन्वंतराणि च ।

वंशानुचारितं चैव पुराणं पंचलक्षणम् ॥

This shows that puranas were written in old times on definite lines for definite purposes. But later they departed from the definitive line of treatment and became didactic in character and sectarian in purpose. They are the earliest interpreters of the Vedas and the Upanishads. Whole passages from the Vedas and the Upanishads are quoted, explained and elaborated. The principles of the Vedas and Upanishads are explained and illustrated by the Puranas by means of parables. Vedic stories themselves are elaborated, an example of which is the Kenapanishad story of Umâ Haimavati elaborated in शिवपुराण-वयुसंहिता (and others), as noted in the notes (on page 80). The Puranas explain the difference between the old and the new system of worship and thought and bring out fully the difference and distinction between deities as objects of worship and devotion and establish the supremacy of a particular deity, Shiva or Vishnu. They deal with cosmogony, the doctrine of cosmic ages, the exploits of ancient gods,

* These five Lakshanas are amplified in भागवतपुराण into ten namely, सर्ग, विसर्ग, स्थान, घोषण, मन्वंतर, ऊति, ईशानुक्त्या, मुक्ति and आश्रय.

saints, heroes, accounts of the incarnations (अवताराः) of Vishnu, the genealogies of solar and lunar races of kings, enumeration of the thousand names of Shiva and Vishnu. They also contain rules about the worship of the gods by means of prayers, fastings, votive offerings, festivals, and pilgrimages. The striking features of the popular teaching of the Puranas are catholicity and provident care to make religious practice and the acquisition of blessings easy for all. The popular teaching declares that pilgrimages to sacred places, religious excursions, gifts, prayers, and other miscellaneous observances are the special provision available for women and lowest classes. Thus mere caste and personal limitations being disregarded, the Puranas have become the fifth Veda, the Veda of the laity. * Sâyanâchârya in his commentary on the Black Yajurveda says that the Mahâbhârata and the Puranas are designed to the law of duty of women and Shûdras who were not allowed to read the Vedas.

In their primary form when they were first written, they must have been very small but have grown bulky by additions and interpolations from time to time. The direct evidence, apart from the indirect, of the growth by additions is obtained from Puranas themselves. Thus for instance Linga Purana says that it contains 108 chapters in the first book and 46 in the second. But the second book actually contains 55 chapters. So also Bhagavata Purana says that it contained 12000 verses; but was augmented by various stories to 50000, just as the Skanda was amplified. This process of

* Bibliotheca Indica vol. I P. 2.

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augmenting the Puranas has been carried on to the very recent times. e. g. Devanga Purana seems to have been added to the ब्रह्मांडपुराण during the 12th century A. D., if not later, in as much as it contains the story of Devaradâsimaya, a great devotee of Shiva and a contemporary of Basava, the prime minister of Bijjala of the 12th century. It is said “ब्रह्मांडपुराणे उत्तरखंडे देवांग-चरिते देवदासावतारकथानिरूपकः अष्टाविंशोऽध्यायः” Devangas are a small community in South India and are worshippers of the goddess पार्वती or शक्ति under different appellations. It seems that they contrived to add Devanga Purans as a part of the second book of ब्रह्मांडपुराण with a view to give sacred character to their dogmas. So also mention is made of बसव in स्कंदपुराण and प्रभुलिंग लीला. A Purana of अल्लमप्रभु, the great शिष्ययोगी and a contemporary of बसव, is considered to be a part of मन्त्रिष्यत्पुराण. Basavapurana itself has been said to have been written by व्यास, the reputed author of all Puranas and Mahâbhârata and the arranger of the Vedas in a systematic form. All religious sects, therefore, sought refuge of व्यास as the author of their particular Puranas only with a view to impart importance, sacredness, and antiquity to their Puranas. It is no wonder, Therefore, that they should be sectarian in purpose and character for establishing the tenets and dogmas of a particular sect or religion.

Puranas may be mainly divided into two classes, one class belonging to and glorifying Vishnu and setting forth the principles, dogmas and practices of Vaishnavism, i. e. Vaishnawa Puranas like Vishnu and Bhagavata and the other belonging to and glorifying Shiva and setting forth the principales, dogmas, and practices

of Shiva religion, i. e. Shaiva Puranas like Linga and Shiva. But Vishnu Puranas praise and glorify Shiva as a deity subordinate to Vishnu and Shiva Puranas praise and glorify Vishnu as deity subordinate to Shiva. Some Puranas, though mainly concerned with the glorification of Vishnu and preaching Vaishnavaitic tenets say that both gods, Shiva and Vishnu are equal or are one and the same and that it is foolish to make any distinction between them. Brahma Purana § says that Vishnu is identical with Shiva. Padma Purana, which gives prominence to Brahmā and also extols the supremacy of Vishnu says "Brahma, Vishnu and Maheshwar, though three in form, are one entity. There is no difference between the three except that of attributes." This Purana also contains the शिवगीता, in which the penance of Rama and his devotion to Shiva with a view to be enabled to get back Sītā is stated at great length. Rama is also taught therein the principles and philosophy of Shaivism. In ब्रह्मवैवर्त the Rishis मरीचि and नारद are stated to have obtained spiritual knowledge and learnt the means of final beatitude from शिव. Kalki Purana one of the eighteen secondary Puranas (उपपुराण), states how Kalki worshipped विल्वोदकेश्वर and offered him prayers, how Shiva, pleased with devotion, appeared before him (कल्कि) and gave him a destructive sword and a fleet steed. Vishnu Purana (in part I, ch. 2) says "Lord Janardana, though one, assumes the three forms of Brahmā, Vishnu, and Shiva for creation, preservation, and destruction of the universe respecti-

§ शिवे च परमेशाने विष्णौ च परमात्मनि ।

समबुद्ध्या प्रवर्तन्ते ते वै मागवतोत्तमाः ॥

vely." It also later affirms (in ch. 8) the identity of Vishnu and Lakshmi with Shiva and Gauri.

All Puranas expound the four subjects which comprise all human endeavours, called *पुरुषार्थ*s or the four objectives of human life, namely, *धर्म* (duty or righteousness), *अर्थ* (wealth), *काम* (desire or love), and *मोक्ष* (final emancipation from the worldly existence). The first three, when well observed, form a step to the last, which according to the philosophy of religion, is the highest aim and end of life. But *भक्ति* (loving faith in the supreme deity, Shiva or Vishnu) and *योग* (meditation on and devotion to the supreme deity) are the two ways explained and taught in all their details by the Puranas for the attainment of the last *पुरुषार्थ*.

Markandeya Purana elaborates the story of Rudra's birth (given in the Shatapathbrâhmhna) as follows:— At the beginning of the Kalpa (aeon) Brahmâ was meditating on begetting a son similar to himself. At once a boy of blue and red colour was seen sitting on his lap and weeping loudly. Brahmâ asked him why he was weeping. The boy answered 'give me a name.' Brahma conferred upon him the name Rudra. But the boy wept again and again for seven times and got seven more names, Bhava, Sharva, Ishâna, Pashupati, Bhîma, Ugra, and Mahadeo. Vishnu Purana gives the following account of Shiva-Rudra's birth. When Madhu and Kaitabha, the two demons, attempted to kill Brahmâ when he was created by Vishnu in the lotus that rose in his navel, Brahmâ prayed Vishnu that he might be saved from the demons. Pleased with his prayers Vishnu grew fiercely angry with the Râkshasas; from

the frowned brows of Vishnu sprang forth a being named Shambhu, weilding a trident and possessing three eyes. Thus there are various accounts of Rudra-Shiva's birth, as in the case of many other deities. These accounts show that Shiva was a minor deity in olden times subordinate to Brahmā or Vishnu.

Shiva Puranas, on the contrary, maintain that Shiva is the परब्रह्मन् and the highest of gods, whom it was impossible even for Vishnu and Brahmā to understand well. Thus in chap. 27 of वायुसंहिता it is stated that Brahmā and Vishnu once began to quarrel that either of them was superior to the other. But in the course of their wrangling Shiva appeared in the form of Linga and both Brahmā and Vishnu were puzzled at the appearance of the strange Being and could not understand what it was. Vishnu went downwards digging in the form of a boar but could not find the bottom of the infinite Linga. Brahmā too soared up but was unable to see the top of the Linga. Thus foiled in their attempts they stood dismayed only to obtain the explanation of the form from Shiva who appeared before them and told all about himself as being the परब्रह्मन्. He told them that he, as परब्रह्मन्, created Brahmā, Vishnu, and Rudra, for creating, preserving and destroying the universe in the following verses:—

एकाक्षरादकाराख्यादात्मा ब्रह्माभिधीयते ।

एकाक्षरादुकाराख्याद्विधा विष्णुर्दीर्यते ॥

एकाक्षरान्मकाराख्याच्छिवो रुद्र उदाहृतः ।

दक्षिणांगान्महेशस्य जातो ब्रह्मात्मसंज्ञकः ॥

वामांगादभवद्विष्णुस्ततो विद्येति संज्ञितः ।

हृदयाजीलरुद्रोऽभूच्छिवस्य शिवसंज्ञितः ॥

सृष्टेः प्रवर्तको ब्रह्मा स्थितेर्विष्णुर्विमोहकः ।

संहारस्य तथा रुद्रस्तयोर्नित्यं नियामकः ॥

तस्माभयस्ते कथ्यन्ते जगतः कारणत्रयम् ।

कारणत्रयहेतुश्च शिवः परमकारणम् ॥

अर्थमेतदविज्ञाय रजसा बद्धवैरयोः ।

युवयोः प्रतिबोधाय मध्ये लिंगमुपस्थितम् ॥

Thus in the sectarian spirit Vishnu and Shiva have been alternately raised up and lowered down in the Puranas by their respective followers.

In the Purans Shiva, the परब्रह्मन्, in his theistic form is said to reside in the Kailas mountain practising penance there, probably to set an example for the beings to follow. He is said to reside there with his consort पार्वती, who is his शक्ति or inscrutable power. He leads a conjugal life at his pleasure in the company of पार्वती, the daughter of the Himalayas. Various stories of his exploits of destroying the त्रिपुर and the demons, अघक, शुम्भ, निकुम्भ, जालंधर, and महिष are elaborated. The import of the various names of Shiva, such as त्रिपुरारि, धूर्जटी, नीलकण्ठ, श्रीकण्ठ, शितिकण्ठ, and so forth, is given by means of stories. For instance शिव is called त्रिनयन or त्र्यंबक for having three eyes; and the third eye is said to have come into existence under the following circumstances. Shiva was sporting with Pârvati on the slopes of the Himalayas, when she playfully closed with her hands the two eyes of Shiva. The whole universe was at once immersed in cosmic darkness and all life and activities were suspended; sacrifices stopped and the gods became quiescent. Mahadeva, then, at the prayers of gods, dispelled the darkness by the fire that burst out of his forehead in which a third eye, as luminous as the sun, was formed.

Shiva has no genuine incarnations like those of Vishnu. Yet his worshippers have propounded in their sectarian zeal that Shiva has 28 incarnations contemporary with the 28

Vyasas, and their names, श्वेत, दमन, सुतार, etc. are mentioned in the Vayu, Shiva, and Linga Puranas. But it is to be noted that the 28 are merely Rishis that expounded the principles and practices of Yoga. It is clear that the Shaivas did not like that their god was in any way inferior to Vishnu. That is why they make attempts at propounding the 28 incarnations of Shiva, which seem to be merely in imitation of Vishnu having ten incarnations. The 28 Rishis, the incarnations of Shiva, look to be teachers of Shaivism at various times.

Shiva is worshipped as पशुपति, the Lord of cattle, beneath whom all the gods and creatures ranked as mere cattle. This cult of पशुपति is called the Pâshupata cult, which is highly commended in the Shaiva Puranas and reprobated in others. The Puranas record the Pâshupata religion, the general name of all Shaiva sects, and its principles and practices in the form of Linga worship. In them Shaivism finds its fullest and widest expression in all its aspects and details.

The history of Shaivism as collected from Mahâbhârata brings us somewhere near the beginning of the Christian era. For according to scholars the work in the present form existed before the beginning of the era. Thus says Macdonald * "We are accordingly justified in considering it likely that the great epic had become a didactic compendium before the beginning of the Christian era." We now proceed to trace the history of Shaivism during the first millenium of the Christian era.

* Macdonald's History of the Sanskrit Literature, page 287.

§ "The earliest mention of Shiva worship that can be dated definitely is that of Megasthenes. The prevalence of Shaivas is attested by Patanjali in the second century B. C. He mentions the Shiva-bhāgavatas, ascetics moving about, iron trident in hand. He also mentions image of Shiva, Skanda, Vishākha made of precious metals and apparently used in domestic worship."

According to Dr. Vincent Smith the first four centuries of the Christian era are a dark period in the history of India. He declares in his "Early History of India"—So much, however, is clear that Vasudeva was the last Kushan king who continued to hold extensive territories in India. After his death there is no indication of the existence of a paramount power in Northern India. (page 290): Probably numerous Rajas asserted their independence and formed a number of short-lived states...but historical materials for the third century is so completely lacking that it is impossible to say what and how many those states were. (page 290): The period between the extinction of the Kushan and Andhra dynasties, about A. D. 220 or 230, and the rise of the imperial Gupta dynasty, nearly a century later, is one of the darkest in the whole range of Indian history. (page 292). In other words the period is a blank in the history of India. But thanks to the labours of Prof. K. P. Jayaswal, it is not so. He says * that "none of these three statements cited above can be accepted and need be repeated in future. The materials are copious, as we shall see below, and for two sections of the period, scientifically arranged for us by Hindu histori-

§ Cultural Heritage of India, vol. II, page 26.

* History of India, 150 A. D. 350 A. D. Page 1.

ans." He maintains that during this period there was the empire of the Bhara Shivas succeeded by that of the Vakatakas. These two preceded the imperialistic domination of the Gupta dynasty beginning with Samudragupta of the fourth century A. D.

The end of the Kushan rule synchronizes with the rise of the Bhara Shivas. When they rise the power they had to face and break was that of the imperial Kushans. Roughly their rise is to be dated about 150 A. D. Their empire also roughly included Bihar, the United Provinces of Agra and Oudh, Bundelkhand, the Central Provinces, Malwa, Rajputana and the Madra Republics in Punjab. In the early centuries of the Christian era Shaivism prevailed during the period of Kushans. The earliest coins bearing Shiva emblems, an image of Shiva with trident in hand on obverse and his bull on the reverse are those of Kushan. † Wema Kadphises, a powerful prince of the Kushan race, styles himself on the reverse of his coins a devotee of Maheshwar or a member of the Mâheshwar sect. But the Bhara Shivas adopted Lord Shiva as the presiding deity of their empire. Shiva was their *ishta devata*. We find Shiva every where in the Bhara Shiva period. The air is surcharged with the belief that the destroyer Himself has founded the Bhara Shiva state and that he is the guarantor of the king and the people of the Bhara Shiva kingdom. That He has stood up to see His people free—free to follow their Dharma. * "The history of the Bhara Shivas is set in lapidary by the Vakataka historiographer. Never so shortly, yet so pregnantly, was history in miniature set

† Shaivism and Vaisnavism, page 167. * History of India, 150 A. D.—350 A. D.

in, as in these three lines of the copper-plate:—अंसभारसन्नि-
 दितशिवलिङ्गोद्बहनशिवपरितुष्टसमुत्पादितराजवंशानां पराक्रमाधिगतभागीरथ्यमलजलमू-
 र्धाभिषिक्तानां दशाश्वमेधावमृतस्नानानां भारशिवानाम्।” † “The Bhara
 Shiva rule was marked by Shiva asceticism. They have
 no grandeur, except the grandeur of their severe and
 austere undertaking. They ignore the imperial coinage of
 Kushans and revert to the old Hindu coinage. They
 assume no grandeur like the Guptas. Like Shiva they
 have a self-imposed non-richness. Like Shiva they give
 and not partake. They give freedom to Hindu republics;
 they give them freedom to mint their own money and to
 live their own full life. Like Shiva's domestic polity they
 have a *gana* of Hindu states around them. They are the
 true Shiva-made Nandi, the Lord of the Ganas. They
 merely preside over a confederacy of states and foster
 freedom every where. They perform ashwamedhas, but
 do not become *ekarat* Emperors. They remain political
 Shaivas and international ascetics amongst their countrymen.

“A worshipper of Shiva is a worshipper of a symbol,
 a *bindu*. The Shaiva worshipper would have looked down
 upon the Buddhist idol-worshippers as followers of a low
 cult. Whether Bhara Shiva did so or did not, we can be
 certain of one fact that Buddhism could not but have
 declined in the Naga country, if for nothing else, at least
 for its political alliance with the enemy of the national
 civilization. It had become the foster-child of a tyrant
 and with the uprooting of the tyranny it must fall. This
 is the explanation of the decay of Buddhism which was
 so marked by the time of the early Guptas. The decay
 was in an advanced stage by the end of the Bhara Shiva's

† History of India 150 A. D.-350 A. D. pages 51 ff.

period. Buddhism had become a denationalized system and assumed a non-Hindu character by its contact with the Kushans, in whose hands it had lost its spiritual independence and become a political instrument. The Buddhist Bhikshus in the Kushan in Kashmere were felt, on the evidence of Raja-tarangini, as a social nuisance and a load of oppression. They must have been so felt also in Aryavarta. Shaiva asceticism became a necessary antidote for a re-adjustment of society. The śakas had weakened the character of Hindu population; and Shaiva asceticism was a necessary factor of correction. The greedy imperialism of the Kushans was destroyed; the Hindu people were purged of deteriorated morals. And when the task was done, the Bhara Shivas retired. Shiva's mission was complete, and in Lord Shiva the Bhara Shivas re-entered in spiritual triumph. Unconquered till the last, untainted by any material selfishness, the true servants of their Lord and His people exit from the stage of history a rare, honourable and noble finis which the Bharashivas fully deserved....They restored the sanctity of Mother Ganges, the river of Lord Shiva etc. etc."

The Vakatakas succeeded the Bharashivas, and their dynasty came into existence about a century before Samudragupta's conquest. Their kingdom (248 A. D.—284 A. D.) developed into an empire (284 A. D.—348 A. D.). Though most of achievements in Hindu revival are to be credited to the Bharashivas, the maintenance of that free inheritance for fifty years with further progress is to be attributed to Vakatakas who carried on the policy of the Bharashivas.

* "The faith of the Vakatakas was strict Shaivism.

* History of India, 150 A.D.—350 A.D. pp. 94,99.

It changed only for one generation in the time of Rudrasena II, under the influence of his wife Prabhâvatî and his father-in-law, Chandra Gupta II, who were both ardent Vaishnavas. But when Chandra Gupta's influence was over, the family at once reverted to their Shaivism. Temples of the Vakataka period are prominently of the martial Shiva." From the Bharashivas upto the Vakatakas there was the rule of that God of social asceticism, that aspect of the Almighty which undertakes destruction, the God, who though a giver, keeps no wealth, possesses no material splendour, the God who is austere and sombre. But under the Guptas, who ruled in Northern India from 320 A. D. to 480 A. D. Shaivism began to give way to Vaishnavism. The Gupta kings, notably Samudra Gupta, were ardent worshippers of Vishnu.

Later in the seventh century in the reign of Shri Harshavardhan Shaivism was in a flourishing condition, as may be known from the elaborate description of Bhairavacharya in Bana's Harshacharita. It furnishes another land mark in the history of Shaiva asceticism. * The history of Mattamayûr sect in the Haihaya kingdom of Tripuri marks another stage in the same line. † "The Chinese traveller Hiuen Tsiang in the middle of the seventh century mentions the Pâshupatas twelve times in his book. In some places he says that there were temples of Maheshwar at which the Pâshupatas worshipped; in one or two temples, he says, they resided. And at Benares he found about ten thousand sectaries who honoured Maheshwara,

* Cultural Heritage of India, page 27. † Shaivism and Vishnavism, pp. 167-169.

besmeared their bodies with ashes, went naked and tied their hair in knots. These and those who lived in temples must have been like the Bairagis, or ascetics, of modern times, who had given up the world; But probably the others mentioned by him were the followers of the Pâshupata faith who lived the ordinary life of householders."

"Bâna in his Kâdambari represents Pâshupatas with red clothing to have been among those who waited to see Târâpîda's minister Shukanâsa at the door of his house for some private purposes of their own; but in another place he represents Vilâsavati, the queen of Târâpîda, to have gone to the temple of Mahâkâla on the fourteenth day (of the dark half of the month) to worship the God. Bhavabhûti in the Mâlatimâdhava represents Mâlâti to have gone with her mother to the temple of Shankar on the fourteenth day of the dark half of the month. This fourteenth day still continues to be sacred to Shiva when special worship is performed. Now Vilâsavati and her mother can hardly have been meant to be members of that sect, some followers of which with a red clothing were waiting at Shukanâsa's door. It, therefore, appears to be clear that all worshippers of Shiva were not members of any of those sects, the names of which have come down to us."

"There were thus three classes of Shiva's worshippers:—(1) clericals or ascetics, (2) their lay followers, (3) and ordinary people who had no particular connection with any sect. The poets Kalidas, Subandhu, Bâna, Shri Harsha, Bhatta Narayana, Bhavabhûti and several others adore Shiva at the beginning of their

works. They may have been the lay followers of any of the sects, but, in all likelihood, they belong to the third class....The many temples of Shiva constructed by early Châlukyas and the Râstrakûtas, and the Kailas and other cave temples at Ellora excavated by the latter, contain no indication of their being intended for any specific Shaiva sect, and therefore, they may be regarded as pointing to the diffusion of the general worship of Shiva in Mahârâstra from the seventh to the tenth century."

During the first eleven centuries of the Christian era Shaivism prospered in South India and made tremendous progress to the complete routing of Jainism and Buddhism. The latter was uprooted and driven out of the land, as it was done in Northern India in the times of Bharashivas and Vakatakas. During this period Jainism had come down to South India and had such thorough hold on some people that Shaivism and Vaishnavism were in the background. Besides, some kings had not only espoused the cause of Jainism but were Jains themselves. However, Shaivism re-asserted itself gradually and spread like wild fire under the advocacy of Shaiva teachers and under the intense Bhakti cult of 63 Nâyanârs or Shaiva saints.

In South India the Pallavas, like the Bharashivas and the Vakatakas in Northern India, had made Shaivism their state religion. According to K. P. Jayaswal, the Pallavas ruled from 295 A. D. to 360 A. D. * "They established Shaivism as the state religion in the South as the Vakatakas did the same in the North. Just as

* History of India 150 A. D.-350 A. D. pp. 178, 182.

the Guptas gave a permanent stamp of Vaishnavism on the Northern India which has come down to our own time, so the Pallavas imprinted Shaivism on Southern India which has come down to us....Like the imperial Vakataks they are Shaiva by religion....It is stated in the documents of the Pallava dynasty that the founder of the Pallava dynasty was made king by the Naga emperor on the former's marriage with a Naga Princess."

During this period literature about Shaivism came to be written in the Tamil language. The earliest and the most authoritative book on Shaivism was Tirumandirum of Tirumullar, who was himself one of the 63 Nāyanārs. But Shaivism has a few references made to it in the earlier Tamil literature, called the Sāṅgam literature. This literature is mostly of love and war and is divided into two broad groups as Puram and Aham. It is, therefore, not possible to make an estimate based on the literature of the progress in religion and religious thought. However, from occasional references and incidental allusions, some information can be collected about Shaivism from the literature. Thus in a Puram stanza there is a reference to the destruction of the three castles, the blue neck, the moon on the head and an eye on the forehead, which is clearly about Shiva. So also in a poem, called PuraNānṭru, it is said. † "The one Veda classified as four Vedas and understood by means of the six Vedangas is ever on the tongue of Shiva of fully cultivated understanding and

† Origin and early history of Shaivism in South India, page 115.

high matted locks. The point worthy of notice here is that the Veda (which according to tradition came out of its own accord, and not from the mouth of any body) is described as abiding for ever on the tongue of Shiva. He alone therefore is fit to reveal the Veda, or make it known to the world. Again, any one uttering the Veda, necessarily utters the word of Shiva. Such a conception can originate only from one who regards Shiva as the highest god. Thus it is evident that the poet (Âvûr Mûlam Kilâr) was a believer in Shaivism." In Manimekalai, an excellent Tamil work by Sattanâr, the superiority of Buddhistic philosophy to the philosophies of other religions is established. Manimekalai is only a story of a girl who becomes a nun and enters into an enquiry of "which philosophy is superior to which else." In the course of her inquiry she goes to a Shaiva-Vadin. The current views on Shaivism are found in a nut shell. * "He stated that the two lights (the sun and the moon), the doer and the five elements constitute the basis from out of which human beings are made by combination of life and body. He who does this is constituted of Kailas; his nature it is to create beings as an act of play, and He destroys them and thus gets rid of their sufferings; and He, besides whom there is no one else, such a one is my god."

But it is during the period of 63 Nâyanârs that Shaivism flourished and became firmly rooted in the land so as to get better of Buddhism and Jainism which came into conflict with Shaivism, with the result

* Origin and early history of Shaivism in South India, page 119.

that both these religions were completely routed. Buddhism disappeared from the land, Jainism remained the religion only of a small minority as is seen now. Of the sixty three Nāyanārs four Nāyanārs, namely, Tirumular, Sambandar, Appar or Vagisha, and Sundarar or Sundarmurti are great writers and have written very authoritative books on Shaivism. Tirumular is the earliest and greatest of all and his work "Tirumandirum" is the most authoritative and exhaustive in the treatment of Shaivism. Next come Sambandar and Appar who were contemporaries and both of them were contemporaries of ten other Nāyanārs. Sundarmurti comes last; and eight other Nāyanārs were his contemporaries. Some Nāyanārs seem to be contemporaries of Tirumular also, as Tirumular severely condemns those that speak ill of Adiyars or devotees of Shiva, who were thought by Nāyanārs as much worthy of worship as Shiva himself. Some became Nāyanārs merely because they revered and adored Shaiva devotees and gave them food or anything that the devotees required.

The dates of Tirumular (circa 400-600 A. D.), Sambandar and Appar (circa 650 A. D.), and Sundarar (circa 800-825 A. D.), based on some reliable data, have been determined. But it is not possible to do so in the case of other Nāyanārs. However it can be said that they lived during the period of six centuries from 4th to 9th century A. D. We shall note briefly in what way the Nāyanārs were instrumental in popularising and spreading Shaivism in the land. It may be noted that Sambandar, Appar, Sundarar and Manikkavāsagar, the

author of Tisuvāṣaḡam, are called the four Samaya-charyas or teachers of Shaivism because they were instrumental in popularizing and spreading Shaivism in the land by their writings and saintly life. It may also be noted that the great saint, Tirumular, and the four Samayacharyas wrote authoritative books on Shaivism and its principles and practices in the Tamil language, which was one of the languages of the people of South India. Shaivism as a cosmopolitan religion appealed to the people and prospered by leaps and bounds with the result, as already noted, that Jainism and Buddhism gave way completely to it. Of all the religious works of Shaiva authors, Tirumandiram, the work of Tirumular is the most authoritative, as it became the foundation on which the superstructure of Shaiva Siddhānta philosophy was raised later by Tirumular's successors. But it is mainly the Nāyanārs that were greatly instrumental in the spread of Shaivism by their life of intense, sincere, and exemplary devotion.

The lives of 63 Nāyanārs have been outlined by saint Sundarar in his Tiruttondattogai, in which the author sings of the Nāyanārs. The lives were later elaborated in Periya Puranam by Sekkilār, who lived about the end of the eleventh century A.D. the Puranam gives detailed information about the Nāyanārs and devotional activities and is, therefore, the main source of knowledge of the Nāyanārs. The main features of the Nāyanārs' period are:—

- (1) It was the age of Bhakti or sincere devotion to the Godhead Shiva, who was alone the saviour of the Bhaktas.

- (2) It was mainly the age of Charya or Dâsamârga.
- (3) It was the age of cosmopolitan spirit that pervaded the religion.
- (4) It was the age of miracles.
- (5) It was the age of Shivabhaktas and Shivayogis wandering about the country and receiving reverence and adoration from Shaivas.
- (6) It was the age when no distinction was made of sex. Females were not excluded but considered equally entitled to religious practices.
- (7) It was the age of hostility and conflict with Jains and Buddhas.
- (8) It was the age of Agamic culture when the Agamic rites had been practised; and when the Agamas and their teachings were reconciled with the Vedas and their teachings and both were considered equal and one.

(I) The Shaiva Nâyanârs were persons of intense and sincere devotion, which was extolled as a virtue, though this devotion or bhakti bordered on bigotry and fanaticism. Bhakti was considered more important than *homas*, tended with Vedic mantrâs, and knowledge or observance of Shâstrâs. Therefore a bhakta attached more importance to the worship of Shiva in all sincerity however much it was opposed to ordinary canons of right and wrong in the acts of bhakti. Shiva, according to Shaivism, is Parama Guru (the Highest Teacher) and extends grace to the bhaktas. This act of extending grace (प्रसाद) is one of five acts of Shiva (पंच कृत्यानि), the other four being सृष्टि (creation), स्थिति (preservation), संहार (destruction), and तिरोधान (obscuration). It was the

conviction of Nāyanārs that bhakti was a means of purifying souls and getting rid of पाशाः or bonds, that bound the जीवास in संसार. In their deep devotion they lost their temper, when something happened to obstruct their devotional activity; and they committed acts of cruelty to the agent of the obstruction. Thus, Eripatta Nāyanār was in the habit of throwing his axe on any body that came in the way of any body's doing some work in the worship of God Shiva. Once Shiva-kami Andār was as usual gathering flowers for the worship of Pashupati in the temple at Karūr. King Pugal Chola's elephant destroyed the flowers that Shiva-kami had gathered. Eripatta Nāyanār was enraged and killed not only the elephant but the five men that were in charge of the elephant. Another Nāyanār, of name Chandeshvar, was a Brahmin youth who learnt the Vedas in his fifth year and received the sacrament of Upanayana in his seventh year. One day he saw a cowherd belabour the cows tended by him. But Chandeshwar not liking this began to tend the cows himself. The cows so carefully tended by the Nāyanār began to give more milk and Chandeshwar began to use the overflowing milk for the Abhisheka of Shiva. The news reached his father who did not like this conduct, as he failed to realize the intense devotion of his son. He, therefore, when once his son was all occupied with the performance of his daily Abhisheka under a tree, struck blows on his son; but the latter was not at all conscious of the blows, till the father snatched away the milk-pot held by him. Only then the son became conscious of the obstruction caused by his father and taking a stick struck his father's leg with it. The stick mysteriously became

an axe and cut off the leg. These two stories, though more can be given, are enough to prove the length of fanaticism to which the Nāyanārs went. But their bigotry and fanaticism were due to and proof of their intense devotion. These staunch Shaivas persuaded themselves that they were above all ordinary rules of ethics and morality, which they thought were inapplicable to them in their religious practices. In fairness to the Nāyanārs it was their merit of devotion and not their inability to control themselves that enabled them to attain Shiva's grace. Their indignation was righteous indignation on account of something coming in the way of their devotional work. Fanaticism is certainly a defect but it does not mean in the case of Nāyanārs total absence of self-control. Otherwise, Yama (control), Niyama (discipline) and such other things, applicable to the practices of Shivayoga would be meaningless. The intense and sincere bhakti of the Nāyanārs had salutary effect upon the general public because it chalked out to them a path to attain Moksha, that has continued even to this day.

The Nāyanārs went to any length to serve Shive in devotion. Thus Kannappa Nāyanār plucked out his eyes to remedy the bleeding eye of Shiva; Kalaiya Nāyanār sold the "Tali or Mangalsūtra" of his wife to buy incense for Shiva. Kalianāyanār lighted lamps in the temple with oil supplied by himself. He exhausted all his wealth and possessions to buy oil and then decided to sell his wife to obtain money for buying oil. When nobody would purchase her he got desperate and decided to offer his own blood in place of oil. While doing this Shiva's grace descended upon him.

(II) The age of Nāyanârs was the age of Charyâ, also called "Dâsamârگا." Charyâ is one of the Shaivaite four Sâdhanas of liberation as taught in the Agamas, the other three being, Kriyâ, Yoga, and Dnyâna. The mârgas or paths, corresponding, to Kriyâ, Yoga, Dnyâna, are called Satputramarga, Sahamarga or Sakhamarga, and Sanmarga. The charyâ or Dâsamârگا consists in cleaning the temple premises, making garlands of flowers, praising and feeding Shiva's devotees, lighting temple lamps, planting flower gardens, serving Shivayogis, collecting flowers for Shiva's worship and all other acts for the worship of the God and service of Shaivayogis. This path is within the reach of all, male and female, high and low, without the distinction of caste and creed, as a mode of attaining mukti. Most of the Nāyanârs were examples of Dâsamarga. Thus one collected flowers, another burnt incense, some one lighted lamps in the temple and so on and so forth. One Nāyanâr's devotion to god was a very strange one. It was Sakkiya Nāyanâr that developed a love towards a Shivalinga. Once in his admiration of the Linga he threw a stone on it out of self-forget-fulness and did not know what he was doing, being so much absorbed in his thought about Shiva. The next day he thought of his throwing the stone the previous day and decided that it was the God's will and determined to continue that peculiar form of expressing his love for the Linga. One day he forgot to do it but was reminded of his omission of his usual worship, just when he was sitting for his meal. He forthwith went away to do it, when God appeared before him and took him to His world. This does not mean that other modes or Sâdhanas were not practised. The three other modes were also practised by men of superior intellectaul

calibre and capacity. For instance, Adipatta Nāyanār, a fisherman by caste gave away to Shiva one of the fishes he caught. Shiva, with a view to test his devotion, caused it to so happen that the Nāyanār could catch only one fish several days; still the Nāyanār offered the single fish caught every day and went home. He got leaner and leaner day by day for want of food. One day he got a golden fish so valuable that he could buy a kingdom with the price of the fish. But the Nāyanār liberated the fish as usual. Shiva was so pleased that he took him to His world. This is an instance of Kriyâ or Satputramârḡa. Pusalâr Nāyanâr desired very much to build a temple for Shiva; but he could not do so for want of money. He then began to construct mentally a temple which he did day by day gradually strictly in accordance with the Agamic, rules of constructing a temple. In due course the structure was complete in his mind and he fixed up a day for installing the deity in it in proper ceremony. It happened that the same day was fixed up by Narasimhavarman II of Pallava line for installing Shiva's image in a temple that he had newly built. The previous night God Shiva appeared in the king's dream that He would be in the Pusalâr Nāyanâr's temple for the same ceremony, and therefore, the king should postpone his ceremony. The king then went to see the Nāyanâr's temple but was surprised to find that it was only a mental temple. This is an instance of Mânasa Pûja or Sahamârḡa. The saint Triumular and the Samayacharyas are themselves instances of Sakhâmârḡa and Sanmârḡa.

(III) The age of Nāyanârs was the age of cosmopolitan spirit. There is nothing special in this; for

cosmopolitanism was the creed of Shaivism from the very beginning and formed a special feature or differentia of the religion. Still by the impact of Vedic Varnashramdharma orthodoxy dogged the course of Shaivism ever and anon and had to be purged away. Of the 63 Nāyanārs some were Brahmins and some belonged to the aboriginal and other low castes. But ordinary ideas of castes did not weigh and matter with the devotees of Shiva. Whenever they met they met as equals. The Shivabhaktas of higher castes had no scruples in taking food with those of lower castes. Thus Sundarar, an Adi Shaiva Brahmin, ate with Serimān Perumal Nāyanār who was a low caste man. Moreover he married a low caste dancing girl, Perumai Nakkīyār. The hunter Kannappa, a Berad, and Nanda, a Pulaiya occupied a position among Nāyanārs, though they were low caste men. Amara Niti Nāyanār was a Vaishya; Enadi Nāyanār was a toddy-drawer; Tiru Nilkantha Nāyanār was a potter; Tirukkuriputtondar was a washerman; and Adipatti Nāyanār was a fisherman. All these low caste people rose to the high position of being saints. This shows that all people that were Shaivas were free from the barriers of caste. The story of Nanda Nāyanār is specially interesting in that it illustrates a miracle and how orthodoxy yielded to the cosmopolitan spirit of Shaivism. The writings of Samayacharyas inculcated the broad spirit of cosmopolitanism and had the desired effect on the people. Thus says Appar:—Brahmana's jewel is the Veda. Ours is Panchākshara; though one does not have good birth, that which gives much good according to birth is Panchākshara. It must be noticed here that there is absolutely no mention of the superiority or inferiority of one caste over another; nor is there any condemnation of one sect in preference to another.

IV The age of Nāyanārs was the age of miracles, which were displayed by the Periya Pūranam saints. The miracles served their purpose most effectively. Otherwise Kannappa and Nanda could never have been regarded as worthy of greatest respect as saints. The man in the street is not likely to be won over by dry theoretical argumentation and philosophical disputation, but would need some practical proof, which miracles could alone afford to give. The miracles were not peculiar to the Nāyanārs. The Buddhist scriptures abound with numerous instances of Buddha's miracles. The Kuran states various miracles about the Prophet Mohamud. The Bible gives so many miracles performed by Christ. Thus miracles were not the exclusive property of Shaiva Nāyanārs. It is impossible to give an explanation of the possibility or otherwise of miracles, which on the very face look impossible. But according to Yogashastra, which is originally a science of Shaiva and Shakta religion, everything is possible. But Yoga is primarily a spiritual science, far above the head and intellect of dry materialists, who may carp at the possibility that can be attained by the infinite spiritual power, when cultivated and developed by the practice of Yoga. After all what is a miracle? The speaking chip was a miracle to the wild man but quite an ordinary thing to the civilized carpenter that wrote on the chip. Even to-day electricity is a miracle to an Indian villager, who, it may be said from personal experience, asks the question if oil is stored somewhere to feed the light when it is switched. A few years back no body could have believed in wireless telegraphy and television; but now it is quite an ordinary thing. The matters spiritual cannot be tested by matters physical or physical science. Christ, Mohamud, Buddha and Basava

were great Yogis and could perform miracles and work wonders. Such were the things that the Nāyanārs could do by force of bhakti, which was a spiritual force. Two instances of miracles will be enough to illustrate the force of bhakti. Nami Nandi Adigal was a Brahmin and worshipped Shiva in the temple of Tiruvārūr. Once he wished to light all the lamps in the temple and went to the neighbouring houses to beg for ghee for feeding the temple lamps. One of the houses belonged to a Jain, who being intolerant of Shaivism replied that Nandi Adigal might as well take water and use it in place of ghee. Nami Nandi was vexed and began to cry through sorrow. But he heard a voice that he might go to a tank and bring water for lighting lamps. He obeyed the voice and the lamps burnt brightly. (2) Dandi Adigal was a native of Tiruvārūr. He was born blind but a staunch Shivabhakta and always repeated the Panchakshara Mantra. He began to dig a tank for the benefit of Shiva's devotees. Jains began to laugh and ridicule the attempts of the blind man. Annoyed at this he challenged that he would gain vision by Shiva's favour. He prayed god and his prayers were granted in the presence of the then Chola king who was there to witness the miracle.

(V) During the age of Nāyanārs Shivayogis moved about in the land and were revered as equal to Shiva, whom they represented as it were. They wandered over the land as agents of Shaivism to show the right path to ordinary Shaivas to attain mukti by precept as well as by example. The Nāyanārs worshipped Shivayogis with equal reverence. Thus Murkha Nāyanār always offered food to Shivabhaktas; and when he was short of money he earned money by gambling and fed Shiva's devotees. Sirappuli Nāyanār

always ministered to the needs and comforts of Shiva-bhaktas and in the end gained the grace of God. This was the principle which the great Kanarese poet Shadakhsari of 6th century followed rigidly and took a vow that he would not write anything except in praise of Shiva or a Shiva-bhakta. His vow is contained in the following stanza:—

ಅದರಿಂದೆ ಮಹಿತ ಮಹಿಮಾ-

ಸ್ವದನಂ ಶಿವನಂ ತದೀಯ ಶ್ರವಣವ್ರಜಮಂ ||

ಸದೇದು ಮುದಮೊದನೆ ಬಲ್ಲಂ-

ದದೆ ನುತಿಸೆಂ ನುತಿಸೆನುಳಿದ ಸುರರಂ ನರರಂ ||

(VI) During this age women also attained sainthood on account of their Shivabhakti. They were as much entitled to religious rites and practices as men could be. This is but right, as sex belongs to the body and not to the soul, which, whether it is encaged in a male or a female body, was considered equally entitled to rights in religious principles and practices. Exclusion of women from matters of religion is a grave defect in the Vedic religion of Varna-shramadharmā. Women also have souls to save from bondage (ಞಾ). It baffles understanding how women can save their souls merely by serving their husbands faithfully without religion and religious practices. Shaivism is free from this defect and has given equal rights to men and women. Thus Mangayakkarsiyar, a Pandya queen, and Kārakkāl Ammaiyar and many others have a place amidst the Nāyanārs. The story of Tirunilanakka Nāyanār's wife is interesting. Once the Nāyanār was worshipping Shiva's image when a spider fell on it. The Nāyanār's wife, who was standing nearby, blew it away and her spittle fell on the image. The Nāyanār thought that the image was polluted by his wife's spittle and asked

her to be separated from him. But during his sleep at night God Shiva appeared before him and showed the saint how his whole body was blistered on account of the spider's fall except where his wife's spittle had fallen on his body. The saint repented and realized that bhakti was more important than the knowledge of the shastras.

(VII) During this period Jainism and Buddhism fell foul of Shaivism and were worsted by it. In earlier times Jains, Buddhas, Shaivas, and Vaishnavas were seen to have lived in amity and peace side by side though they held different religious views. In canto II of Silappadi kâram the story is told that Kovalan and saint Kavundi Adigal were travelling together to Madura. They met a Brahmin on their way & asked him the route. The Brahmin gave them a description of two routes with an account of Hindu Gods and the Siddhis that could be got of by worshipping the Gods in the manner prescribed by the Shastras. After listening to the Brahmin patiently Kavundi Adigal said—"O, Brahmin, learned in the Vedas, I do not desire to go through the cave (lying on the route described by the Brahmin) for attaining the ends or Siddhis. You may go ahead to worship the God you like; we shall go our own way." It will be clear from this that the relations between different religious sects were cordial. Even during the times of Tirumular Jains and Shaivas lived in peace. It was only later during the times of Sambandar and Appar that conflicts between the Shaivas, Jains and Buddhists had developed. The latter half of the sixth century was a period of Jain prominence; and that was the reason why the king Mahendravarman was influenced by Jain teachings. But gradually as the

Bhakti cult of the Nāyanārs rose and flourished, Shaivas and Jains became intolerant of one another and clashes took place, as it was bound to be. One of the Nāyanārs, Ninra Sir Nēdumār, a Pandya king, was first a convert to Jainism. The Jains, who were intolerant of the growing influence of Shaivism, told the king that they would raise a fire by their mystic power in the camp of Sambandar. But failing in their attempts they actually set fire to Sambandar's house and the miracle happened. The saint Sambandar sang a Padigam and the fire leaving the saint's house attacked the king who felt a burning sensation all over the body. He got rid of the sensation by Sambandar's singing another Padigam. The king then was a convert to Shaivism and did all he could to spread Shaivism in the land. Saint Appar himself was first a Jain convert and got the new name "Dharmasena". But later when he suffered badly from the stomachache he became free only when his sister gave him the sacred ashes. The saint lost all faith in Jainism and became an ardent Shaiva and wrote books on Shaivism. It may be noted that during the time he was a Jain he defeated a Buddhist in a disputation. This shows that there was antagonism between Jains and Buddhists also. Jains were persecuted and there was once a large-scale slaughter of Jains in the place called Palayārai, which is an historical fact referred to by Appar himself in his songs. Gradually the Jain predominance waned and Shaivism prevailed all over the country.

The hostility between Shaivism and Buddhism was not so keen and severe as it was between Jainism and Shaivism. Sākkiya Nāyanār was a Buddha first

but got dissatisfied with the doctrines of Buddhism and after study and thought came to the conclusion that Shaivism alone could afford real solution to the miseries of the world. He realized that the four things viz. Âtmâ, Karma, Karmaphala, and Pati were real, the first and last of which are not found in Buddhism. The story of Sâkkiya Nâyanâr is the story of a cultured man and shows that Shaivism and Buddhism were at loggerheads.

(VIII) Lastly it was the period of Agamic lore and practices. The Agamas (the Shivagamas), the literature of Shaivism, originated in hoary antiquity and developed into tremendous volumes in course of time. The writings were in Sanskrit and therefore of no avail to ordinary people. It was, therefore, necessary that their teachings should be told in the language of the people. This was exactly what Tirumular did. He rendered into Tamil the Shaiva doctrines as they were found in the Sanskrit Shivagamas, which were current into both Northern and Southern India for several centuries past. Sambandar and Appar were great scholars and they popularized the Agamic Shaivism in their writings. Various references in the Devaram hymns testify to the prevalence of the Agamas. So also from the lives of Nâyanârs it is known how in various places Pûjâ was performed in the Agamic way, temples were built and festivals celebrated in the manner prescribed by the Agamas. The structure of very many temples during the period of Nâyanârs bears out the influence of the Agamic cult of image worship in temples. Also the Agamas were considered equal to the Vedas and in no way inconsistent with the Vedas.

It has been noted above that the Vedas were considered to be residing on the tongue of Shiva, i. e. the Vedas were considered to have been delivered by Shiva for the good of Shaivas. There were also people who believed that the Agamas were anti-Vedic and non-Vedic. But in course of time owing to the prevailing influence of Vedic literature, containing rich heritage of culture, and owing to the adoption by Vedic people of Agamic cult of worshipping a personal god, both the followers of Vedas and Agamas seem to have made an attempt at unifying the teachings of the Vedas and the Agamas in order to show to the people that both of them meant one and the same thing. They tried to show that there was unity of thought underlying their teachings, however much they differed in details. Tirumular was the first Tamil poet to regret the opinion that the Agamas and the Vedas were different and taught distinct principles. * He says, "the Veda with the Agamas is the truth; they are the word of the Lord etc. etc." The Nāyanār, Rudra Pashupati, recited Sri Rudram while performing the worship of Shiva in a particular posture. This shows that the worship of Shiva was intertwined with Vedic mantras. So also Sirappuli Nāyanār was a shivabhakta and recited Panchākshara with great emotion and performed all Vedic sacrifices in honour of God, Shiva. Thus during the first eleven centuries of the Christian era there were vigorous attempts made at reconciling the Agamic and Vedic teachings and at establishing concordance between them.

* The Shivadwaita of Sri Kantha, page 9.

(VI) Shaivism, a pre-Vaishnava religion.

That Shaivism is earlier than Vaishnavism is evident from the fact that Shiva was the deity of the pre-Aryan people, the Dravidians, as established in a previous section; while Vishnu was not so. The Mohenjo Daro and Harappa finds definitely prove that Shaivism existed before the arrival of the Aryans in India; and the inscriptions, found at the sites and read and interpreted by father Heras, remove all doubts about the existence of Shaivism in pre-historic times. The Linga worship and the characteristic attributes of Shiva, like the three eyes, the trident, the snake, the axe, etc. etc., found in the inscriptions prove definitely that Shiva was worshipped by the Indian people before the influx of the Aryans. But no such attributes peculiar to Vishnu having been found out in the information available at present of the Dravidian religion, it is clear that Vishnu was not a pre-Aryan deity. Though the description (see page 130 above) of the Black God, Mayon, of the Dravidians resembles that of Krishna of modern Hinduism, it can not be proved that it was Vishnu that was worshipped. Even if Mayon was really the later Krishna, he came to be identified with Vishnu as an incarnation of Vishnu only later during the times of Mahâbhârata and not till then. Krishna, the son of Devaki and a pupil of Ghora Angirasa is mentioned for the first time in the Vedic literature in छांदोग्योपनिषद्; but here he is merely a pupil learning from his Guru spiritual philosophy. He is not an all-wise God of Mahâbhârata teaching his perplexed pupil, अर्जुन. Nor is he an incarnation of Vishnu in the Upanishat,

Vishnu is purely an Aryan deity. * "In the early times of ऋग्वेद Vishnu was not a separate deity but only seen in the capacity of the lord of unceasing activity (vish means to be active). He is said to take three strides across the universe. As the sun-god he is the god of time, of space, and of life. He is said to measure the universe, to determine its worlds, high and low, and to fix their proper places. He is also said to be a god of bliss, whose foot-prints are full of sweetness and ceaseless joy, and whose highest step is consequently the goal of devoted worshippers. In the early ages of Rigveda the hymns expressing the ethical conception of a monotheistic deity are mainly about Varuna. But Varuna himself is the head of the Adityas, and as Vishnu was associated with him, it is easy to see that the conception would be transferred from the one to the other, particularly for the reason that Vishnu was the measurer of the world, the determiner of the time, space and life. Apparently, the Rigvedic god, Bhaga, the lord of bounty, who distributes the due gifts to all living beings, also came to be identified with Vishnu as he was Varuna, Ushas and other deities. There can be no doubt that Vishnu's coming to be regarded as Bhaga, whom we may regard as the germ of the god of the Bhāgavatas, was an important link in the early evolution of the Vishnu cult." There is one strong reason to believe that Vishnu was not looked upon with disfavour as Rudra was done. The latter was admitted into the Aryan pantheon reluctantly and almost out of necessity, as noted already on pages

* Cultural Heritage of India, page 66.

116-124 above. Rudra, Moreover, was considered an impure deity and made the worshippers impure as evidenced by the story of the शतपथब्राह्मण noted on page 157 above. Vishnu, on the contrary, was identified with the यज्ञ, the only form of Aryan religious worship. If Vishnu were a non-Aryan deity, the Aryans could never have done the honour to Vishnu of identifying him with their sacred यज्ञ. Vishnu, being not a very important deity of ऋग्वेद, was intimately associated with इंद्र as his friend and companion; while in the classical mythology he is styled Indra's younger brother. This seems to indicate that a part of Indra's functions and character was transferred to Vishnu.

Narayan, a name of Vishnu, first belonged to ब्रह्मा स्वयम्भू according to Manu. It was only later when Vishnu came to be worshipped as a personal god like Shiva by a section of the public that Narayan was identified with Vishnu.

During the Brahmanic period the theory of incarnation so intimately connected with Vishnu, was associated with प्रजापति. Thus it is said in शतपथब्राह्मण "Having assumed the form of a tortoise प्रजापति created offspring. According to तैत्तिरीयब्राह्मण "प्रजापति raised the earth from the bottom in the form of a boar." But the common opinion ascribes these feats to Vishnu in his tortoise and boar forms or incarnations. Thus Muir remarks in this connection as follows:— § "Here we meet for the first time with the theory of incarnation, which in course of time passed into a generally adopted doctrine and enabled Vaisnavism to absorb

§ Muir's O. S. T. vol. V.

popular cults by declaring the objects of their worship to be avataras of Vishnu. Probably the tortoise and the boar were originally popular therio-morphic deities worshipped by the masses (including Brahmin families) and were afterwards elevated by the same Brahmins to a higher rank by assuming them to be forms of some recognized god. Traces of this process seem to be recognizable in the case of the tortoise and the boar avataras of प्रजापति. For in the तैत्तिरीयब्राह्मण, as we have seen, प्रजापति assumed the form of a boar and raised the earth. But in a passage of शतपथब्राह्मण it was the boar Emusa who raised the earth and was then favoured by प्रजापति for the deed. Here we have two different attempts to connect a god worshipped under the shape of a boar with प्रजापति. Something similar occurs in the case of the tortoise avatara. For it is first said that प्रजापति took the form of a tortoise and then this tortoise is identified with कश्यप, one of the secondary creators. We observe in both cases a certain indecision; the theriomorphic god was at first hesitatingly identified by the members of the priestly class with one of their great gods. Afterwards, when the theory of the avataras was firmly established, it furnished a ready means of legitimizing popular godlings and heroes. Thus the first avatara of Vishnu and that of man-lion may be accounted for by the assumption that the idols of such shapes had been the objects of popular worship." Thus it is clear, प्रजापति was a prominent deity during the times of Brahmanas and not Vishnu, who usurps only later the position of ब्रह्मा प्रजापति gradually, when he becomes a sectarian god. The theri-anthropic form of Vishnu, namely नरसिंह (man-lion) was still later.

All this shows that Vishnu, unlike Rudra, was not a prominent deity as an object of sectarian worship.

During the time of Upanishads, the principal ten or twelve Upanishads, Vishnu is scarcely mentioned except in कठोपनिषत् in III-9 (सोऽध्वनः परमाप्नोति तद्विष्णोः परमं पदम्). But it is not only doubtful but improbable that this Vishnu is the later Vishnu of Vaishnavism; though शंकराचार्य interprets this as “व्यापनशीलस्य ब्रह्मणः परमात्मनः बाहु-देवस्य.” It is the sun-god, that pervades the universe, that seems to have been praised here, as he is so done in ईशावास्योपनिषत् 15-16 and प्रश्नोपनिषत् in I-7 and 8. While शिव is mentioned as परब्रह्मन् in केनोपनिषत् and is made the theistic परब्रह्मन् in श्वेताश्वतरोपनिषत्. From the Brahmainic story of त्रिपुरसंहार, elaborated in महाभारत, कर्णपर्व, it can be easily seen that Vishnu was not as prominent as Shiva or Brahmā in the period of Brahmanas or Upanishads. The story may be briefly stated as follows:—In olden times there was a war between gods and demons (asuras), in which the latter were defeated and their leader Tāraka was killed. The three sons of the demon Tāraka wanted to take revenge upon the gods. They therefore, performed rigorous austerities and obtained a boon from Brahmā that they should not be vanquished by anybody except the one that could destroy their three castles by means of one single arrow. They then built three strong castles, one golden in heaven, the second of silver in air, and the third of iron on the earth. They, thereafter, began to oppress and harass gods and sages, who went to Brahma and bitterly complained about them. He replied that it was impossible for any body to overcome them except Mahadeva, by whom

the universe was pervaded and who by particular austerities knew the Yoga and Sāṅkhya of the Ātman. Thereupon all went to Mahādeva and furnished him with all special requisites of war against the Asuras and entreated Mahādeva to destroy the three castles. To the great joy of gods Mahādeva destroyed the three castles by discharging a single arrow. The gods praised Mahadeva highly and departed. This story makes it plain that Vishnu is not given any prominence. On the other hand, Brahmā is, at least formally, admitted to be superior to Mahādeva by Mahādeva himself; because the latter wanted that some body stronger than himself (मत्तः श्रेष्ठतरो हि यः) should be his charioteer. But in a previous part of the story Brahmā himself states that he got the rank of प्रजापति from Mahādeva. It is clear from this that Vishnu occupied a position of inferiority and was ranked with other gods Indra, Soma, Agni etc., and the only two supreme gods were Brahmā and Mahādeva, each of whom acknowledged the superiority of the other to himself. It is only in the मैत्रायणशिवोपनिषद् that Vishnu comes to be made a prominent deity and raised to the status of परब्रह्मन्. This Upanishad is already shown to be a later Upanishad, later than अथर्वशिरस्. According to * Prof. Ranade the first four chapters of the Upanishad are earlier and the remaining later ones. But it is to be noted that it is in the later portion that Vishnu comes to be so praised and elevated.

Rāma, the Aryan adventurous prince and hero of Rāmāyana, was a human being and not a deity when he invaded South India. It was in later times only that he

* See his "Constructive survey of Upanishadic philosophy" p. 31.

was deified as an incarnation of Vishnu. At the time, whenever it might be in the dim past, that he flourished, invaded south India, and conquered Râvana, he established and worshipped Linga (Shiva Linga) on the south sea coast, that is even to-day famous as Râmeshwara. During the times of Râma the Aryans were merely a cult of fire; while the Dravidians were the worshippers of Shiva. There is no evidence of Vishnu being so worshipped like Shiva by either non-Aryans or Aryans. If Vishnu was so worshipped it could be expected that Rama worshipped Vishnu somewhere as he did Shiva.

In connection with our statement that Râma, and for that matter also Krishna, were human beings; Lassen after a critical study of Râmâyana and Mahâbhârata † Remarks—

“It is true that in the epic poems Rama and Krishna appear as incarnations of Vishnu, but they at the same time come before us as human heroes, and these characters (the divine and the human) are so far from being inseparably blended together, that both of these heroes are for the most part exhibited in no other light than other highly gifted men acting according to human motives and taking no advantage of their divine superiority. It is only in certain sections which have been added for the purpose of enforcing their divine character that they take the character of Vishnu. It is impossible to read either of these poems with attention, without being reminded of the later interpolations of these actions, and of the unskilful manner in which these passages are often introduced, and

† Muir. S. T. Vol. IV-166-182. Pages 441-491 may also be consulted.

without observing how loosely they are connected with the rest of the narrative, and how unnecessary they are for its progress."

So also on the authority of various stories of महाभारत अर्जुन, the Pândava prince, and श्रीकृष्ण worshipped Shiva for various boons. Thus Shaivism, was prevalent before Rāmāyaṇa and Mahābhārata events took place. But such is not the case with Vaishnavism. In short there is no evidence of Vishnu being a sectarian god of Vaishnavas before the later portion of मैत्रेय उपनिषत्. And it seems that Vaishnavism assumed definite shape as a sectarian religion during the latest period of महाभारत.

The following remarks about the comparative position of Shaivism and Vaishnavism during the epic period will be interesting and valuable, "Lassen remarks that in the epic poems, the worship of Vishnu is but seldom mentioned, a fact which he regards as proving that at the period when they were composed no special worship of that deity had been extensively spread, at least among the Brahmāṇs and princes....The mere fact that a poem in which Krishna plays throughout so prominent a part, and which in its existing form is so largely devoted to his glorification, should at the same time contain so many passages which formally extol the greatness, and still more, which incidentally refer to a frequent adoration of the rival deity, by different personages, whether contemporary or of earlier date, who are introduced—This fact is I think, a proof that the worship of the latter (Mahādeva) was widely diffused, if indeed it was not the predominant worship in India, at the period to which the action of the poem is referred" (Muir. S. T. IV-283). So also, Prof. Barth

in his "Religions of India" (pp. 163, 167) says "We have already seen that the Veda does not lead us to anticipate the supremacy of Vishnu. Neither does it appear to us to be very ancient in the Mahabharata, which in general is connected with Vishnu, only in so far as it is with Krishna. Hence the most widely spread cultus is in the main that of Shiva...In the Mahābhārata, which however, in its existing redaction, is concerned in the interest of Vishnavism, the cultus which we find most widely spread is that of Shiva."

Dr. Sir Bhandarkar of world fame as a scholar twice remarks casually in his " * Vaishnavism and Shaivism " without the intention of proving the priority of Shaivism to Vaishnavism, as follows:—The श्वेताश्वतरोपनिषद्, therefore, stands at the door of Bhakti School, and pours its devotion on Rudra-Shiva instead of on Vāsudeva Krishna, as the भगवद्गीता did in later times when the Bhakti doctrine was in full swing. Vāsudeva Krishna had an historical basis; and the circumstances which led to his being invested with the supreme godhead, occurred in later times; while in the age, in which the श्वेताश्वतरोपनिषद् was composed, Rudra-Shiva was alone in the field as the supreme god, and the germs of Bhakti or love, which manifested themselves at the time, were directed towards him; but when Vāsudeva Krishna also came into the field, he appealed more to the hearts of men as the god that had come to dwell among them; consequently the germs of Bhakti speedily developed, and hence he became the object of the heightened feeling in preference to the other." "From all that we have brought forward from the post-Sanhita literature, it will

* See pages 157 and 164 of the book,

appear that Rudra-Shiva was a deity whose worship was common to all Aryas, and who was not at first a sectarian god. As above remarked, he was in charge of the field before the Vaishnava or Vâsudevic deities came in to contest his supremacy."

(VII) Rise of the Agamas, their development and contents.

Now we come to the Agamas, the Shivagamas, that form of the scripture of Shaivism. The Agamas are of three kinds, the Shivâgamas, the Shâktâgamas, and the Vaishnavâgamas according as they treat of the deity शिव, शक्ति, or विष्णु as the object of worship (इष्टदेवता or आराध्य-देवता) and as the cosmic principle and of the religious practices belonging to the particular school. The Agamas are also called Tantras and there is practically no § difference

§ In fact Shâkta literature is in parts unintelligible to one unacquainted with some features of what is called Shaiva Darshana. How otherwise, is it that the 36 Tatvas and Shadadhwas are common to both ? (Shakti and Shâkta p. 21). So also " the Shaiva Schools are so intimately allied to the Shâkta schools that the literature and doctrines of the one are quoted as authoritative by the other. " (The outlines of Indian Philosophy by P. T. S. Iyengar, page 147). Similarly माधवाचार्य uses तंत्र for आगम when he says " तदुक्तं तंत्रतत्त्वज्ञैः । " (see शैवदर्शन in his सर्वदर्शन-संग्रह). The Agamas are more familiarly known as Tantras (Outlines of Indian Philosophy by P. T. S. Iyengar page 130). Please also see C. V. Narayanan's " Origion and early history of Shaivism in South India " page, 380 about the synonymity of तंत्र and आगम,

between the two names, especially between the Agamas of the Shaiva and Shâkta schools, as both of them are believed to have been delivered by Shiva to his consort Pârvati. But generally the शिवागमाः are called Agamas (कामिकागम, सूक्ष्मागम etc.) and शाक्तागमाः are called तंत्राः (कालीतंत्र, शक्तिसंगमतंत्र, महानिर्वाणतंत्र, and so forth). The शिवागमाः are twenty eight in number as mentioned in the last section of the text. Besides the twenty-eight principal Shiva-gamas there are very many उपागमाः or secondary Agamas, enumerated in various Shaiva works like the शिवतत्त्ववार्त्ताकर, an encyclopaedic Sanskrit work of Keladi Basawaraja, the विवेक-चिन्तामणि, a Kanarese encyclopaedic work of Nijaguna shiva-yogi. They are also mentioned by the late Mr. Nallaswami Pillai, a great scholar of Shaiva Siddhanta, in his introduction to शिवज्ञानसिद्धियर्. Readers will not be interested in the names of उपागमाः. Hence such of the readers as may like to know them will do well to refer to the books mentioned containing the enumeration of उपागमाः. The उपागमाः are connected with or belonging to मुख्यागमाः. Some उपागमाः are said to belong to a particular मुख्यागम. Thus कामिकागम has three उपागमाः belonging to it, namely उत्तर, भैरवोत्तर, and नारसिंह. योगजागम has five उपागमाः, विनाशिरोत्तर, तारक, सांख्य, शान्ति, and आत्मयोग. The उपागमाः continue the topic of the मुख्यागमाः and purport to explain the subject matter of the मुख्यागमाः.

In connection with the Agamas three important questions arise (1) the age of the Agamas (2) the origin and source of the Agamas (3) and the contents of the Agamas. We shall try to answer these in order as far as we can.

(A) As regards the first question, the age of the Agamas can well be determined from the references made

to them in various works. Going back from latest to the earliest references we find that:—

(1) Appaya Dixit of 16th century A. D. refers to the शिवागमाः in his commentary on शिवतत्त्वविवेक, a work written by himself. Therein he maintains that the शिवागमाः are as authoritative as the Vedas and says that it is only the ignorant that think otherwise (see शिवतत्त्वविवेक verse no. 47). He also maintains this attitude in his शिवार्कमणिदीपिका, an extensive commentary on श्रीकण्ठभाष्य (vide his commentary on the सूत्र “पट्युरसामंजस्यात्”).

(2) The great सायणाचार्य of the 14th century A. D. refers to the Agamas in his जैमिनिन्यायमालाविस्तर. While extolling बुद्ध or हरिहर, the first emperor of the Vijayanagar Empire, he says—यस्मादयं भूपः वेदोक्तं परं ब्रह्म यस्माच्चागमोक्ता महेश्वरस्य स्थितिमूर्तिः यस्माच्च श्रीत्रिद्यातीर्थमुनिः तदात्मनि संनिधाय प्रकाशते तस्मात्सर्वज्ञत्वमस्य राज्ञः etc. etc. The same सायणाचार्य, while commenting on सूतसंहिता quotes profusely from the शिवागमाः in support of his commentary.

(3) आनंदगिरि refers to the Agamas during the आचार्य's discussion with the advocates of different sects (see chaps. 7, 8, 9 of शंकरविजय).

(4) भारवि, the author of किरातार्जुनीय, one of the पंचमहाकाव्याः, refers to the Agamas twice in stanzas 18 and 22 of the 5th सर्ग.

इह दुरधिगमैः किञ्चिद्देवागमैः सततमसुतरं वर्णयत्यंतरम्।

अमुमतिविपिनं वेद दिग्ग्यापिनं पुरुषमिवपरं पद्मशोभिः परम् ॥

वीतजन्मरसं परं शुचि ब्रह्मणः पदमुपैतुमिच्छताम्।

आगमादिव तमोपहादितः संभवन्ति मतयो भवच्छिदः ॥

In view of the fact he extolls the story of शिव in the book he must have in his mind the शिवागमाः. The poet भारवि flourished in the 7th century A. D.

(5) कुल्लूकभट्ट refers to the Agamas in his commentary on the 10th stanza of मनुस्मृति; chap. I. in words इदानीमागम-प्रसिद्धनारायणशद्वार्थनिर्वचनेन तदेवार्थं ब्रूयति. He obviously refers here to the वैष्णवागमाः.

(6) अपरादित्य, the commentator of याज्ञवल्क्यस्मृति, discusses the authoritativeness of the Agamas, Shaiva as well as Vaishnava, in his commentary on the 7th verse of chap. I of the स्मृति.

(7) हारीत, the writer of a स्मृति or धर्मशास्त्र says:—अथातः धर्मं व्यख्यास्यामः । श्रुतिप्रमाणकः धर्मः । श्रुतिश्च द्विविधा वैदिकी तांत्रिकी च । This shows that during the times of हारीत the Agamas were placed on par with the Vedas in point of authority. हारीत has been mentioned by याज्ञवल्क्य in verse IV of chap. I. हारीत seems to have flourished about the beginning of the Christian era.

(8) Kalidas, the Shakespeare of India, refers to the Agamas in verse no. 26 of the 10th canto of रघुवंश—

* बहुधाप्यागमैर्भिन्नाः पंथानः सिद्धिहेतवः ।

त्वय्येन निपतन्त्योषाः जान्हवीया इवार्णवे ॥

Kalidas was a Kashmere Shāiva of the 1st century B. C. He also expresses tersely but most beautifully the शाक्ति-विशिष्टाद्वैत in the invocatory stanza of रघुवंश—

वागर्थाविव संपृक्तौ वागर्थप्रतिपत्तये ।

जगतः पितरौ वंदे पार्वतीपरमेश्वरौ ॥

* मल्लिनाथ interprets आगम here as आगमैः त्रयसिंख्यादिभिर्दर्शनैः. He explains आगम occurring in the verses of किरातार्जुनीय as पुराण in his commentary on the verse no. 18 and as शास्त्र in commentary on the verse no. 22. He, thus, interprets the word आगम in any way without any clear idea about the Agamas. He, is therefore, obviously wrong.

This means that शक्तिविशिष्टाद्वैत or Kashmere monistic शिवाद्वैत was a well established doctrine in the times of Kalidas.

(9) Various Puranas mention the Agamas.

(a) Thus it is said in स्कंदपुराण, केदारखंड, अध्याय VII,

धर्मः पाशुपतः श्रेष्ठः स्कंदेन प्रतिपादितः ।
 शुद्धा पंचाक्षरी विद्या प्रसादी तदनंतरम् ॥
 षडक्षरी तथा विद्या प्रसादाद्य च दीपिका ।
 स्कंदोत्तत्तदनुप्राप्तमगरत्येन महात्मना ॥
 पश्चादाचार्यभेदेन आगमा बहवोऽभवन् ॥

(b) In सूत्रसंहिता references are constantly made to Shaivāgamas. Thus it is said in शिवमहालिंगखंड—

अष्टादशपुराणानां कर्ता सत्यवतीसुतः ।
 कामिकादिप्रभेदानां यथा देवो महेश्वरः ॥

(c) In ब्रह्मगीता Chap. IX it is said—

शिवागमेषु चाद्वैतं बभाषे परमेश्वरः ।

(d) In शिवपुराण, वायुसंहिता, Cha. 9 stanza 39, it is said

श्रीकण्ठेन शिवेनोक्ता शिवायै च शिवागमाः ।
 शिवाश्रितानां कारुण्यात् श्रेयसामेककारणम् ॥

(e) In कूर्मपुराण reference is made to the fact that Shri Krishna was taught the Pâshupata or Agamic philosophy by Upamanyu. It is said—

एवमुक्त्वा ददौ ज्ञानमुपन्युर्महामुनिः ।
 त्रिं पाशुपतं योगं कृष्णायान्तिष्ठकर्मणे ॥
 स तेन मुनिवर्येण व्याहृतो मधुसूदनः ।
 तत्रैव तपसा देवं रुद्रमाराधयत्प्रभुम् ॥

(10) महाभारत in chap. 349 of शांतिपर्व (Chitrashâlâ Press, Poona) refers to the आगमा indirectly in verses—

उमापतिर्भूतपतिः श्रीकण्ठो ब्रह्मणः सुतः ।
 उक्तवानिदमव्ययो ज्ञानं पाशुपतं शिवः ॥

पांचरात्रस्य कृत्स्नस्य वेत्ता तु भगवान्स्वयम् ।

सर्वेषु च नृपश्रेष्ठ ज्ञानेष्वेतेषु दृश्यते ॥

यथागमं यथाज्ञानं निष्ठा नारायणः प्रभुः ॥

Thus पाञ्चरात्रधर्म and पांचरात्रधर्म based on the Agamas had by now become established religious sects. The first verse quoted above proves that the शिवागमाः taught by शिव had been prevalent during the times of महाभारत so as to be authoritative religious scripture of Shaivism.

So also in chap. 202 द्रोणपर्व the worship of शिवलिंग (स्थावरलिंग) is mentioned. Similarly in chap. 241 of आदिपर्व the worship of महादेव is mentioned. All this shows that Agamic अर्थन of Linga was well known and the Agamas had become authoritative religious scriptures. In chap. 268 of Shāntiparva the Agamas are directly referred to in—

ऋते त्वागमशास्त्रेभ्यो ब्रूहि तद्यदि पश्यसि ।

(12) In मैत्रायणीयोपनिषत् Agamic literature is referred to twice. There the Vedas are considered the only authoritative scriptures of religion; and the claim of other literature as being equal to the Vedas is strongly condemned and people are advised against accepting such a claim and directed not to read them. It is said—अथ ये चान्ये ह वृथा कषायकुण्डलिनः कापालिनः । अथ ये चान्ये ह वृथातर्कदृष्टांतकुहकैर्द्रजालैर्बैदिकेषु परिस्थातुमिच्छन्ति । तेः सह न संवसेत् प्रकाशभूता वै ते तस्करा अस्वर्या इति एवं ह्याह—

नैरात्मश्रवादकुहकैर्मिथ्यादृष्टांतहेतुभिः

आम्यंल्लोको न जानाति वेदविद्यांतरं तु यत् ॥

बृहस्पतिर्नै शुक्रो भूतैर्द्रस्यामयायासुरेभ्यः क्षयायेमामविद्यामसृजत । तथा शिवमशिवमित्युद्दिश्यन्त्यशिवं शिवमिति वेदादिशास्त्रैर्मिकधर्माभिध्यानमस्त्विति वदन्ति । अतो नैनामभिधीयेत अन्यथैषा वंध्येवैषा रतिमात्रं फलमस्याः वृत्तच्युतस्येव नारं-

मणीयेति । Here it is likely that the condemnation may be mistaken as that of the चार्वाकस from the words “नैरात्म्य” and “बृहस्पति” occurring therein, the latter being the traditional founder of the चार्वाकमत. But there are other words that show that the चार्वाक system is not referred to here, namely, वैदिकेषु परिस्थानुमिच्छन्ति. For the चार्वाकस always condemned the Vedas unsparingly and never sought to be Vaidikas. Moreover the words that follow show that it is not the चार्वाकस that are referred to here. The words are देवासुरा ह वै य आत्मकामा ब्रह्मणोऽतिकं प्रयातास्तमै नमस्कृत्योचुः । भगवन्वयमात्मानो वै तेऽसुरा अतोऽन्यतममेतेषामुक्तम् । तदिमे मूढा उपजीवन्त्यभिष्वङ्गिणस्तूर्याभिघातिनो अनृताभिशांसिनः सत्यमिवावृत्तं पश्यन्ति इंद्रजालवत् । इत्यतो यद्वेदेष्वभिहितं तत्संश्रं । यद्वेदेषूक्तं तद्विद्वांस उपजीवन्ति । तस्माद्ब्राह्मणो नवैदिकमधीतीतायमर्थः स्यादिति । Here ब्रह्मा is said to be the deliverer of the non-Vedic literature. But ब्रह्मा is never the teacher of the चार्वाक system. It, therefore, only means that the आगमास are referred to here that claimed to be equal to the Vedas in authority. Moreover the Upanishad upholds elsewhere the वर्णाश्रमधर्म and condemns those that discarded it. It says—अयं वाव खल्वस्य प्रतिविधिर्भूतात्मनो यद्वेदविद्याधिगमः स्वधर्मस्यानुचरणम् । स्वाश्रमेष्वेवानुक्रमणं स्वधर्मस्य वा एतद्व्रतं स्तवशास्त्रेवापराणि । अनेनोर्ध्वभागमवल्यन्यथाऽवाङ्मिषेण स्वधर्मोऽभिहूतो यो वेदेषु न स्वधर्मातिक्रमेणाश्रमी भवति । आश्रमेष्वेवानवस्थस्तपस्वो वेत्युच्यते इत्येतदुक्तम् । नातपस्कस्याऽऽत्मज्ञानेऽधिगम कर्मसिद्धिर्वेति । Certainly here it is the Shaivas that are referred to as they superseded the Vedic वर्णाश्रमधर्म and admitted the शूद्रास within their fold. Thus says सूक्ष्मागमः—

शिवसंस्कारसंपन्नो ह्ययं शूद्रो ह्ययं द्विजः ।

लिंगभेदः कृतो येन रौरवं नरकं व्रजेत् ॥

गतं शूद्रस्य शूद्रत्वं द्विजत्वं ब्राह्मणस्य तु ।

शिवसंस्कारसंपन्ने जातिभेदो न विद्यते ॥

Now about नैरात्म्य which means the doctrine of denying the existence of आत्मन (individual or Supreme). The Shaivas, unlike the चार्वाकs, admit the existence of soul (of both kinds). How can the term नैरात्म्य be explained, if the passage is taken to refer to the Agamic scriptures? This is no difficulty and can be easily explained away thus. The Agamas treat of a personal Godhead as opposed to the Impersonal ब्रह्मन् or the Agamic doctrine of a personal God is condemned by the Upanishad, as being equal to the denial of the Absolute. Moreover the mention made of the Shaivaite sects like काराङ्गिनः etc. makes it sure that the literature referred to is the literature of such sects. In short in the times of the Upanishad the Agamic literature had attained importance so as to vie with the Vedas. To attain that status the Agamas must have taken a time long enough.

(13) The श्वेताश्वतरोपनिषद् is certainly an Agamic Upanishad later followed by other Agamic Upanishads like अथर्वशिरस् and कैवल्य. It sets forth the Agamic doctrine of theology and philosophy. The technical terms contained by the Upanishad are unintelligible except in the light of what the Agamas teach. Thus the Upanishad teaches, unlike other Upanishads, what the Agamas teach. It is, therefore, an ill-assorted company if placed with other Upanishads, as it teaches doctrines fundamentally different from those of the rest of the other principal Upanishads. It establishes the personal Godhead unlike the Absolute of other Upanishads. It teaches the path of devotion; while other Upanishads expatiate on the path of knowledge. The theistic परब्रह्मन्

of this Upanishad is said to possess शक्ति or the wonderful inscrutable power, by means of which the Lord works the wonders of projecting, protecting, and reabsorbing the Universe. This is शक्तिविशिष्टाद्वैत or शिवाद्वैत as may be seen in—

परास्य शक्तिर्विवेधा च श्रूयते ।

स्वाभाविकी ज्ञानबलक्रिया च ॥

The Upanishad, unlike others, mentions many, if not all, of the thirty six तत्त्वाः taught by the Agamas, namely, शिव, शक्ति, ईशान, विद्या, माया, राग, काल, नियति, प्रकृति, पुरुष and so forth. This Upanishad contains the principal doctrinal terms of the पाञ्चपुत religion, namely पति (VI-7), पाश (V-13), पशु (implied by अनिश, क्षेत्रज्ञ, अज्ञ). These three form the very soul of the Shaiva religion, so much so that Kashmere Shaivism is named the त्रिक system on account of these three being the very basis of the religion. The Upanishad, unlike others, gives the rudiments of Yogic practices that lead to the at-one-ment of the individual soul with the Supreme soul. And the Yoga system forms one of the four divisions of the Agamic teachings. The Upanishad lays stress on the प्रसाद or grace of the Lord as the gateway to मोक्ष or liberation opened by the Lord to the individual soul bound by fetters or पंचकंचुकाः as in “जुष्टतस्तेनामृतत्वमेति and देवगसाराच्च.” The Agamas emphasize the doctrine of प्रसाद. Thus in all respects it teaches in a compendious form all that the Agamas teach. The fundamental unity of thought of this Upanishad with that of the Agamas forces the conclusion that the Upanishad owes its origion to the Agamas in whatever from they must have been at the time the Upanishad came to be composed.

(14) The Bhagawadgita itself seems to have written under the influence of the Agamas. The Gita like the श्वेताश्वतरोपनिषत्, is in complete accord with the Agamas but opposed to the Vedas and the Upanishads. In the first place the Gita borrows three lines from the श्वेताश्वतरोपनिषत्, the thirteenth verse and the first line of the fourteenth verse of the 13th अध्याय. And it has been already shown above that the Upanishad is an Agamic one. Secondly very many Agamic passages of the Gita differ but little from various Agamic passages. Thus the following parallel verses may be noted:—

Bhagwatgita.

Chap. II, Stanza 20

न जायते म्रियते वा कदाचिन्नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥

Chap. II, Stanza 39

बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यति ॥

Parameshwaragama

Patala XXI S6

न जायते न म्रियते वा कदाचिन्नायं न भूतो भविता वा न भूयः ।
अजो हि नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥

Patala 1 stanza 56

मम प्रसादाद्योगज्ञः कर्मबन्धं प्रहास्यति ॥

Bhagwatgita.

Chap. II Stanza 62, 63

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते ।
सङ्गात्संजायते कामः कामात्क्रोधोऽभिजायते ॥
क्रोधाद्भवति संमोहः संमोहात्स्मृतिविभ्रमः ।
स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥

Chap. IV Stanza 35

यज्ज्ञात्वां न पुनर्मोहमेवं यास्यासि पाण्डव ।
येन भूतान्यशेषेण द्रक्षस्यात्मन्यथो मयि ॥

Chap. V Stanza 22

शक्नोतीहैव यः सोढुं प्राक् शरीरविमोक्षणात् ।
कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः ॥

Chap. VI Stanza 11

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।
नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥

Chap. VI Stanza 29

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मानि ।
ईक्षते योगयुक्तामा सर्वत्र समदर्शनः ॥

Parameshwaragama

Patbala VI Stanza 51, 52, 53

न यस्य निर्मला बुद्धिः स ध्यायेद्विषयान्सदा ।
ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते ॥
सङ्गात्संजायते कामः कामात्क्रोधोऽभिजायते ॥
क्रोधाद्भवति संमोहः संमोहात्स्मृतिविभ्रमः ।
स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥

Patbala VI Stanza 59

तेन शीघ्रं गिरिसुते सम्यग्ज्ञानं ततो भवेत् ।
येन भूतान्यशेषाणि द्रक्षस्यात्मन्यथो मयि ॥

Patbala IX Stanza 55

शक्नोतीहैव यः सोढुं प्राक् शरीरविमोक्षणात् ।
कामक्रोधोद्भवं योगं स याति लघु मां शिवे ॥

Patbala X Stanza 20

शुचौ देशे प्रतिष्ठाप्य स्थिरमानसमात्मनः ।
तारक्षत्रं वा मार्गं वा चर्मास्तीर्य तथोपरि ॥

Patbala VII Stanza 102

जगदात्मानि संपश्यन्नात्मानं जगतीक्ष्यन् ।
जगदात्मानमीशानि पश्येन्मयि विदात्मकम् ॥

Chap. VI Stanza 13

समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ।
संप्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥

Chap. VI Stanza 37

अयतिः श्रद्धयोपेतो योगाच्चलितमानसः ।
अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥

Chap. VI Stanza 42

अथवा योगिनामेव कुले भवति धीमताम् ।
एताद्वि दुर्लभतरं लोके जन्म यदीदृशम् ॥

Chap. VI Stanza 44, 55

पूर्वाभ्यासेन तेनैव ह्रियते ह्यवशोऽपि सः ॥
अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥

Chap. XIII Stanza 9

असक्तिरनिष्कङ्कः पुत्रदारगृहादिषु ।
नित्यं च समचित्तवमिश्रानिशेषपक्षिषु ॥

Chap. XVI Stanza 23, 24

यः शास्त्रविधिसुस्तुज्य वर्तते कामकारतः ।
न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥

Patala X Stanza 22, 23

पार्ष्णिपाणिद्वयो मूला नासग्रे गतलोचनः ।
आतिष्ठेत्स्थानुवत्स्थो यथा दीपो निवातकः ॥
समं कायशीरोग्रीवं धारयन्नचलं स्थिरः ॥

Patala VIII Stanza 4

भक्त्या मताश्रयं कृत्वा वैराग्यशिशिलेन्द्रियः ।
पुनरागत्य विषयान् कां गतिं शिव गच्छति ॥

Patala VIII Stanza 84

एताद्वि दुर्लभतरं लोके जन्म यदीदृशम् ।
तत्र ते बुद्धिसंयोगं क्लमतेऽप्यौर्ध्वदैहिकं ॥

Patala VIII Stanza 83, 87

पूर्वाभ्यासेन तेनैव ह्रियते ह्यवशोऽपि सः ।
अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥

Patala QXII 98

असक्तिरनिष्कङ्कः पुत्रदारगृहादिषु ।
सुखदुःखात्मसमता परेषां च द्विषामपि ॥

Patala Stanza 104, 105

यः शास्त्रविधिसुस्तुज्य वर्तते कामकारतः ।
न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥

Bhagwagita.

तस्माच्छास्त्रं प्रमाणं ते कार्यकार्यव्यवस्थितौ ।
ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥

Chap. XVIII Stanza 66.

सर्व धर्मान्परित्यज्य मामेकं शरणं ब्रज ॥

Chap. II, Stanza 45

त्रैगुण्यविषया वेदा निष्त्रैगुण्यो भवार्जुन ।

Chap. II, Stanza 47

कर्मण्येवाधिकारते मा फलेषु कदाचन ।
मा कर्मफले हेतुर्भूमी ते सङ्गोस्वकर्मणि ॥

Chap. II, Stanza 59

विषया विनिवर्तन्ते निराहारास्य देहिनः ।
रसवर्ण रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥

Chap. III, Stanza 17

यस्मात्समस्तिरेव स्यादत्मतृप्तश्च मानवः ।
आत्मन्येव च संतुष्टस्तस्य कार्यं न विद्यते ॥

Parameshwaragama

तस्माच्छास्त्रं प्रमाणं हि कार्याकार्यव्यवस्थितौ ।
ज्ञात्वा शास्त्रविधानोक्तं तत्त्वं कुर्या गुरोर्मुखान् ॥

Patala X Stanza 83

सर्वधर्मान्परित्यज्य शैवं पञ्चाक्षरं जपेत् ॥

Sukshmagama

Patala VI 25

त्रैगुण्यविषयान्देवान्यक्त्वा लिङ्गं च निर्गुणम् ।

Patala VI 44

कृत्वा वा कर्म सकलमनपेतो महत्फलम् ।

निवेशयेच्छिवे चित्तं संयतात्मा निराकुलः ॥

Devi Kalottaragama Gnanaacharya

Patala Stanza 52

अशरीरं यदात्मानं पश्यति ज्ञानचक्षुषा ।

तदा भवति ज्ञातात्मा सर्वतो विगतस्पृहः ॥

Patala VI 43

शिवज्ञानामृतं पीत्वा भक्त्या परवशं गतः ।
अन्तर्निविष्टचित्तस्य कर्मणा तस्य किं भवेत् ॥

Bhagwagita

Chap. IV, Stanza 27

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।
अहंकारविमूढात्मा कर्तोहमिति मन्यते ॥

Chap. IV, Stanza 1, 2, 3

इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ।
विवस्वान्नमने प्राह मनुरिक्ष्वाकवेऽब्रवीत् ॥
एवं परंपराप्राप्तमिमं राजर्षयो विदुः ।
स कालेनेह महता योगो नष्टः परंतप ॥
स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः ॥

Chap. IV, Stanza 7

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥

Parameshwaragama,

Patala VI 65

परियज्याथ महताऽङ्कारं स शिवो भवेत् ।
उर्विवर्गमयं यस्य न स मुक्तो न संशयः ॥

Patala XXI 14

एवमेव पुरा देवि प्रलये सति संभवे ।
वटपत्रशयी कृष्णो वेद्यसा मामपृच्छत ॥

Patala XXI 16

उपदिष्टं मया तस्मै ज्ञानं योगं स्वरूपतः ।
तदेतदेव वक्ष्यामि शृणु दत्तमनाः शिवे ॥

Patala XII 39

शिवभक्ता हितार्थीय मानुषं भावमाश्रिताः ।
रुद्रलोकात्परिश्रष्टास्ते रुद्रा नात्र संशयः ॥

Besides these closely resembling and almost identical passages there are others that differ in wording but contain the same sense, as in the following:—

Chap. IV, Stanza II

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।
मम वर्त्मनोऽर्जुन त्वन्ते मनुष्याः पार्थ सर्वशः ॥

Chap. V, Stanza 13

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।

Chap. V, Stanza 18

विद्याविनयसंपन्ने ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपके च पंडिताः समदर्शिनः ॥

Chap. VI, Stanza 8

ज्ञान-विज्ञान-तृप्तमा कूटस्थो विजितेन्द्रियः ।
युक्त इत्युच्यते योगी समलोष्ठश्मकाश्वनः ॥

Kamikagama Shivarohana Patala

येन येन हि भावेन साधकः संस्मरेत्तथा ।

तस्य तन्मयतां याति चिंतामणिरिवेश्वरः ॥

Parameshwaragrama, Patala VII 91

निष्ठाभेदेन मर्यानां भेदावांतरभेदतः ।

कार्पिता हि मया भेदा ज्ञानमेकं हि कारणम् ॥

Patala IX 93 34

न माता न पिता भार्या न चांडालो न भूसुरः ।

न गौर्न शुनको हस्ती गर्दभो वापि भेदतः ॥

नोत्तमं मध्यमं नीचं न न्यूनमधिकं समम् ।

आत्मज्ञानावधूतस्य संममेवाखिलं शिवे ॥

Patala VIII 8

ईषणत्रयनिर्मुक्ता ज्ञानविज्ञानतत्पराः ।

दृढवैराग्यसंपन्ना वीरास्ते शिवयोगिनः ॥

Chap. VI, Stanza 10
योगी युंजीत सततमात्मानं रहसि स्थितः ॥

Chap. VI, Stanza 17
युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।
युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥

Chap. VII,
मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।
यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥३॥
त्रिभिर्गुणमयैर्भावैरोभिः सर्वमिदं जगत् ।
मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥१३॥
देवी ह्येषा गुणमयी मम माया दुरत्यया ।
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥१४॥

Chap. VII Stanza 15
न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।
माययापहतज्ञाना आसुरं भावमाश्रिताः ॥

Chap. VII Stanza 17
प्रियो हि ज्ञानिनोऽयर्थमहं सच मम प्रियः ।

Patala X 19

विविक्तदेशमाश्रित्य ध्यानमेव सदाभ्यसेत् ॥

युक्ताहारविहारश्च युक्तचेष्टश्च कर्मसु ।
युक्तनिद्रावबोधश्च सर्वायासविवर्जितः ॥

Sukshmagama Patala VI 38

निष्कामकर्मकर्तॄणां श्रौतस्मार्तानुसारतः ।
बहूनां जन्मनामन्ते ज्ञाने ध्याने भवेन्मतिः ॥

S. Patala X 26

कर्तारमेकं जगतां तथापि मायावृतास्त्वां नहि जानते नराः ।

S. Patala III 100

महती खलु सा माया दुस्तरा त्रिगुणामिका ।

Parameshwaraagama, Patala I, 13

(शिवज्ञानं) कथं भविष्यति शिवे विना मत्करुणां नृणाम् ।
कर्मपूरितदृष्टीनां मन्मायामोहितात्मनाम् ॥

Patala VI, 75

यस्य (ज्ञानिनः) प्रियोऽहमीशानि सममासीद्विप्रो यतः ।

Chap. VII Stanza 19

बहूनां जन्मानामन्ते ज्ञानवान्मां प्रपद्यते ।
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥

Chap. VIII Stanza 67

यं यं वापि स्मरन्मात्रं लयन्त्यन्ते कलेवरम् ।
तं तमेवैति कौन्तेय सदा तद्भावमावितः ॥
तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ।

Chap. IX 2627

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥

यत्करोषि यदश्नासि यजुहोषि ददासि यत् ।
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥

Patala I, Stanza 88

गतेषु बहुसंख्येषु दुःखरूपेषु जन्मसु ।
मत्कारुण्येन तस्यान्ते जायते लिङ्गदर्शनं ॥
अनेकजन्मनामन्ते मयि भक्तिर्दृढा भवेत् ।

Devi Kalottaragama, Patala 24, 25, 26

यद्यदालोक्य यो जन्तुः कुरुते कर्मसञ्चयम् ।
तद्गतिर्जायते यस्मान्निरालोकन्तु चिन्तयेत् ॥
सर्वक्षेत्रं परित्यक्तुं महाशून्यं विचिन्तयेत् ॥
योगं सालम्बनं त्यक्त्वा निष्प्रपञ्चो विचिन्तयेत् ॥

Parameshwaragama, Patala XXII, 12, 17

पत्रं पुष्पं फलं वन्यं ग्राम्यं वा दुर्बलौचितम् ।
समर्पितं समानीय भक्तेन मम तत्प्रियम् ॥
सुगन्धिः शीतलं स्वच्छं वस्त्रपूतं पयो बहु ।
चुलुकं वा यथाशक्ति तदक्षयं मदर्पितम् ॥

Sukshmagama Patala VII, 55

चरार्पित विना देवी यो नु मुहक्ते स नारकी ।
भक्ष्यं भोग्यादिवस्तूनि यो मुहक्ते चरवर्जितः ॥
स मुहक्ते मलमांसम् etc.

Parameshwaragama, Patala XXII, 38, 39

मुक्तपीतादिकं सर्वं मत्प्रसादधियाश्रुते ॥
सर्वोभेन्द्रियकीं वृत्तिं मत्सेवायै नियोजयेत् ।
संप्राप्तमखिलं भोगं मदर्थमिति चार्पयेत् ॥

Parameshwaragama, Patala XXII, 9

अतिप्राणिबिद्भिर्ह्येवं बाह्यातिपातककारिणम् ।
अतिनिन्दितकर्मणं मम भक्तिः पुनाति हि ॥

Patala II, Stanza 11

नैव जानन्ति मद्रूपं हस्त्रिहस्यमहर्षयः ।
गजाननोपि स्फुरन्दोषि विना मद्वाक्यमुत्तमम् ॥

Patala XXII 38 39

मुक्तपीताधिकं सर्वं मत्प्रसादधियाश्रुते ।
सर्वोभेन्द्रियकीं वृत्तिं मत्सेवायै नियोजयेत् ।
संप्राप्तमखिलं भोगं मदर्थमिति चार्पयेत् ॥

Patala XX

नोद्विजेत् जनान् लिङ्गे जनं चोद्विजेन्नतु ।
हर्षामर्षभयोद्वेगविमुक्तः समदृक्कुशुचिः ॥९३॥

Chap. IX Stanza 30

अपिचेत्सुदुराचारो भजते मामनन्यभाक् ।
साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥

Chap. X Stanza 2

न मे विदुः सुरगणाः प्रभवं न महर्षयः ।
अहमादिर्हि देवानां महर्षीणां च सर्वशः ॥

Chap. X

मदर्थमपि कर्माणि कुर्वन् सिद्धिमवाप्स्यसि ॥ १० ॥
सर्वकर्मफलत्यागं ततः कुरु यत्नात्प्रवान् ॥ ११ ॥
मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥ १४ ॥
यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।
हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥ १५ ॥

नैमित्तिकं च वै कार्यं न कर्मादिकथापि वा ।
 न प्रायश्चित्तमैत्रयं तुर्गशैत्रस्य लिङ्गिनः ॥४५॥
 न वै हर्षविषादाभ्यामालस्यं च विकारता ।
 नार्थे नष्टे तु शोचेत न लोभे हर्षभात्रजेत् ॥४६॥

Sukshmagāna, Patala, 44

कृत्वा वा कर्म सकलमनपेतो महाफलम् ।
 निवेशयेच्छिन्ने चित्तं संयतात्मा निराकुलः ॥

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।
 सर्वार्थमपरित्यागी यो मद्भक्तः स मे प्रियः ॥१६॥
 यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।
 शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः ॥१७॥

Chap. XVIII

सर्वकर्माण्यपि सदा कुर्वणो मद्भ्यापाश्रयः ॥१६॥
 चेतसा सर्वकर्माणि मायि संन्यस्य मत्परः ।
 बुद्धियोगमुपाश्रित्य माच्चित्तः संततं भव ॥१७॥

It may be argued against this that the Agamas themselves must have borrowed from the गीता and not the vice versa. But this contention cannot stand; for श्रीकृष्ण, the author of the गीता, was himself a devotee of Shiva, as is positively known from महाभारत and other Puranas. He is also said to have learnt spiritual philosophy from Shiva. Thus:—

(a) Appaya Dixit summarizes in his भारतसारसंग्रह Krishna's devotion to and worship of Shiva in the following:—

श्रीमहाभारतं कुर्वीणः सर्वेषां ब्रह्मविदां गुरुर्भगवान् व्यासः श्रीकृष्णमाहात्म्यवर्णनद्वारा शिव एव परं ब्रह्मेति शिष्येभ्यः परं तत्त्वं दर्शयामास । किं कुर्वन् तस्य श्रीकृष्णस्यपि नित्यमाहितं नित्यं पूजितं तेनापि कृष्णेन कृष्णावताररूपेण प्राक्परिगृहीतैः पूर्वपूर्वरूपैः परवासुदेवात्मकमूलरूपेण च सदापूज्यमानमिति यावत् एवं भूतं शिवमाग्नेडयन् पुनःपुनः कथयन् सन् प्रायः सर्वत्रापि हि महाभारते श्रीकृष्णस्य शिवपूजानिष्ठत्वं तत्प्रसादव्यसकलप्रभावत्वं च वर्ण्यते तत्र तावत् सौप्तिके अश्वत्थामानं प्रति शिववचनम् ।

सत्यशौचार्जवत्यागैस्तपसा नियमेन च ।

क्षांत्या भक्त्या च धृत्या च कर्मणा मनसा गिरा ॥

अहं यद्भवताराध्यः कृष्णेनाक्लिष्टकर्मणा ।

तस्मादिष्टतमः कृष्णादन्यो मम न विद्यते ॥

इति । आदिपर्वणि च सुभद्रापरिणयप्रस्तावे समुद्रमध्ये कचिद्द्वीपविशेषे कृष्णेन शिवस्य पूजार्थं प्रवर्तितो महोत्सवः प्रपञ्चित उग्रमन्यूपदेशेन श्रीकृष्णस्यपि द्वादशाद्वावाधि पाशुपतत्रतानुष्ठानं कैलासयात्रायामन्यत्र च तत्र पूजास्तुतितपोभिः कृष्णेन शिवप्रीणनमेव कृतमिति प्रपञ्चेन वर्णितम् । द्रोणपर्वणि द्रोणवधानंतरं क्रोधेन स्वप्रहितं कृष्णार्जुनयोर्वितथीभूतमाग्नेयास्त्रं दृष्ट्वा व्रीडया धिगु । धिगिति शस्त्रं परित्यज्य दक्षिणां दिशं प्रस्थितमश्वत्थामानं प्रति मार्गे समागतस्य श्रीवेदव्यासस्य तद्ब्रीडापनयनार्थं वचनम् ।

देवदेवस्त्वचिख्यामा अजेयो विष्णुरव्ययः ।

सत्वरूपं भवं ज्ञात्वा लिङ्गेऽर्चयति यः प्रभुम् ।

तस्मिन्नभ्यदिकां प्रीतिं करोति वृषभध्वजः ॥

इति । तत्रैव । कृष्णार्जुनौ पूर्वं नरनारायणावृषी । ताभ्यां च लिङ्गेऽर्चनया षष्टिवर्षसदस्त्राणि शिवमाराधितवद्भ्यां शिवेन अतुलबलवीर्यपराक्रमादयो बहवो वरा दत्ता इति वेदव्यासेन कथिते अहं किं न शिवपूजक इति कृतानुयोगमश्वत्थामानं प्रति तस्यैव वचनम् ।

जन्मकर्मतपोयोगास्तयोस्तव च पुष्कलाः ।

ताभ्यां लिङ्गेऽर्चितो देवस्त्वयार्चायां युगे युगे ॥

इति । इदं च मैनाके श्रीकृष्णस्य तपश्चरणं बहुवरलभश्चेत्युभयं पारिजातजिह्वीर्षया शिवं संपूज्य स्तुवन् कृष्णः शिवेनैव स्मारितः ।

इति संस्तूयमानस्तु भगवान् गोवृषध्वजः ।

प्रसार्थं दक्षिणं बाहुं वासुदेवमथाब्रवीत् ॥

मनीषितानामर्थानां प्राप्तिस्तेऽस्तु सुरोत्तम ।

पारिजातं च हर्तासि मामूत्ते मनसो व्यथा ॥

पुरा मैनाकमाश्रित्य तपस्त्वमकरोर्यदा ।

तदा मम वचः कृष्ण संस्मृत्य स्थैर्यमाप्नुहि ॥

अवध्यस्त्वमजेयस्त्वं मत्तः शूरतरस्तथा ।

भवितासीत्यवोचं यत्तत्तथा न तदन्यथा ॥

इति । एवं श्रीकृष्णस्य स्वरूपपूर्वगृहीतरूपैः कृते शिवाराधने अनेकानि वचनान्युदाहृतानि तस्य मूलरूपेण कृतं शिवाराधनं ततो वरलभश्चेत्युभयमारण्यपर्वणि तीर्थयात्राविधौ दर्शितम् ।

ततो गच्छेत्पुपर्णाख्यं त्रिषु लोकेषु विश्रुतम् ।

यत्र विष्णुः प्रसादार्थं शिवमाराधयत् पुरा ॥

वरांश्च सुबह्वृक्षे देवैरपि सुदुर्लभान् ।

दत्तांश्च त्रिपुरघ्नेन परितुष्टेन भारत ॥

अपि चान्यैः प्रियतमो लोके कृष्ण भविष्यसि ।

त्वन्मुखं च जगत्सर्वं भविष्यति न संशयः ॥

इति । अन्यैः प्राचीनत्वचरितेभ्योऽन्यैः मद्वरदानलब्धसामर्थ्येन करिष्यमाणैः
देवमनुष्यादिकंटकासुरराक्षसादिवधैः लोके भूम्यंतरीक्षस्वर्गादौ सर्वत्र प्रियतमो
देवमनुष्यादीनां प्रीतिविषयो भविष्यसि अत एव जगत्सर्वं त्वन्मुखं त्वत्प्रधानं च
भविष्यतीत्यर्थः । एवं देवादिकंटकवधेन संभावितस्य दोषस्य प्रायश्चित्तमपि भग-
वता कृतमिति तीर्थयात्राविधाने पठ्यते ।

तीर्थं कुरु कुलश्रेष्ठ त्रिषु लोकेषु विश्रुतम् ।
प्रमीतिनाम्ना विख्यातं सर्वपापविमोचनम् ॥
यत्र ब्रह्मादयो देवाः उपासन्ते महेश्वरम् ।
तत्र स्नात्वा र्चयित्वा च रुद्रं देवगणेश्वरम् ॥
जन्मप्रभृति पापानि कृतानि तुदेत नरः ।
देवी यत्र नरश्रेष्ठ सर्वदेवैरभिष्टुता ॥
तत्र स्नात्वा नरव्याघ्र हयमेधमवाप्नुयात् ।
जित्वा यत्र महाप्राज्ञ विष्णुना प्रभविष्णुना ।
पुरा शौचं कृतं राजन् हत्वा देवतकंटकान् ॥

इति । अत्र शौचशब्देन शिवाराधनमेव प्रायश्चित्तमुक्तम् ।

(b) In chap. 40-(1 to 3) of वायुसंहिता श्रीकृष्ण requests the sage
उपमन्यु to teach him the philosophy of Agamas in
words:—

भगवान् श्रोतुमिच्छामि शिवेन परिभाषितम् ।
वेदसारं शिवज्ञानं स्थाभितानां विमुक्तये ॥
अभक्तानामबुद्धानामयुक्तानामगोचरम् ।
अर्थैर्दशार्चैः संयुक्तं गूढमज्ञानिदिनम् ॥
वर्णाश्रमकृतैर्धर्मैर्निपरीतं क्व चित्समम् ॥

(c) It is also said in कूर्मपुराण (chap. 25 stanzas 46-48)
that उपमन्यु gave शिवदीक्षा to कृष्ण. It is said—

एवमुक्त्वा ददौ ज्ञानमुपमन्युर्भट्टासुनिः ।
व्रतं पाशुपतं योगं कृष्णायाक्लिष्टकर्मणे ॥
स तेन मुनिवर्येण व्याहृतो मधुसूदनः ।
तत्रैव तपसा देवं रुद्रमाराधयत् प्रभुम् ॥

(d) In द्रोणपर्व (chap. 202sts. 97, 100) the worship of Shivalinga by Krishna and अर्जुन is extolled. And अश्वत्थामन् is told that his failure against Krishna and Arjuna was due to the fact that the latter worshipped Shivalinga and obtained boons from him. Thus it is said—

* जन्मकर्मतपोयोस्तयोगास्तव च पुष्कलाः ।
 ताभ्यां लिंगेऽर्चितो देवस्त्वयार्चायां युगे युगे ॥
 देवदेवस्त्वधिल्यात्मा अजेयो विष्णुसंभवः ।
 सर्वरूपं भवं ज्ञात्वा लिंगे योऽर्चयति प्रभुम् ॥
 आत्मयोगाश्च तस्मिन्वै शास्त्रयोगाश्च शाश्वताः ।
 एवं देवा यजन्तो हि सिद्धाश्च परमर्षयः ॥
 प्रार्थयन्ते परं लोके स्थाणुमेव च शाश्वतम् ॥

So also in various other Puranas it is recorded that कृष्ण was the devotee of Shiva and that he learnt spiritual philosophy from उपमन्यु, a great devotee of Shiva.

It may be contended that the गीता has been based on the Upanishads and not on the Agamas. Prof. Ranade has, indeed, shown that the गीता has its roots in the Upanishads. But if the Upanishads, the Agamas and the गीता are properly studied it will be found that the Agamas have provided गीता with more material than the Upanishads. The Gita might have borrowed from the Upanishads. But they are not the only source. It has borrowed likewise from and more obliged to the Agamas for the philosophy it teaches. Even though the गीता seems to have borrowed from the Upanishads, it on the whole seems more opposed to the Upanishads in its tone and trend and seems more in consonance with the teachings of the Agamas. Firstly the गीता itself condemns the Vedas in no uncertain terms, as will be evident from what it says:—

* op. cit. pp. 195-201.

यामिमां पुष्पिता वाचं प्रवदंस्त्वविपश्चितः ।
वेदवादरताः पार्थ नान्यदस्तीतिवादिनः ॥
कामात्मानः स्वर्गपराः जन्मकर्मफलप्रदाम् ।
(II-42, 43, क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥
46, 53). य.वानार्थ उदपनि सर्वतः संभृतोदके ।
तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥
श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।
समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥

By the time the गीता was written the Upanishads had attained the position of equality with the Vedas, though denied by some (नान्यदस्तीतिवादिनः). Particularly the words “वेदवादरताः” and “श्रुतिविप्रतिपन्ना” are significant. The former exhorts people against concerning themselves with the Vedic lore and teachings. The latter wants people not to be distracted or misled by the Vedas. That is the गीता wants people to give up the Vedas and devote themselves to the Agamas. Except for such explanation the verses quoted cannot properly be construed. The Upanishads themselves disapprove of and protest against, though timidly the कर्मकांड of the four Vedas, the performance of sacrifices; because स्वर्ग, the fruit promised by the sacrifices, was after all not everlasting but would come to an end after a period however long it might be. Thus the fruit of the sacrifices being ephemeral the Upanishadic thinkers sought a way out of the evil and sought the way of attaining the unending fruit, namely, of attaining the ब्रह्म परमं, the Absolute, which alone is अक्षर or eternal. The way of attaining the knowledge of ब्रह्मर, the Absolute, was तपः (penance) and योग (meditation). Thus the culmination of Vedas was Vedānta, of Vaidika

Karma was ज्ञान, as is said तमेव विद्वानमृत इह भवति । नान्यः पन्था अयनाय विद्यते । But the attainment of knowledge by means of Upanishadic तपः was far above the ordinary people, who could not be expected to attain मोक्ष through knowledge (of ब्रह्मन्). While the Agamas prescribe a very easy course within the reach of all, the course or path of भक्ति or devotion to Personal Godhead and the worship of Him. This भक्तिमार्ग is much easier than the ज्ञानमार्ग of the Upanishads and is within the easy reach of all people, young and old and high and low. The गीता itself remarks how difficult the ज्ञानमार्ग is in words—

क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।

अव्यक्ता हि गतिर्दुःखं देहविद्धिरवाप्यते ॥ XII—5

Thus the गीता combines the भक्तिमार्ग of the Agamas with the ज्ञानमार्ग of the Upanishads. Stress is laid on and great importance is attached to the path of devotion to Personal Godhead all through the work. Hence the condemnation of the Vedas as noted above (and in some other places). Moreover the गीता refers to the सात्वततंत्र in the verse—

* तेनोक्तं सात्वतं तंत्रं यज्ज्ञात्वा मुक्तिमाप्नुवेत् ।

यत्र स्त्रीशूद्रदासानां संस्कारो वैष्णवो स्मृतः ॥

This shows that the गीता has been obliged to the Agamas directly. This also confirms the idea of the गीता being a scripture of the माग्वत sect.

(2) Secondly the गीता contradicts the idea of the अश्वत्थ tree expressed in the कठोपनिषत्. This has been not-

* Quoted by Aurther Avalon in his "Shakti and Shākta," p. 19; from what edition of भगवद्गीता he takes this verse we have not been able to trace.

ed by prof. Ranade (See—the Constructive Survey of the Upanishadic Philosophy, pp. 198, 199). This the गीता could not have done specially when there was no reason for it to do so, if it was based on the Upanishads. The कठोपनिषत् makes the अश्वत्थ tree identical with the Absolute; while the गीता takes the tree to be the tree of worldly existence (संसारवृक्ष), given rise to by the कर्ममल of the Agamas.

(3) The Upanishads in general teach संन्यास or abandonment of कर्म in the interest of मोक्ष. The one single verse of the ईशोपनिषत् viz.

कुर्वन्नेवेह कर्माणि जिजीविषेत् शतं समाः ।

एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥

cannot account for all the activities of life, when it is seen that all other Upanishads strongly uphold and recommend संन्यास. The गीता, therefore, is at great pains to reconcile the active life and संन्यास, the cessation from activity of the Upanishads. The Agamas give prominence to भक्तिमार्ग, which itself is a kind of activity and teach a life of activity in other respects all through. Sincere and deep love of the Godhead and his worship all through life by a simple process of offering whatever a devotee can spare (पत्रं पुष्पं फलं तोयं) is the भक्तिमार्ग of the Agamas. It would never come in the way of other activities of life, which are indispensable and unavoidable. But the activities are to be pursued in the proper spirit, the spirit of disinterestedness, irrespective of the fruits to be attained by means of those activities. Duty is to be discharged for duty's sake and not for the sake of fruits. The activities, duties, or the work of life, if pursued and discharged

in such a spirit, make men happy and preserve mental equilibrium and peace, which is the cause and basis of the happiness of mankind. This the Gita elaborates all though by interpreting संन्यास and त्याग in conformity with this principal, which alone is capable of maintaining and preserving the beauty and joy of life. Such a life of activity is proved to be in consonance with the path of devotion or भक्तिमार्ग laid down by the Agamas.

The Upanishads are pessimistic in their tone and take a gloomy view of life. The pessimistic tone and the gloomy view of life culminate in the कौषीतकी उपनिषत्. Not भक्तिमार्ग but dry intellectual pursuit of ज्ञान is the theme of the Upanishads. Hence for भक्ति and निष्कामकर्म the Gita is obliged to the Agamas. Thus it is aptly remarked § “The world, of course, appears to be thus blissful in the eyes of every Sâdhaka, be he Vaidik or Tantrik, who by the grace of Ânandmayî has attained Siddhi. There is, however, this difference, that a Tantrika Sâdhaka does not in this, unlike the Vaidik Sâdhaka, see a hell in the Sansâra. The hateful and hideous picture which the Vaidik Sâdhaka has drawn of the Sansâra, full as it is of wife, sons, friends, attendants and other relations, is enough to create a revulsion in the mind of even an ordinary man. But it is a matter for great wonder that Tantrik Sâdhakas have discovered the play of the waves of Brahma-Bliss in this very Sansâra, and have pointed out, as it were with the finger, that every process of cause and effect which obtains in the Sansâra is in a direct manner the stairway of Sâdhanâ. It is a matter of still greater wonder

§ Tantratatva by Vidyarnava Bhattacharya, p. 100.

that Tantrik Sâdhakas, like fish, move yet remain unsoiled in the mud of worldly actions, the mere contact with which would send you or I to perdition."

(4) Theistic monism or Personal Godhead, as opposed to the impersonal Brahman or the Absolute of the Upanishads, is the theme of the Agamas. And the same is given fullest expression to in the गीता, which vindicates the theistic principle and calls it परब्रह्मन्. The गीता elaborates in simple language this Principale as delineated by the श्वेताश्वतरोपनिषत्, which with its successors, the अथर्वशिरर् and कैवल्य, is distinctly theistic and Agamic. The only difference between the श्वेताश्वतर and the गीता is that the former makes शिव the theistic परब्रह्मन् and the latter makes भगवान् Vāsudeva so. But the principle is the same.

(5) The गीता differs from the Upanishads in respect of Yoga and the practices of Yoga. The Upanishads do not say anything about the system and practices of Yoga. Except for bare mention and a few references to Yoga no information about Yogic practices can be had from the Upanishads excepting the श्वेताश्वतर which is Agamic. No rudiments of Yogic practices even in their very elementary form can be found in them. We come across something said about अष्टांगयोग in the last four chapters of the मैत्रायणी उपनिषत्. But they have been already proved to be later additions. But the Agamas devote a part of their body to the treatment of Yoga and its practices, by the absence of which the Upanishads are conspicuous. The गीता had, therefore, recourse to the Agamas in this regard.

(6) The गीता is as cosmopolitan as the Agamas. Like the Agamas it extends the benefit of spiritual

philosophy to all without the distinction of colour (वर्ण) and sex. While the Upanishads close the door of spiritual culture against Shudras and women. But the गीता keeps the door open and says in IX-32—

मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।

स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम् ॥

(7) Lastly the doctrine of माया as taught by the गीता is in complete accord with the Agamic माया. माया in the Agamas and in the श्वेताश्वतरोपनिषत् is used in the sense of some mystic and inscrutable power of the Almighty and it in no way means illusion. While the Upanishads, though they do not often use the word “माया”, contain various sentences which seem to support the illusion theory of माया, as noted by Prof. Ranade § “We thus see from the examination of various passages from the Upanishads that even though the word Mâyâ may not have been used many times in the Upanishads, still the conception that underlies Mâyâ is already present there; and even though we do not find there the full-fledged doctrine of illusion in its philosophical aspect as in Gaudapada and later writers, still we find in the Upanishads all the material that may have easily led Shankar to elaborate a theory of Mâyâ out of it.” Like the Agamas and the श्वेताश्वतरोपनिषत् the गीता holds the world to be real and only due to the wonderful power of the Lord, the Mâyâ, and not superimposed upon the Absolute as illusion. This also has been noted by Prof. Ranade, who remarks, † “In the भगवद्गीता the word माया is used in the sense almost of magical power; and

§ op. cit. p. 227, 228. † op. cit. p. 228.

God, the great magician, is declared to cause the spirit-host to revolve as by the power of His divine magic (XVIII—61) etc. etc.” In short the गीता, like the श्वेताश्वतरोपनिषत्, is Agamic. The two contain in a sketchy form what the Agamas teach. They are, so to say, the compendium of the Agamas. A very Long time must have elapsed between the time that the Agamas were composed and the time when their reputation and authority had come to be established so as to be the source of the गीता.

From all the foregoing discussion it can be well concluded that the Agamas must have begun to be composed during the time of the Aranyakas, as said by Narayanaswami Aiyar * “ That such a considerable literature existed even at the time of the inception of the Puranas, lends colour to the surmise entertained by many that some of these Agamas had their origin in times almost coeval with the dim days of the Brahmana period. ”

(B) The origin and source of the Agamas.

The question of the source of the Agamas is a difficult one to answer. But the difficulty cannot be avoided and an attempt should be made to answer it as satisfactorily as possible. There are three different theories of the origin and source of the Agamas. (1) According to the first, Agamas arose out of the Brahmanas and developed in the same way as the Upanishads did. The age of the Agamas being contemporaneous with that of the Aranyakas, as established above, lends

* Siddhanta Dīpikā vol. VI page 136.

support to the view. Moreover that many of the Agamas themselves should seek the Vedic authority for their doctrines, as noted in the introductory portion of notes on the last section of the notes, further supports the view. Later on Puranas and great Acharyas of Shaiva Siddhanta like Tirumular, Haradatta Shivacharya, and Shrikantha and others are at great pains to reconcile the contradictions between the Vedas and the Agamas. Thus says Tirumular † “The Veda with the Agama is the truth; they are the word of the Lord; these revelations of the Lord are to be studied as the general and the special doctrines; on inquiry, they are taken to be different as giving rise to two different sets of conclusions; but to the great ones they are non-different.” Haradatta Shivacharya tries vigorously to establish unity of thought of the Agamas and the Vedas in his तत्त्वसंग्रह, in which it is maintained all through how the Agamic worship of Shiva has the fullest warrant and authority of the Vedas. All this shows that the Agamas have been based on the Vedas when they arose. Thus says सुप्रभेदागम—सिद्धांतो वेदसारत्वात् and says सुकुटागम—वेदांतार्थमिदं शास्त्रं सिद्धांतं परमं मतम् ।

(2) The second view is that the Agamas interpret the Upanishads and elaborate their teachings. This view is held by Dr. V. V. Ramanan Shastri who says * “The Agamas have their own interpretations to offer as regards the cardinal precepts and teachings of the archaic Upanishads, and hence a thorough grounding

† Shivadwaita of Shrikantha by S. S. Suryanarayana Shastri, p. 9. * Introduction to the studies in Shaiva Siddhanta, p. 4.

in the Agamas, and in such of the Puranas as have visibly felt the influence of, or been nurtured on the same soil as the Agamas, will altogether place the student on a new standpoint, and the Aupanishadic teaching in a new perspective, that is to say, in a setting that will be different to what has till now been considered etc. etc." and they † "bear the same relation to the Upanishads, as the New Testament of the Christian Holy Bible bears to its old Testament. According to this view the Upanishads present the quest, and the Agamas the attainment; the province of the former is limited to Charya, Kriya and Yoga; while the province of the Agamas includes these as well as Gnâna."

(3) The third view is the revolutionary view that the Agamas are an independent literature and in no way connected with the Vedas. According to the view it is suggested that the present Agamas are based on the Tamil originals altogether different from the Vedic literature, even though the Tamil originals are now irrecoverably lost. They embody the doctrines of the Tamil originals though they might contain some doctrines that look similar to the Vedic religion owing to their attempts to assimilate their view to those of the Vedic religion. It is now to be seen which of the three theories is correct and stands to reason.

The first two theories are not different but one in as much as they maintain the Vedic basis and origin of the Agamas. They only differ in one respect, namely, according to the first theory the Agamas are a parallel growth, parallel with the Upanishads; thus the Agamas

† Suryanarayana Shastri, op. cit. page 6.

and the Upanishads are the two streams of philosophic thought rising from the Brahmanas but running in two different channels and developing apparently different strata of thought; while according to the second they are subsidiary to the Upanishads only intended for fully expounding the Upanishadic speculations. Still both hold that the Agamas owe their origin to the Vedas.

The first two theories do not seem to be correct, even though they seem to be superficially reasonable. The later attempts of philosophers and the followers of Agamic religion or religions at reconciliation of the antagonism and contradictions between the Vedas and the Agamas do but confirm them. But when the subject-matter and the contents of the Agamas and the Vedas are closely examined and studied, it will be found that the Agamas and the Vedas stand altogether apart as poles asunder. The irreconcilable nature of religions they teach and different fundamental principles they hold make it quite unlikely that the Agamas and the Vedas should have anything in common, though by mutual impact the views of the Vedas and the Agamas came to be so modified ultimately as to be seemingly indistinguishable; much less is it probable that the Agamas should be based on the Vedas and originate from them or Brahmanas. Thus it is well observed that * "The distinction between the Agamas and the Vedas was well understood in ancient days, when the Agama cults were the rivals of the Vaidik cults; but as the two have now become amalgamated for several centuries, the distinction between them is not

* History of the Tamils, pp. 103, 104.

realized by moderns, all the more so as the theory is now prevalent that the Agamas are ultimately derived from the Vedas and do but contain amplifications of the Vedic teaching or rather adaptations of them to suit the modern age." The distinction between the Agamas and the Vedas will be quite evident when the difference between what they teach is noted. (1) Firstly the Vedic religion consists in the performance of sacrifices and all Vedic rites and rituals are concerned with the performance of the sacrifices; while the Agamic religion consists in the worship of the deity, Shiva, Shakti or Vishnu and the Agamas lay down rites of worshipping the deity. (2) The Vedic deities were the forces or powers of nature and the Vedic religion was a system of propitiation or constraint of those Nature powers by means of sacrifices and offering into fire, regarded as the mouth of the deities; while the Agamic deity was a personal deity that controlled the forces of nature. In the case of Vedic worshippers fire, who was himself a deity, was an intermediary as it were between the worshippers and the worshipped; while in the case of Agamic worshippers, they were themselves in communion with the deities and required no intermediary. (3) The oblations in the case of Vedic worship, were consumed by the deities through their mouth, the fire; while the Agamic deities took only the subtle portion of offerings exhibited to them and the worshipper consumed the offerings so exhibited as *ऋषि* or the grace of God. (4) The Vedic religion was polytheistic and the different deities were invoked for different purposes, because each Vedic deity had a different function in the scheme

of the Universe; while the Agamic religion being monotheistic, only one deity was worshipped that had all the functions of the universe in his or her hands. (5) The Vedas consist of Mantras addressed to different deities and recited during the performance of the sacrifices in honour or propitiation of those deities. So also every act, connected with the performance however minute it might be like the yoking of bulls to a cart for bringing Soma, cutting a stick for driving the bulls, grasping an offering with hands etc., was accompanied by the recital of a Mantra appropriate for the act; while the Agamas contain prayers consisting of various names of a deity and salutations addressed to the deity. (6) The Vedic उपासना consisted of the offering made to the gods; while the Agamic उपासना was उपचार or personal service rendered to the god, like washing, decking, and feeding him. (7) The Vedic gods or deities being the forces of nature had no physical representation required by the worshipper; while the Agamic deities were represented by means of a visible emblem or image. Even the personal belongings of a deity, like the weapons held by him, were worshipped and they received all attentions from the devotee as the deity did. In short the Vedic religion was the fire cult; while the Agamic religion was the deistic cult (8) The Vedic method of worship and that of the Agamas differed fundamentally in one respect, namely, in respect of the place or abode of worship. The Vaidikas performed the sacrifices on the banks of rivers or groves of trees in temporary sheds or mandapas raised for the purpose, innumerable references to which are found in subsequent Sanskrit literature. There is no trace in the Vedic

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hymns of the temple worship. While the worship of the idols of a god in temples is purely Agamic. A temple is called "the House of the Lord" in the Agamas, where devotion, humility and unselfish love were practised. Thus in all possible respects the Vedic religion and religious practices stand in total contrast of the Agamic religion and religious practices. The Agamas contain, it may be noted, all details of temple-building and temple architecture on account of the temple-worship. (9) Another great difference between the Agamic rites and the Vedic rites is that the latter were and are restricted to a portion of the public and the rest of the people were excluded from those rites. This restriction and exclusion led to the watertight division of the people into Varnas (वर्णः) and to the development of rigorous Varnashramadharma, in which the last Varna, the Shûlras, was altogether excluded from the study of the Vedas and religious practices and sacraments. The people that composed the last varna were thus for ever condemned to be serfs for serving the three higher Varnas, who were the sole heirs to the intellectual and spiritual culture with the result that the door of Sanyâsa was open to dwijas only, which indirectly meant that मोक्ष, according to the Vaidic path, was reachable by dwijas alone. The Agamas, on the contrary, kept the door of religion open to all without distinction. All were considered equal in the eyes of the Agamic God and all were, therefore, equally entitled to religious rites and sacraments. This exclusiveness of Varnashramadharma keeping the doors of spiritual culture closed against a large section of the public was and is the ugliest blot on the Vedic religion, whatever may be

its genesis. The Agamas, hence, are out and out cosmopolitan in spirit in sharpest contrast with the Vedas. It is aptly remarked * "The Agamas on the contrary were open to all men; so much so that even today, a Pariah who has received Shivadikshâ can give this diksha to a Brâhmana and thus becomes the Guru of the latter. The institution of the Sanyâsa too spread among the followers of the Agamas. The Vaishnava sanyasins were called "Ekantins" and the Shiva sanyasins "Shivayogins;" according to the fundamental principle of the Agamas. Sannyas is not a necessary preliminary to Moksha, for Bhakti open to all castes can steer even a householder across the ocean of Sansâra; if these Bhaktas became sanyasis, it was because the practice of Yoga became a part, not necessarily integral part of the Agama teaching, and the practice of Yoga was rendered easy by a life of sanyasa." (10) Lastly in one important respect the Agamas are most antagonistic to the Vedas, namely, in respect of keeping the door of religion and religious practices and sacraments open to all, men and women alike, while the Vedas shut their doors against women. This is really quite ununderstandable. Have women no souls to save? How the Vedas did not understand this is passing strange. It is fittingly said § "The Aryan Veda is too pure to be touched by a Shudra or a woman. A person of a Shudra or a woman of any caste is not entitled either to learn or hear the Vedas. Thus all women as well as Shudras are not people privileged to obtain salvation. The Tamilian religion, on the other hand, is the common property of all, either men or

* The History of the Tamils, page 108. § Siddhanta Dipika vol IV, page 269.

women. Its essence is love of god and neighbour. Unalloyed love is the only pivot on which the Tamilian religion turns, unlike the Aryan religion where gods and men act towards each other from motives of selfishness; the devotee prays and pays adoration, impelled by a motive to desired blessing; and the gods too bestow grace by the same self motive, on a devotee, in return to his sacrifices offered to them to appease their hunger and thirst. But the Tamilian, like his god, is unselfish and is bound by sincere bhakti to Him." (11) Moreover the Agamas treat of Yoga Philosophy and Yogic practices which are altogether absent in the Vedic literature. * "The elaborate rules concerning the regulation of breath and the the high importance attached to it in Yoga have scarcely any trace in the Vedas. Nor is there any clear reference in the Vedic literature to the various sitting postures mentioned in the Tantras." (12) According to the Agamas "diksha" (दीक्षा) is the only important sacrament. It is given by a Guru to a novice into the secrets of the practices and philosophy of the religion. Anybody can be a Guru if he has the requisite qualifications. But according to Vedic Dharmashastra there are sixteen संस्कारs or sacraments, many of which are ridiculously unimportant and scarcely deserve to be called a religious संस्कार in the real sense of the word. These sacraments were forty during the सूत्र period, but were later reduced to sixteen. This also shows the different trend of thought of the Agamic and the Vedic religions. Besides the Philosophy of Shadadhwas and Shadadhwashudhi is not at all found in any Vedic literature and therefore marks off the Agamas as being different in essentials from the Vedas.

* Indian Historical Quarterly. vol. VI, page 118.

The Agamas also differ from the Upanishads fundamentally. The differences between the Agamas and the Upanishads have been noted above in connection with the श्वेताश्वतरोपनिषत्, an Agamic Upanishad, and other Upanishads as well as between the गीता and the Upanishads. Nothing more is required, therefore, to be said here. However it is to be noted what is said ‡ “The thirty two vidyas taught in the Upanishads are the forms of discipline through some of which one ought to go before he could reach the goal. The charyâ and kriyâ (i. e. the first and second) books of the Agamas describe the means of worship of Shiva or Vishnu; but as the discipline of bhakti has in many cases to be supplemented by some psychological discipline in the form of Yoga practice, the third book of every Agama text deals with Yoga; the fourth book of Agama deals with jñâna, not the jñâna (i. e. ज्ञानमार्ग editor.) above referred to, but jñâna in the sense of the exposition of the philosophical principles underlying the Agama teaching. The philosophy is absolutely different from the Vedanta, since the latter posits only one reality behind the Universe, Brahma—and the former posits tatvatrayam, threefold reality, Īshwar, the individual and matter. Though each Agama thus possesses a Yogapâda and a jñânapâda, the Agamas are primarily the scriptures of Bhakti Mârگا, as the Upanishads are the scriptures of the Jñâna Mârگا. The former is for the many and the latter is for the select. The former is an easy path and the latter a difficult one.”

From all the foregoing discussion about the fundamental differences between the Vedic and Agamic teachings it

‡ History of the Tamils, page 107.

appears conclusive that the Vedas and the Agamas have nothing in common and that the Agamas have not their source and grounding in the Vedas. The Agamas and the Vedas are two different streams of thought running in two parallel channels acting and reacting upon each other so as to ultimately blend together indistinguishably. This is the reason why later thinkers came to hold that the Agamas and the Vedas are one and the same, being taught or delivered by the same god, Shiva or Vishnu.

What is then the source of the Agamas? We maintain in reply that the pre-Aryan Dravidian culture and religion was the source of the Agamas. Already in section II the Dravidian culture has been noted and outlined; and in section III the nature of Dravidian religion and religious ideas have been noted and outlined. The culture and religion persisted and descended from generation to generation in spite of the struggle and conflict between the Dravidians and the Aryans, until they ultimately prevailed and were embodied in the Agamas.

The theory that the Agamas are the translation of Dravidian religious literature in the Tamil language is not unlikely, though no positive proof can be adduced in favour of such literature previously existing, except the Mohenja Daro and Harappa inscriptions interpreted by Father Heras. The interpretations have been cited in section IV at various places. These inscriptions, as interpreted, are in the Tamil language, a very old form of Tamil language. The oldest book in the Tamil language now extant is Tolkappiyam, which is a treatise of Tamil grammar incidentally giving some information about the Dravidian social and religious life. And as grammar is

based on literature previously existing, there must have been Tamil books on various topics. But unfortunately no such books that formed the basis and background of Tolkappiyam are available. Any how the Tamil language contained in the Mohejo Daro and Harappa inscriptions and the Tolkappiyam are a proof positive that there was Tamil literature in some form or other between the time of the inscriptions and that of the * Tolkappiyam. How they have come to be lost irretrievably it is impossible to answer. And it would be a fool's errand to attempt an explanation of the absence of Tamil literature during the intervening period. It would be similarly foolish and dogmatic to assert that there were Tamil originals of the Agamas now altogether lost. But whatever may be the case of Tamil literature it cannot be doubted that the Agamas are based on the Dravidian philosophy and practices of religion as

* Regarding Tamil literature before the time of Tolkappiyam it is said, "This book refers to previous treatises on the grammar of poetry, none of which is now available, and presupposes the existence of a vast volume of Tamil poetic literature, on which the grammar was based, most or all of which is lost. Tolkappiyamar describes hundreds of incidents occurring in the course of love and war which are proper subjects of poetic treatment. With regard to each one of those incidents he must have had in mind a few odes which had been composed by poets who lived before his time; for it is absurd to think that the critic analysed *a priori* the course of love and war into a series of possible incidents and then poets began to sing about each of those incidents described by the critic. The earliest Tamil poems, which are now extant

belong, almost all, to the age that succeeded the time of Tolkappiyanar and commentators on the Tolkappiyam find it difficult to discover in this later poetry illustrations for many of Tolkappiyanar's rules; sometimes their illustrative questions are inappropriate and oftentimes they fail altogether in their attempt to illustrate Tolkappiyanar's rule and tell the reader to find his own illustrations when he can. From all this it is evident that a vast Tamil literature was composed before Tolkappiyanar's time. Five centuries would be a modest estimate for the period during which this literature grew. Before this literature with its petrified poetic conventions began, there must have been another literature in which these conventions were realities when for instance the poet did not merely as a matter of form attribute the birth of love to the hill country, but reflected in his songs the life conditions of each natural region. In that far off age temporary separation of lovers was not conventionally referred to the four tracts—Mullai, Neydal, Marudan or Palai—but the poet living and singing in each region described the pangs of the separation of lovers which he noted in that region. It will not be an exaggerated estimate to ascribe a period of five centuries to the development of what, one might call the natural poetry which preceded the conventional poetry on which Tolkappoyanar based his grammar. We thus reach about 1000 B. C. as the later limit of the birth of Tamil poetry. The culture that led to the evolution of this poetry and was reflected in it must have taken ages to grow and we can hence conclude that the early culture of the Tamils must have been reached by them a few millenniums before Christ. (History of the Tamils, page 70).

sketched in section III above. It would not be irrelevant to reproduce here briefly the practices and philosophy of Dravidian religion. Thus (1) The Dravidians worshipped Linga, the amorphous representation of the Dravidian Godhead, Shiva. (2) They had temples, the House of the Lord, in which the Linga was worshipped. (3) They worshipped the Godhead by अर्चन, sprinkling Linga with water or milk, by offering prayers and by meditating on the deity. (4) They held religious festivals and enjoyed feasts which were originally of a purely social character. Their religious philosophy was that (1) Their God was self-subsistent and great and He was the only one. He was omniscient, benevolent, and had the power of generation and destruction. (2) The great power he possessed was his counterpart as a Goddess. The two, the Lord, An, and the Goddess, Ama, were later Magna Pater, and Magna Mater, or later Shiva and Shakti. (3) They had the idea of judgment after death, which was the basis of virtuous life leading to heaven and vicious life leading to hell. This idea later developed into the various kinds of मोक्ष: सामीप्य, सारूप्य, सालोक्य, सायुज्य etc. All these of religious practices and philosophy were ultimately embodied and amplified into Agamas.

Apart from this background of Dravidian religion and philosophy Tantrikism and Tantrik rites, which form the germ and nucleus of the primitive Dravidian religion of the Agamas or Tantras, support our view of the non-Vedic origin of the Agamas. The Tantrikism and Tantrik rites come from hoary antiquity and form a common feature of the antiquated religions of all the primitive peoples of the world, Dravidians included.

It is, therefore, observed that § "Whatever be the age of the Tantras and however varying may be the views regarding their authority it will be seen that rites closely similar to those that are found in their works have in many cases a hoary antiquity. In fact some of them in some form or other seem to have come down from primitive times and are known to be prevalent even in the present days among people with primitive culture not in the least affected by modern civilization and culture. And many of them seem to have universal character being popular among peoples distantly situated and having no cultural or ethnic affinity. It is true that we miss in these the philosophy and spiritual significance, associated at least in a later stage with Tantrikism in India, but still the close and outward similarity would naturally induce one to put them under the same class or type and that not quite erroneously....It will be seen that Tantrikism if not the Tantras had a long history of uninterrupted popularity in India." Tantrikism and its universal characteristics that prevailed among the primitive peoples may be briefly stated as follows: — * the Tantrik shatkarmas or the six magical rites the use of charms and amulets, the revolting rites of Kaulas, the use of intoxicating drugs for producing ecstacy, the belief in the efficacy of Mantras consisting of apparently unmeaning syllables, are found among the various primitive peoples.

§ - Antiquity of Tantrikism by C. Chakravarty, in the Indian Historical Quarterly vol. VI, p. 114.

* Ibid, page 114 ff.

* Thus, (1) The practice of what is called sympathetic magic is known to have been very widely prevalent in old days. It was by this means that various attempts were made to acquire control over other persons. (2) Enemies were destroyed or injured with the help of imitative magic. "Perhaps the most familiar application of the principle that like produces like is" says Dr. Fraser, "the attempt which has been made by many peoples in many ages to injure or destroy an enemy by injuring or destroying an image of him." (3) The use of small figures of wax or other plastic materials fashioned with incantations in the likeness of some enemy and then pierced with nails and pins, or melted before fire, that their human counterpart may by these means be made to suffer all kinds of torment, is known to have been prevalent among Semetic peoples. It was considered more effective to obtain some portion of the victim's nails or hair..... as an additional connection whereby the wax-figures may be brought into still closer affinity with its prototype. (Semetic Magic; Its Origin and Development—R. Campbell Thomson, pp. 142-143.)

As a matter of fact the Persian Zarthus-f-nameh relates how the enemies of † Zoroaster accused him of sorcery by secretly placing hair, nails and such other impurities in his room and got him imprisoned for sorcery. This clearly points to the use of these things as instruments of magic.

* C. Chakravarty, op. cit. pp. 115, 116, 117.

† The founder of Zoroastrianism (the Parsee Religion) who lived about 2000 years B. C. (editor).

The use of charms and amulets is known to have been a very wide-spread custom among primitive peoples of different ages and lands. (*Encyclopaedia of Religion and Ethics*, vol. iii, pp. 392 ff.) Rings were used with the object of preventing the entrance of evil spirits into the body. (*Golden Bough-Frazer*, vol. I pp. 402, ff.)

We have long and nauseating accounts of rank and unmingled sensualism forming part of religious observances in many a land. These undoubtedly give a rude shock to the modern civilised notions of religion and morality.

Impure and revolting practices having religious significance clustered round the worship of Pan in Greece and Rome as also in the island of the Southern Pacific Ocean. (*Sex-worship and Symbolism of Primitive Races-Brown*, pp. 27-28).

Sex-worship was practised frankly and openly by primitive people all the world over and it is supposed that with the advance of civilisation the worship came to be carried on by means of symbolism. And many of the religious practices even now are traced to an idea of the deification of the sex. " This worship has been shown to be so general and wide-spread that it is to be regarded as part of the general evolution of the human mind; it seems to be indigenous with the race rather than an isolated or exceptional circumstance. " (*Ibid.*, pp. 23, 29-30).

G. H. Hartland in a detailed and informative article on *Phallism* dealt with the subject in a sympathetic tone. He shows how sex-worship forms a part

of the history of religion and how it is found to exist in different countries among peoples belonging to different strata of culture. (Encyclopaedia of Religion and Ethics, vol. ix, pp. 115-31).

Wall has gone so far as to find traces, direct or indirect, of sex-worship in almost all kinds of religious practices. "All religions are based on sex," says he, "Some like the ancient Egyptian, Greek and Roman or the modern Brahmanic worship of Siva more coarsely so, according to modern civilised thought; others like the Christian religion more obscurely so." (Sex and Sex-worship-Wall, p. 2).

The use of wine and various other intoxicating drugs is supposed to have been one of the various means adopted by primitive peoples with a view to produce ecstasy and other morbid exaltation for religious ends. Different kinds of bodily exercises resembling the mudras, asanas and nyasas of the Tantras, were also undertaken for this purpose. (Primitive Culture-Tyllor, third edition, London, vol. II, pp. 410, 416, 419, ff.)

The power of the word is believed to be very marked in all systems of magic. Some times names of inexplicable and perhaps esoteric character are used. This is said to be in accordance with the well-known rule that in magic a mysterious name is the most potent of all. (Keith-Religion & Philosophy of the Veda & Upanishads, p. 313.)

There was this belief in the efficacy of words among ancient Iranians too. "Peculiar words," says Geiger," were thought peculiarly efficacious in certain

cases and regarded as a counter-charm able to repel the attacks of evil spirits. (Geiger-Civilisation of Eastern Iranians in Ancient times, p. 16.)

It is thus abundantly clear that rites similar to many of those prescribed in the Tantras were quite well known among primitive peoples of all countries.

The influence of Tantrikism on the Vedas is clearly observable. It is not only in the Atharvaveda, the latest Vedic Samhita, that all the elements of Tantrikism are found but they are also found even in the earliest Vedic work, the Rigveda, as well as in other parts of Vedic literature. Thus Vashistha was accused in the Rigveda of worshipping evil spirits and of practising magic arts, as noted on pages 120, 121, 122 above. And the Rishi is at great pains to repel the accusation only, it seems, to retain the status of being an Aryan. The magic rites here referred to are all due to the influence of Tantrik rites that the Aryans borrowed and adopted from their intercourse with and admixture of Dravidians. The influence of Tantrikism is distinctly traceable on the Atharvaveda, because

“ † Taken as a whole, it is a heterogeneous collection of spells. Its most salient teaching is sorcery, for it is mainly directed against hostile agencies, such as diseases, noxious animals, demons, wizards, foes, oppressors of Brahmans. But it also contains many spells of auspicious character, such as charms to secure harmony in family and village life, reconciliation of enemies, long life, health and prosperity, besides prayers for protection on journeys, and for luck in gambling.

† Macdonell, Sanskrit Literature, p. 185.

Thus it has a double aspect, being meant to appease and bless as well as to curse. In its main contents the Atharvaveda is more superstitious than the Rigveda. For it does not represent the more advanced religious belief of the priestly class, but as a collection of the most popular spells current among the masses, who always preserve more primitive notions with regard to demoniac powers. The spirit that breathes in it is that of a pre-historic age." The last sentence is significant and all this seems to be due to the influence of Tantrikism. The Veda borrowed the Tantrik § Shatkarmas or magical powers and elaborated in its body. It is very probable, nay, almost certain, that owing to the advocacy of some such rites that the Atharvaveda had to face a strong wave of popular aversion against itself and had to demonstrate its merit before it could be accepted as genuine and pure, i. e. a Veda proper. But owing to the dominance of Vedic literature and greater importance and higher authority attached to the Vedas * "The upholders of Tantras have however gone to the extent of attempting to demonstrate the Vedic origin of everything found in the Tantras. They had to resort occasionally to considerable twisting and farfetchedness to find traces of various rites connected

§ The षट्कर्माः are—मारणम् (destruction); उच्चाटनम् (driving away); वशीकरणम् (bringing under control, which includes hypnotism); स्तंभनम् (arrest, that is staying a storm, striking a man dumb); विद्वेषणम् (causing antagonism between persons); स्वस्थयनम् (curative and healing power in disease, misfortune and danger):

* Indian Historical Quarterly vol. VI, page 119.

with Tantrikism in the Vedas." But just the opposite seems to be the fact. The Tantrik elements found their way into the Vedas but could not be well assimilated with other portions that form the real character of the Vedas, namely, the performance of fire-rites. The non-Vedic elements borrowed and adopted by the Aryans are an extraneous and heterogeneous matter and become easily understandable only when they are traced to Dravidian Tantrik rites and practices instead of attributing their origin to the Vedas.

When the Tantras come to be written after the age of Vedic Samhitas and when the Tantric literature continued side by side, influencing and modifying each other, it was the Vedic literature and not the Agamic literature that retained its predominance over the other. Though the Tantrik literature was looked upon for a time as *श्रुति*, the Vedic literature reasserted its supreme importance and the Agamas or Tantras came later to be counted merely as secondary like a by-product of the Vedas. And the Tantras had to seek shelter of the Vedas only to invest themselves with the same sacredness and importance as that attaching to the Vedas. This gave rise to the mistaken notion that the Tantras had their origin in the Vedas, the Saubhagya Khanda of the Atharvaveda, though the Atharvaveda seems to be wholly and solely based upon the pre-historic Tantrik culture and rites. However the attempts of the Tantras to be Vedic are so ill-disguised as to be easily betrayed. (1) Thus for instance the Rudrayāmala (chap. XVII) calls Mahādevī Atharvavedashākhini, so also Buddheswarī, though

curiously the worship of the goddess is, in the same breath, definitely put down as Vedabahishkrit or un-Vedic. (2) Rudrayāmala (chap. XVII) and Brahma-yāmala (ch. I, II) describe how Vashishtha, unable to attain perfection by the performance of Vedic rites had to take lessons from Buddha in Tāntrikism. If the Tantras were derived from the Vedas such a step of Vashishtha would be quite meaningless. (3) Nitya-tantra (chap. I) admits the un-Vedic character of the Chakra worship of the Tantras. (4) * The followers of the Pancharâtra system of Vaishnavism trace the origin of the system to an unknown Vedic school called * "Ekâyana Shâkhâ". It seems to be an attempt to trace to the Vedas what was really non-Vedic in origin.

That the Tantras or Agamas are un-Vedic is evidenced by the fact that from a very early period they are regarded as un-Vedic in character, as noted just above. Moreover the Tantras are condemned directly as actually being un-Vedic in the Brahmanic literature, the Dharmashatra and Puranas. The un-Vedic nature of Tantras is also indirectly evidenced in places where different forms of worship, i. e. Tantric as well as Vedic, are mentioned side by side. (1) Thus Bhâgavat Purana (XI 3-47, 48, XI-3-22) definitely prescribes the worship of Vishnu and Maheshwara both according to the Tantras and Vedas. Varâha Purana also does the same. (2) Yogini Tantra (XIII-51) refers to Vedic and Tantrik Dharma (3) Hârîta, as noted already, mentions two classes of Shrutis श्रुतिश्च द्विविधा, वैदिकी तान्त्रिकीच). कुलार्णवतंत्र says for each Yuga a suitable shastra is given in—

* Kalpalataparinimala under Brahma Sutas (II-2-42)

कृते श्रुत्युक्त आचारस्त्रेत्रायां स्मृतिसंभवः ।
 द्वापरे तु पुराणोक्तं कलौ आगमकेवलम् ॥

So also in कुञ्जिकातंत्र it is said "In the three Yugas of सत्य, त्रेता, and द्वापर, the gods should be worshipped according to rules laid down in श्रुति and स्मृति. In the Kali Yuga they should be worshipped only according to rules prescribed in the Tantras. In the Kali Yuga Gods are not pleased with the worship performed according to rules laid down in any other Shâstra." (5) The काकचूडामणितंत्र tries to establish the superiority of the Tantras over the Vedas by saying वेदानां च वयोऽर्थेन न सिद्धिस्तेन जायते । (6) The Kularnava (कुलार्णवतंत्र), XI-85, and ब्रह्मज्ञानमहातंत्र point to the dignity of the Tantras over the Vedas by comparing the former to high-born women and the latter to public women. It is said—

वेदशास्त्रपुराणानि सामान्यगणिका इव ।
 या पुनः शांभवी विद्या गुप्ता कुलवधूरिव ॥
 प्रकाशे प्राणहानिः स्यात् सत्यं सत्यं न संशयः ॥

All this shows that the Tantras are quite different from the Vedas. Otherwise there is no meaning in stating Tantrik form of worship as distinct from the Vedic form, if the Tantras and Agamas were derived from the Vedas. (7) Besides some Tantras seem to look towards the Vedas with eyes of ill-feeling and aversion because one initiated into the Tantrik rites is advised against observing any Vedic ceremony. Thus अपरार्क (see his commentary on याज्ञवल्क्यस्मृति I—7) quotes from some unknown work the rule—

दीक्षितस्य च वेदोक्तं श्राद्धकर्म विगर्हितम् ।
 इत्येवं वैदिकश्राद्धक्रिया नादीक्षितैरपि ॥
 दीक्षितान्प्रति कर्तव्या द्वयोर्निःस्पृहायिनी ॥

So also वीरशैवानंदचंद्रिका quotes some verses that purport to say that the followers of Vedic and Agamic paths should not mix together but should avoid one another. They are— (see page 59).

तंत्रेषु दीक्षितो मर्त्यो वैदिकं न स्पृशेत्सदा ।
वैदिकश्चापि तंत्रेषु दीक्षितं न स्पृशेत्सदा ॥
राजा तु वैदिकान्सर्वास्तान्त्रिकानखिलानपि ।
असंकीर्णतया नित्यं स्थापयेन्मतिमान्सदा ॥

So also it quotes verses in which it is maintained that those that fall away from the Vedic path should follow the Tantrik path. All this shows that the Vedas and Tantras are distinct and different.

The verses are— वेदमार्गप्रच्युतानां तंत्रमार्गव्रवेशनम् ।
स्त्रीशूद्रब्रह्मवंधूनां तंत्रमार्गाधिकारिता ॥
श्रुतिपथगलितानां मानवानां हि तंत्रम् ।
श्रुतिपथनिरतानां तत्सदा नैव सेव्यम् ॥

(8) Some of the Puranas are quite outspoken in their condemnation of the Tantras. They not only denounce them and undermine their value as being un-Vedic but also assert that they lead astray the people if not on their guard. Thus says सूतसंहिता—पांचरात्रादिमार्गाणां वेदमूलत्वमास्तिकाः ।

नहि स्वतंत्रास्तेनैते आतिमूलनिबंधनाः ॥
वामपाशुपतादीनामश्रुतानां परिग्रहः ।
पांचरात्राद्यश्चापि ज्ञानानुत्पत्तिकारणम् ॥

So also it is said in ब्रम्हवैवर्त—

विड्भक्षाश्चैव ये कोचित्कपालकृतभूषणाः ।
शैवाः पाशुपताश्चान्ये पांचरात्रास्तथा परे ॥
तथाचान्ये दुरात्मानः सर्वेऽप्यसुरदैवताः ।
पाशब्देन त्रयीशब्दौ जगतः पालनान्मतः ॥
तं खंडयन्ति यस्मात्ते पाखंडास्तेन हेतुना ॥

Similarly it is said in पराशरोपपुराण—

पांचरात्रं प्रशंसन्ति केचिद्भागवतं मुने ।
 केचिच्छाक्तं प्रशंसन्ति केचिद्भामं तथैव च ॥
 अन्यानि यानि शास्त्राणि विरुद्धानि महामुने ।
 स्वतः प्रमाणभूतेन वेदेनाकृतकेन वै ॥
 तान्येव श्रद्धया युक्ताः परिगृह्य द्विजातयः ।
 आचरन्ति महापापाः युगान्ते समुपस्थिते ॥

ब्राह्मपुराण (70-41-71-9, 5355) tells how Rudra compiled the Tantras for deluding the people fallen from the Vedic path. In another place it is told how Shiva composed the Tantras with the same object at the request of Vishnu. The same story has been related by कूर्मपुराण (XII-255259). Bhattoji Dixit quotes in his तंत्राधिकारनिर्णय similar passages from वशिष्ठपुराण, लिंगपुराण, स्कंद and others to demonstrate the unauthoritativeness and deceptive character of the Tantras. It is, therefore, clear, that the Agamas being condemned as अवैदिक (non-Vedic) and intended only to delude the people away from the Vedic path, are non-Vedic in origin. (9) Some Puranas divide आगमाः and तंत्राः into two classes, श्रौत and अश्रौत. Thus says वायुसंहिता of शिवपुराण—(उत्तरभाग-24-177-178),

शिवागमोऽपि द्विविधः श्रौतोऽश्रौतश्च संस्मृतः ।
 श्रुतिसारमयः श्रौतः स्वतंत्रः इतरः स्मृतः ॥

Here the division of श्रौत and अश्रौत is meaningless. तंत्राः or आगमाः should either be Vedic, i. e. originated from the Vedas, or non-Vedic. श्रौत only means that the Agamas conforming to the Vedic principles, i. e. those accepted by the Vedic people and not directly militating or preaching against the Vedas. It is impossible that the Agamas should originate from or be based on the Vedas and teach

against the Vedas. Hence अत्रौत means non-Vedic in origin and directly teaching non-Vedic principles.

(10) The followers of one School or sect indulge in vituperation and feelings of disregard and contempt against another. One school condemns another as being non-Vedic and a mere fabrication. Thus * वेदोत्तम in his पांचरात्रप्रामाण्यम् not only makes an attempt to undervalue the Shaivas and Shâktas by declaring their scriptures to be un-Vedic and hence unacceptable, but by declaring them to be nothing but the fabrication of an ordinary person called महेश्वर. Similarly the Vaishnava Tantras were supposed in some quarters to be the composition of a cheat called Vāsudeva—

§ वासुदेवामिधानेन केनचिद्विप्रलिप्सुना ।

प्रणीतं प्रस्तुतं तत्र इति निश्चिनुमो वयम् ॥

So the पांचरात्रas claimed their Agamas to be Vedic and condemned the शिवागमाs to be non-Vedic. The Shaivas do the same and both betray themselves. From all the foregoing discussion it can be well concluded that the Tantras and Agamas had their origin in and were based on the pre-Aryan Dravidian culture.

Before we proceed further we might meet a question that might arise pertinently in connection with the chorus of condemnation of the Tantras as to why they should be so condemned. The answer is brief. The deep and strong have of resentment and denunciation is not unmerited owing to the abuse of Tantrik rites by the ordinary ignorant followers of Tantrikism, attached to, bodily pleasure and morbid cravings of the flesh. The riff-raff masses, that formed a stratum of the sect, could

* K. B. Pathak Memorial volume, page 216. § Ibid.

not understand the inner meaning of the ritual, the art of religion. The deep significance and inner meaning of the ritual was far above their head and they superficially thought of मद्य, मांस, मैथुन etc. of Kaul rites as the way to final liberation from the mortal coils. They, therefore, freely indulged in them losing sight of the inner purpose for which the things were intended. Their life was vicious and immoral and they became the dregs of society. The stories contained in शंकरविजय give an idea of what the life of some of the followers of Shaiva and Shakta sects was, after an allowance for the exaggerated accounts is made. The Tantrik षट्कर्माः also were misused by some selfish and self-seeking followers of the Tantras; and they drew not only upon themselves but on the rest as well shame and opprobrium. All followers of the Agamic religion or religions were subjected to a fire of strong and abusive criticism. This is why those parts of the Agamas and Tantras that treated of such mysterious rites were considered वेदबाह्य and not because they alone were based on non-Vedic doctrines. It is said, therefore:—

‡ "It should be confessed by an unbiased critic that the denunciations of the Tantras were not wholly unmerited. People had begun to take part in all kinds of excesses from an early period under the cover of Tantrikism. As a matter of fact the Tantra rites that have been tabooed for the ordinary man for the excessive difficulty involved in their performance came to be regarded as the easiest means leading to salvation. The popular view with regard to these rites is reflected in a short stanza spoken by a Kapālika (Saiva devotee) in the 'Mattavilasa' (1-7) of

‡ K. B. Phatak commemoration volume, pp. 218, 219.

Mahendravarman of Pallava dynasty. He is glad that Lord Pasupati has found an easy way to salvation, e. g. through enjoyment resulting from the drinking of wine and looking at the face of the beloved lady. The Karpûra-manjari (1, 23-24) of Rajâsekhare echoes the same thing when the Kaula path is praised in that it makes provision for the use of meat and the wine and when the Lord Pasupati is eulogised for his showing the path of salvation through sexual enjoyment and wine. In fact there had actually come a time when, as Prof. Bendall has put it in the introduction to his edition of 'Siksa-Samuccaya,' the Tantras developed a form of religion which was brought to the level of very thinly veiled Kâmasâstra. The Tantra form of worship had at that time actually reached such a stage of abject degeneration at the hands of at least a section of its followers that it naturally invited all kinds of vituperation against it in general."

Before we proceed further we beg to quote the following in support of the conclusions arrived at:—

† "The system of philosophy, he (अभिनवगुप्त) has attempted to formulate and to elaborate, is non-Vedic; not because its doctrines are fundamentally opposed to those of the Vedic systems, but because it does not recognize the Veda as the final authority. It was, therefore, ignored by the Brâhmin community, which alone has kept alive the literary traditions connected with various schools of Indian thought as a matter of religious duty. This non-Vedic trend of thought, however, was very popular among the Brahmins of Kashmere, who had the opportunity of

† Abhinavagupta, an Historical and Philosophical study, page 164.

knowing it better than those elsewhere.” * “Recent research shows that at a remote period in the history of the Tamils answering pre-Vedic times, a class of high-souled seers colled Arrivars developed a rare system of metaphysics and psychic science and taught the same to the disciples and followers. It appears that originally there were four great saints of old and later on, a group of five saints gave birth to twenty eight mystic works corresponding to Shivâgamas of the day. These two sets of books were regarded as the highest authority by the ancient Tamils. Superfluous it is to refer to countless minor books based on them. During the Vedic age we have reason to infer that the Tamilians or Dravidians inhabited this land from the Himalayas to Cape Comorin and beyond, and that several of the Tamil princes in Northern India were well versed in the philosophy or the Arrivars. Probably it was to one of these rulers that the four Brahmins of the Chhandogya Upanishad resorted for spiritual enlightenment. It is interesting to note that the prince was surprised to see that they were the first Aryan priests that approached him for the attainment of divine wisdom. In process of time, it came to pass that many of the ideas and words of this system found a prominent place in some of the Vedic songs and Upanishads, and a cycle of Sanskrit literature called Tantric or Agamic came into being as adaptations of the mystic lore of the Tamil saints. This event is of infinite importance from the historical standpoint; for it served to preserve at least in rough Sanskrit garb fragments of the traditional system of the Arrivars etc. etc.”

* The Metaphysics of Shiva Siddhanta System, pp. 2, 3.

Because the rise of the Agamas was during the period of Aranyakas it is not to be thought that all Agamas and Tantras were written during the period. The growth of the astoundingly voluminous Agamic literature was gradual and went on upto very recent times as may be seen from the references to later events. Thus पारमेश्वरागम speaks of the Buddhistic religion and others in—बौद्धशैलगतचार्याकजैनाहृत-विभागतः (1-8). Later the well known event of the impalement of Jains is mentioned in the उत्तरकामिकागम, about which T. A. Gopinathrao says * “ We find it laid down that on the seventh day of the mahotsava of Shiva, the impalement of the Jains, said to have been carried out at the instance of Tirugnana Sambandhar, ought to be celebrated; even now the name of that day's utsava is given as the impalement of the Jains and is celebrated at Madura, the historical scene of the occurrence. When an event of this description, associated with the life of this Shaiva saint, is found mentioned in the Kâranâgama, need we say that it must be a work belonging to a time later than the time of Tirugnana Sambandhar ? And he is understood to have lived in the middle of seventh century A. D. ” Moreover, many of Shivagamas enjoin that the Dravida-Vedas are to be recited in temples as part of service there. The Devaram hymns composed by Tirujnanasambandhar, Appar, and Sundarmurti are the Dravida-Vedas. The last two are said to have lived in the seventh and ninth centuries of the Christian era respectively.

So also Basava, the founder of the Lingayat Religion, is referred to in the पारमेश्वरागम in † verses—

* Elements of Hindu Iconography, vol. I, introduction (section XVI).

† वीररहस्य, printed at Deshikendra Press, Latur.

प्रथमं वसवाक्षरं द्वितीयं अउमाक्षरम् ।
 तृतीयं च षडक्षरं गुरुलिङ्गजंगमं तु ॥
 ज्ञात्वा गुरुमुखात्सम्यग्ज्ञानार्णवमुत्तरेत् ॥ (XI-73).
 So also— वसवेष्यक्षरं पूर्वं पश्चिमं अउमाक्षरम् ।
 वामे षडक्षरं ज्ञेयं दक्षिणं च प्रसादकम् ॥ (XVIII-70).

Similary अल्लमप्रभु, the great शिवयोगिन्, and चन्नवसव, Basava's sister's son are spoken of in the ‡ उत्तरवातुल in the following:—

कलौ तत्प्रभुदेवस्य पीठं कल्याणपत्तने ।
 वसवेशादिप्रमथसंदोहपरिकल्पितम् ॥
 शून्यसिंहासनं चेति सर्वतः प्रथितं भुवि ।
 भक्ताधीनतया गत्वा श्रीमद्वसवमंदिरम् ॥
 पावयित्वाखिलांस्तत्र श्रीचन्नवसवांकितम् ।
 षट्स्थलकीयसंपत्तिगरिष्ठं ब्रह्मचारिणम् ॥ etc. etc.

Thus the Agamas have taken such a long time for their growth before they reached their final shape and form. There is nothing strange in this. The Mahabharata, Ramayana, and the Puranas will be an apt analogy in respect of such a long continuous growth into vast literature. The Vedas themselves have taken centuries together before they attained their final shape and form. The only difference is that different Vedic Mantras are ascribed to the authorship of different Rishis, the seers of the Mantras. But in the case of the Agamas there could be no such thing, as they are believed to have been delivered by Lord Shiva Himself to His consort Parvati. But it is a secret to whom the conversation of Shiva and Parvati, that makes the Agamas or Tantras, was revealed.

(C) The contents of the Agamas.

We shall be brief about the contents of the Agamas. The Agamas are divided into four parts or quarters

‡ Quoted in विरक्तोत्पात्तिक्रियालक्षण, page 1.

called the Padas, क्रिया, चर्या, योग, and ज्ञान. सायणाचार्य mentions these briefly in his सर्वदर्शनसंग्रह (vide शैवदर्शन) as follows:—
 विद्याक्रियायोगचर्याख्याश्चत्वारः पादास्तच्चतुश्चरणं महातंत्रमिति । तत्र पञ्चानामस्वतंत्र-
 त्वात्पाशानामचैतन्यत्वात्तद्विलक्षणस्य पत्युः प्रथममुद्देशः । चेतनत्वसाधम्यत्पिज्ञानं
 तदानंतर्त्यम् । अवशिष्टानां पाशानां अंते विनिवेश इति क्रमनियमः । दीक्षायाः परम-
 पुरुषार्थहेतुत्वात्तस्याश्च पञ्चपाशेश्वरस्वरूपनिर्णयोपायभूतेन मंत्रमंत्रेश्चादिमाहात्म्य-
 निश्चायकेन ज्ञानेन विना निष्पादयितुमशक्यत्वात्तदवबोधकस्य विद्यापादस्य प्राथम्यम् ।
 अनेकविधसांगदीक्षाविधिप्रदर्शकस्य क्रियापादस्य तदानंतर्त्यम् । योगेन विना नाभिमत-
 प्राप्तिरिति सांगयोगज्ञापकस्य योगपादस्य तदुत्तरत्वम् । विहिताचरणनिषिद्धवर्जनरूपां
 चर्यां विना योगोऽपि न निर्वहतीति तत्प्रतिपादकस्य चर्यापादस्य चरमत्वमिति विवेकः ।
 So also the contents have been noted briefly in शिवतत्त्वस्ताकर, page 420, in the following:—

अयं ज्ञानक्रियायोगचर्याभिः स्याच्चतुष्पदः ।

ज्ञानपादे महेशस्य स्वरूपं प्रतिपाद्यते ॥

विज्ञानाकलनाम्नश्च प्रकयाकलकस्य च ।

सकलाकलनाम्नश्च स्वरूपाण्यात्मनामपि ॥

पाशानामपि पञ्चानां स्वरूपमपि विस्तरात् ।

सूष्टेः प्रकारशक्तेश्च स्वरूपमपि विस्फुटम् ॥

परमेश्वरमारम्य भुवनानां पृथक् पृथक् ।

इयन्ति योजनानीति परिमाणक्रमस्तथा ॥

भुवनानां तदीशानां रूपमप्यविशेषतः ।

तत्तत्प्रलयतः पश्चात् सूष्टेश्चापि प्रवर्तनम् ॥

महाव्रतादिशास्त्राणां प्रमेयनियमस्तथा ।

एवमाद्यानि बहुधा प्रतिपाद्यानि तत्र हि ॥

क्रियापादे तु मंत्राणां उद्धारस्तुप्रकीर्त्यते ।

संध्यावंदनपूजादिजपहोमाश्च सर्वशः ॥

समयानां विशेषश्च निर्वाणानां च संस्क्रिया ।

आचार्यस्याभिषेकश्च दीक्षा चैव सुखप्रदा ॥

योगपादे तु षट्त्रिंशत् तत्त्वानि च तदीश्वराः ।
 इच्छतामैहिकीं सिद्धिमणिमादेश्च संभवः ॥
 मूलाधारादिचक्राणां अवस्थानां च कथ्यते ।
 चर्यापादे तु सर्वत्र पवित्रारोपणं तथा ॥
 प्रतिष्ठा चैव देवानां व्यक्तानि लक्षणानि च ।
 प्रायश्चित्तक्रियाश्चापि स्कन्दसंख्यादिलक्ष्म च ॥
 लक्षणं जपमालानामन्त्येष्ट्यादिक्रमा अपि ।
 एवं चतुर्षु पादेषु प्रतिपाद्यार्थ ईरितः ॥

According to पद्मसंहिता * "Kriya embraces all acts from ploughing the ground (for laying the foundation of the temple) to establishing the idol (III-1-6). "

During the earlier period the Agamas of the three main Agamic cults (Shaiva, Shākta, and Vaishnava) maintain the Supreme Real Being of the Universe that corresponds to the Brahman or the Absolute of the Upanishads. He is Narayana according to the Vaishnavagamas, Shiva, according to Shaivagamas and Shakti according to Shāktagamas. The position, in early times, of Shiva is much in the background when compared with that of the Shakti he possessed and the Shakti stands more prominent owing to all cosmic functions attributed to her. Lakshmi, the wife of Vishnu, is His Shakti and Kali, the wife of Shiva, is His Shakti. But shortly later the male gods Vishnu and Shiva, become more prominent than their Shaktis who become the handmaids of their Lords and there rose different sects.

* Outlines of Indian Philosophy p. 133.

The main three Agamic Schools (Shaiva, Shākta and Vaishnava) maintain three तत्त्वाः or ultimate realities, namely, (1) A Supreme Being with the male or female aspect predominant. (2) The class of individual souls. (3) The objective universe, as real. These three तत्त्वाः are given different names in the three different Schools. Though their attributes and mutual relations do not differ much, the terminology differs in all the three Schools.

All the three Schools are agreed in opposing and demolishing the māyāvāda or the illusion theory of the Vedānta. Thus says पौष्करागम —* “If the world is an illusion of the conscious being, the effected world will be a hollow unreality; how can the world, which is established to be really existing by all methods of proofs, be a false transmutation of consciousness?” The Āgamas, therefore, do not regard the world as a false show. Bhāskararāya, the commentator of ललितसहस्रनाम, refutes the illusion theory in his commentary on the name no. 735, मिथ्याजगदधिष्ठाना, as follows:—§ Really according to the belief of the Tantrikas, who hold (the doctrine) that the world is a transmutation of Brahma; the Universe is real; because as there is absolutely no difference between Brahma and the world just as (there is no difference) between a pot and the clay (of which it is made); the reality of the universe necessarily follows from the reality of Brahma. As we accept that the difference (between Brahma and the Universe) is false, we accept all the texts declaring non-difference. From the unreality of difference (the Brahma and the

* Outlines of Indian Philosophy, p. 133. § Ibid. p. 134.

Universe) it follows that the relation of the supporter and supported is false. Hence the Vedanta theory of the illusoriness of the world cannot be accepted."

Intense devotion or sincere Bhakti to the deity forms another common feature of all the three Agamic Schools. It is expressed in the worship of the images of the deities. The images are anthropomorphic or only symbols or some formal representation of the deities which are really formless or all-formed.

The movement of Agamic devotion gave rise to the art of temple-building and the making of images, which in India, in south India specially, has reached a high order of perfection. It also gave rise to devotional lyric poetry full of poetic imagery. So also music, singing, dancing and gesticulation developed fast under the influence of the Agamas, because all these accompany the worship of images in temples, being considered different ways of expressing devotion to the deities.

There was no love lost between the Agamikas and Vaidikas and they indulged in strong mutual fault-finding and condemnation. The Agamikas considered the Vaidikas as Pashus or bond souls and therefore unfit for receiving Shivadiśhâ. The Vaidikas in their turn reviled the Agamikas as being heterodox. * "Kumarila Bhatt classes them among the atheists as we read Amarasimha accordingly classing Devalas, who are generally Pashupatas, Pancharatras, and other Tantrikas that are addicted to image worship, among Shudras."

* Elements of Hindu Iconography, Vol. II, introduction, page 7.

But the two streams of thought, the Agamic and the Vedic, gradually gravitated towards each other. After running side by side for a long time they acted and reacted on each other and modified each other's practices in religion. The Vedic fire-cult languished and decayed and has been replaced by the Agamic worship of images in temples and in all houses without exception. Almost all Shrauta Karmas have ceased to be observed except a few minor ones like the Agni âdhânâ, a much simplified Vâjapeya, and Somayaga, are performed here and there by only a few Hindus now. The Smârta karmas also have been almost totally neglected. So that judged by the standard of Vedic Karmas the dwijas (द्विजः) are a microspopic minority. No real Brahmins are to be found if tested by the test of Vedic rites. By the profound influence of the Agamas on the Hindus of India the religion that is practised by them today is almost entirely Agamic and nothing of Vedic religion remains. * "The living Hindu religion of today from Cape Comorin to the remotest corners of Tibet is essentially Tantric. Even the few genuine Vedic rites that are preserved and are supposed to be derived straight from the Vedas, e. g. the Samdhya, have been modified by the addition of Tantrik practices. Equally profound has been the influence of the Agamas on the development of Vedanta Philosophy. Shankara was a professed Shâkta and his Adwaita exposition of the Vedanta, though overtly independent of the Shâkta Agamas, is influenced by Tantrik theories and his discipline by Tantrik practices."

* Outlines of Indian Philosophy, page 130.

The living Hindu faith of today is seen in the image worship; and all the rituals and religious practices are embodied in the methods and forms of the image worship. The Bhakti or devotion of the people is the reverence to the deity expressed by the worship of images. Different Hindu sects and subjects of different faiths have adopted different symbols and images, anthropomorphic or otherwise, of the deities they worship. Shivalinga, as the symbol or emblem of Shiva, is universally the object of worship of the Shaivas. It is to be seen now what the meaning of Shivalinga is.

Before beginning the next section we may sum up the discussion as follows:—

(1) That the antiquity of the Āgamas goes back to the period of the Āranyakas, based on the earliest references to the Agamic literature in the Maitri Upanishad viz. (1) आम्यंल्लोको न जानाति वेदविद्यातरं तु यत्, which may be translated as—the deluded people do not understand (the real nature) of what is called another Vedic lore. (2) वेदादिशास्त्रादिसकधर्माभिधानमस्त्विदितवदंति । अतो नैनामभिधीयेत । अन्यथैषा. (3) तस्माद्ब्रह्मणो वै नावैदिकमधीयीत. So also the reference contained in the गीता, namely, नान्यदस्तीतिवादिनः shows the existence of Agamic literature in the time that the गीता was written.

(2) That the श्वेताश्वतरेपनिषद् is the first Agamic Upanishad that teaches the Agamic principles and doctrines of theistic परब्रह्मन् . [It cannot be said that the Agamas themselves are based on and rise after the श्वेताश्वतर came to be written; because very long time must have elapsed for the rise and development of the Agamas that they might claim equality with the Vedas by the time the

Maitri Upanishad came to be written. And by the modest calculation of time backwards the time of Aranyakas seems to be the time when the Agamas rose].

(3) That the गीता has been based on the Agamas, as its teachings are quite in consonance with those of the Agamas; and that the गीता is on the whole opposed to the Vedas and Upanishads.

(4) That the Agamic literature claimed equality with the Vedas and equal authority as that of the Vedas, is indicated by the words of the Maitri Upanishad.

(5) That later the authority of the Agamas as much as that of the Vedas came to be admitted, as evidenced by Hârîta's statement, viz. श्रुतिश्च द्विविधा वैदिकी तांत्रिकी च.

(6) That the Agamas have been based on the pre-Aryan Dravidian culture and not on the Vedas, on account of the fundamental differences in the teachings of the Vedas and the Agamas.

(7) That that Vedas and Agamas acted and reacted on each other so that their teachings were modified to the effect that they seemed to teach the same thing. Attempts, therefore, were made later to reconcile the differences between them and to establish the unity of thought.

(8) That the religion of the present day Hindus has long since been wholly Agamic.

(VIII) The meaning of Shivalinga.

There is much misunderstanding regarding Shivalinga or the symbol that represents Shiva. It is generally considered to be the phallus of Shiva by almost all scholars of religion and religious philosophy. This

deep-rooted prejudice has long since persisted; and the idea of the Linga being the phallus of Shiva is based on the following different considerations:—

(1) There was phallic worship among the primitive peoples and the Dravidians could not be an exception to it. (2) The misinterpretation of the compound शिश्नदेवाः occurring twice in the Rigveda. (3) The meaning of Linga as phallus given in lexicons. (4) The shape in general resembles phallus (erect membrum virile). (5) Various verses of the Shākta Tantras about sex worship.

We have to consider how far the interpretation of Shivalinga as phallus is reasonable. We shall first examine the data, on which the interpretation is based, and then give the explanation of the symbol.

The data, on which the interpretation is based, are at first sight so plausible. But on deeper consideration of the matter they will be seen to be quite wrong, though mischievously capable of misleading readers. It seems that Linga is taken *prima facie* to be phallus on account of the phallic worship of some of the primitive peoples and then arguments are brought forward to support the assumption without adequate consideration being given to the symbol, which is only the amorphous representation or emblem of Shiva, the theistic परब्रह्म of the Shaivas distinct from the Absolute of the Upanishads.

That there was phallic worship among primitive peoples has been well established. † “The attention of the reader may here be drawn to a little book, entitled

† Elements of Hindu Iconography, page 70 of vol.II

"Primitive symbolism as illustrated in phallic worship" by Hodder M. Westrop, published by messrs. Geo. Redway in London. In this, the author has collected information about the existence in the past and present, of phallic worship in several countries—Greece, Egypt, Rome, Assyria, ancient America, etc. Linga worship or worship of Priapus, or fascinum, or Priape-gala continued to exist, according to Boudin, till the 12th century A. D. in Germany, Slovakia, and France. In France a document "Sacerdotal Judgements on crimes" of the 8th century A. D. is said to contain the following:—If any one performs enchantments before the fascinum, let him do penance on bread and water during three lents. " * "The worship of Linga is not confined to India alone. In ancient times it was prevailing in Asia and Europe, as also in Egypt. It was the Priapus of the Romans, and the phallic emblem of the Greeks. The Egyptians, Romans and the Greeks had temples dedicated to Priapus under the same form as that of the Lingam. The Israelites worshipped the same figure and erected statues to it. Scripture (I Kings XV) informs us that Asa, son of Rehoboam prevented his mother Malachah from sacrificing to Priapus whose image he broke. The Jews caused themselves to be initiated into the mysteries (Belphegor), a divinity like the Jangam when the Moabites and Midianites worshipped on Mount Phegot, and which worship in all appearance, they received from the Egyptians. When Judah did evil in the sight of the

* The Madras Christian College Magazine, July 1929, page 145.

Lord, and built them high places, and images and groves on every high hill, and under every tree, the object was Baal and the pillar, the Lingam was the symbol. It was on his altar, that they burned incense and sacrificed into the calf on the fifteenth day of the month, the sacred monthly period, the amavasya of the Hindus; the calf of Israel was the bull Nandi, the Apis of the Egyptian Osiris. According to colonel Tod the Lingam is identical with the Arabic Lat or Alhat. The worship reached France, doubtless with the Romans and the figure of Lingam is still to be seen on the lintel which surrounds the circus at Nimes as well as on front of some of the Churches, particularly on that of the Cathedral of Toulouse and on some Churches at Bourdeaux. Plutarch says that the Egyptian God Osiris was found every where with Priapus exposed.

Linga worship was conducted in Phoenicia (Canon of Scripture) in the worse aspect. According to Lucian (De Syris Des) after the return of Bacchus, he placed the colossal phalli each 300 fathoms. In the great Bacchi pomp celebrated by Ptolamy of Alexandria we read (Ayjenius, Lib. V) of a golden Phallus 129 cubits high. There can be no doubt that the God Baal, whose votaries the Hebrews frequently became, is identical with the Lingam, and the god Chium in Amos V is Shiva, whose name the races dwelling along the valley of the Indus pronounce Chivin and Shiva. Yet there is nothing to show which race brought the Lingam worship to India and when. It seems to have been introduced about the beginning of the Christian era from the basin of the lower Indus through Rajputana, and to have

displaced the Nature worship of the Vedas. (Balfour's Cyclopaedia of India p. 716, 717). ”

Linga worship having been proved to be pre-Vedic and prevalent during the times of the Mahabharata, the conclusion that it was brought to India about the beginning of the Christian era is wrong; and it seems to be a fact that Linga worship, perverted into phallic worship, was borrowed and taken from India to other countries.

But it is difficult to understand what it has to do with the Shivalingam. The phallic worship of some primitive peoples has no connection with the Dravidian worship of Shivalingam when detached and impartial consideration is given to the form of Shivalingam and the philosophical idea on which the form is based. Because some primitive peoples worshipped phallus it does not necessarily follow that the Dravidians also must have worshipped the same. The root cause of this deep prejudice and misunderstanding lies in the idea and the gratuitous assumption that the Dravidians, at the time of the Aryan invasion of India, were merely a primitive people with having no civilization of their own. It was imported, it is thought, by the Aryans and spread over India. This basic wrong idea has been mainly responsible for the misunderstanding in respect of the Linga being phallus as in other respects. The contemptuous epithets of abuse bestowed by the Aryans on the Dravidians (as noted above) has given rise to this wrong idea. But the high form of civilization of the Dravidians, as established in a previous section will, it is hoped, disabuse readers of this wrong idea, as it ought

to. The Dravidians had no such debased idea of Linga as being equivalent to phallus. They had a much deeper insight into the nature of the Almighty as the creator, protector and destroyer of the Universe. They had already formulated their notions about the Godhead as being, self-subsistent, omniscient, and benevolent, possessed of greatness and wondrous power or शक्ति. Is it in any way possible that they should identify such Being with phallus? Can it be expected that they should attribute such powers of Divinity and greatness to phallus? It seems obviously impossible that they should do so. On the contrary they could well find an emblem of their Godhead who was the creator and sustainer of the universe. The universe, they must have thought, was after the creator and the image of the God was reflected in the spherical universe and was represented by it. To all outward appearance the universe is a hemi-spherical thing bounded by the circular horizon and placed on something. This idea has been later expressed by the Puranas that the world-globe is balanced on the hood of Adishesha, the king of the snake-world. And the Linga with circular basis and the semi-spherical top placed on the circular basis represents the universe, the child and image of God. This was the idea of the Dravidians about their Godhead; and it has been philosophically explained in later religious literature, as will be noted presently.

Then how is the phallic worship of other primitive peoples to be accounted for? What was its origin? It seems to be as follows:—The Dravidians were the most ancient people of all other peoples of the world.

They were ahead of all others in developing human civilization. The finds of Mohenjo Daro and Harappa have revolutionized the idea of the movement of civilization from place to place. The idea heretofore was that civilization moved from West to East with the migration of the Mediterranean race in that direction. But it has been established that the reverse is the case. The civilization moved from East to West with the intercourse of peoples of East and West. The Western people must have borrowed the idea of the worship of the Godhead from the Eastern people. But the emblem or symbol of God was misunderstood and wrong construction was put upon it by the Westerners, who having misunderstood the language misunderstood the significance of the emblem. That was how the Linga was taken to be phallus and the phallus came to be worshipped by them. It was in this way that ancient Egyptians, Greeks and Romans borrowed the Linga worship from the ancient civilized Dravidians; but in their pitiable ignorance construed it as the phallic emblem. The Dravidians are not responsible for the idiotic mistake committed by the imitators and they can not be charged with the debased idea. Hence the blasphemous idea of the Shivalingam being the phallus of Shiva is unfounded. We request readers to understand our acceptance of this item of Tantrikism in the light of these remarks.

(2) A proof of phallic worship is sought from the word "शिश्रदेवाः" occurring twice in the Rigveda. The interpretation of the word as "those whose God was phallus" also seems to be due to the obsession that

there was phallic worship existing before. However opinion is not only divided about this interpretation but goes against it on the whole. The foremost evidence against such interpretation is that of यास्क, the author of निरुक्त, who says that शिश्रदेवाः means अब्रह्मचर्याः; and his is the most authoritative interpretation, as it must be, he being the earliest interpreter and nearest to the Rigveda in time. His was the higher criticism of the Vedas though his critical movement was not continued later. Yāska, the philologist interprets Vedic words, that had by his time become well nigh obscure in sense for ordinary people, in accordance with the material then existing and coming down by tradition. दुर्गाचार्य, the commentator of निरुक्त, explains the word as शिश्रेण प्रकीर्णमिः पुंश्चलीभिः स्त्रीभिः दीव्यन्ति क्रीडन्ति इति । सायणाचार्य also interprets it as शिश्रेण दीव्यन्ति क्रीडन्ति इति. In spite of this reasonable and rational interpretation Prof. Macdonell takes the opposite view and categorically asserts that phallic cult was in existence in the Vedic period and says * “ A symbol must have been used at a later period, in the phallic worship which was known by the occurrence in two passages of the word शिश्रदेवाः (those who have a phallus for their deity). Such worship was, however, repugnant to the religious ideas of the Rigveda; for Indra is besought not to let the शिश्रदेवाः approach the sacrifice (VII-21-5) and he is said to have slain the शिश्रदेवाः when he won the treasure of the hundred-gated fort. (X-99-3). In the post-Vedic period, the Phallus or Linga became symbolical of Shiva's generative power and its worship is widely diffused even at the present

* Vedic Mythology, page 155.

day. " Muir on the contrary rightly thinks otherwise. He does not take the interpretation of यास्क, दुर्गाचार्य, and सायणाचार्य at the face value but proceeds to examine it critically. While examining the word occurring in VII-21-5 he says * " The same word occurs in X-99-3. If this word is correctly rendered as above, the demons in question may have some affinity with the Gandharwas, who are represented as objects of apprehension in A. V. IV-37, in consequence of their propensity for women, whom though themselves hairy like dogs and monkeys, they attempted to seduce by assuming agreeable forms (V. V-12). The author of the hymn accordingly wishes that they may be emasculated (V-7). Prof. Aufrecht also thinks that the word शिश्रदेवाः being a Bahuvrihi compound must mean lascivious. " After an elaborate process of arguments he concludes * " However interesting it would be to find a proof of the existence of phallic worship among the aboriginal tribes contemporary with the Vedic Rishis it must be confessed that the word (शिश्रदेवाः) does not supply the evidence. " Dr. Bhandarkar, however, does not agree with this rational and impartial analysis of the question and says † " Here evidently those whose god was Shisna or phallus, are meant as the enemies of the Vedic Aryas, who disturbed their Vedic rites. Notwithstanding all that is said about the matter my own belief is that the persons here referred to were really some tribe of the aborigines of the country, who worshipped the phallus. " But it is a statement of his

* Muir's Sanskrit texts, IV, p. 409. † Vaishnavism and Shaivism, p. 163.

own belief and one is not bound to accept it without sounder and better evidence. The word विश्वदेवाः refers to the immorality of the Vedic times and illicit love intrigues. There is nothing strange if there were love intrigues, notwithstanding that the average woman was chaste and a loving husband and wife are compared to the chakravâka bird and its mate, birds well known for being referred to in later literature as emblems of love and constancy. References to libertinism are found in various hymns. Thus evil-disposed wives, hostile to their husbands, for whom a special hell was created by the gods (R. V. IV-5-5), were unfaithful to their spouses. They seem to have received lovers in their houses. There is a whole hymn (A. V. IV-5), by means of which the paramour of an amorous lady sought to lull all the folk of the house to sleep, charm the dogs into silence and prayed to Indra to help him to escape free from death and harm during his visit to his *inamorata*. Giddy girls, not well looked after by their brothers, went astray (R. V. I⁷—5-5), fondly went to the illicit unions and were abandoned (R. V. II 29-1); and one such castaway, the son of an unwedded damsel, Agru, was thrown into an anthill, but was saved by Indra and became a Rishi. Some women sought men, "mounting their cars to gather riches" (R. V. I-124-7) and "went about displaying themselves with glittering ornaments like the heavens with stars" (R. V. I-87-1). Brahmin women were not regarded sacrosanct but could be restored to their husbands after being seduced (R. V. X-109-6). Curses are levelled against people who "shut up" within their houses a Brahmin's wife

(A. V. V-17-11), thereby proving that this was not uncommon. All this shows that शिश्रदेवाः refers to love-intrigues of beaux and belles who sought to satisfy their passion by means fair or foul.

One thing is remarkable that there are only two hymns in which the word शिश्रदेवाः occurs. If it were the phallic worship of the non-Aryans the Aryans, who took every occasion to condemn their enemies, would not have failed to speak of their phallic worship as many times and in as many ways as possible and condemn them for the debased form of worship in all possible ways. Barring these two deceptive and misleading references there is no mention of phallic worship any where else in Vedic, Brahmanic and Upanishadic literature. Hence शिश्रदेवाः cannot be a proof of phallic worship.

(3) That phallus is one of the meanings of लिंग is known from lexicons. But this is not the primary and prominent meaning of Linga but merely secondary and is a later growth. In अमरकोश the synonyms given of the male genital organ are—मगं योनिर्द्वयोः शिश्रः मेढूं मेहनशेफसी ।

मुष्कौऽडकोशो वृषणः पृष्ठवंशाधरे त्रिकम् ॥

It is only in the नानार्थवर्ग that लिंग is given as a synonym of शेफस् (लिंगं चिन्हशेफसाः) । हलायुध in his अभिधानरत्नमाला does not give लिंग as a synonym of शिश्र in—मगो योनिरपस्थश्च वरांगं स्मरमंदिरम् ।

शिश्रः शेफोऽथ मेढूश्च तुल्ये मेहनशेफसी ॥

(II-359).

Even in the verse—उपकरणे करणे द्रविणे लिंगे च यातनयां च ।

सेनांगे संसिद्धौ साधनशब्दः प्रयोगः स्यात् ॥

(V-86).

The meaning of लिंग is साधन or हेतु. In वैजयन्ती of यादव-प्रकाश शेफस् is only an alternative sense of लिंग—लिंगं शेफसि वेषेऽशे

चिन्हे बुद्ध्यादिसंहितौ ॥ All this shows that phallus is only a secondary and not the primary sense of लिंग. The primary sense of the word is "a sign or mark." And it is in this sense that it is more generally used. It is used in the sense of "middle term" by logicians, as हल्लयुध gives. In course of time the word began to convey other meanings as well and among them is that of male generative organ by the common law of degeneration of words, which is not peculiar to Sanskrit only. Generally decorum requires that words indecent and obscene should not be uttered by refined men while expressing such objects as do not admit of open mention. Thus toilet is a decorous way of expressing of what is otherwise expressed in indecent words. Genital organ is one such; and phallus as the prominent mark of masculinity came to be expressed in decorous language by the word लिंग and not because it was the primary sense of लिंग. In Upanishads it is invariably used in the sense of a mark, a symbol etc." e. g. in the following:-

(a) अव्यक्तानु परः पुरुषो व्यापकोऽलिंग एव च । (कठ-VI-7).

(b) न चेशिता नैव च तस्य लिंगम् । (श्वे. VI-9).

(c) महदाद्यं विशेषांतं लिंगम् । (मै. VI-10).

(d) पुरुषः अव्यवसायसंकल्पाभिमानलिंगः (मै. VI-30).

(e) स्वकैलिंगैरुपगृह्यः । (मै. VI-31). etc. etc.

These instances are sufficient, though many more can be given, to show that in philosophical literature the word is used in the sense of a mark or symbol and in no other. It is passing strange that it should all at once mean phallus in शिवलिंग and not merely a symbol or emblem of Shiva. We, therefore, conclude that the lexicographic secondary sense of लिंग in शिवलिंग as the male organ is due merely to the preconceived prejudice of phallic worship of some peoples in ancient times.

(4) That the shape of Linga resembles an erect membrum virile is also a mistaken notion. In small-sized Shivalingas the top is always semi-spherical. But in big Lingas the top is generally elongated, as the proportionately magnified top does not look well. In many cases the proportionately magnified top is retained. But in more cases the elongated top is adopted to impart goodly shape and appearance to a स्थावरलिंग. The top is, therefore, proportionately elongated and not magnified. The peculiar shape of the Linga at Gudimallan, Kalattur, and Kudumiya-malai had led (rather misled) Mr. T. A. Gopinathrao to believe and conclude that the Linga is only the phallus. He says * "The Linga itself is composed of two parts, the nut and the shaft of the membrum virile, each of them shaped exactly like the original model, in a state of erection. On plate II are given the front, and the back views of the Linga, a reference to which will enable the reader to form an excellent idea of the exactitude with which the sculptor has modelled this Linga in imitation of the human phallus." This also is merely prejudice and the result of the obsession of the idea of phallic worship, when it is seen that innumerable Shivalingas everywhere else in the land are all of a common shape having not even the slightest resemblance to the phallus answering the description of the Lingas of the places. The three exceptions in those places need not prejudice and lead to the idea that all Lingas are phallic in shape. They should not be seriously taken and affect the inner meaning and the basic idea of the Shivalinga.

(5) Lastly the various verses of the Tantras about sex worship and sexual interpretation of the form of

* Hindu Iconography, vol. II page 68.

Linga are simply due to the degenerate Shâktas, who failing to understand the significance of श्रीचक्र and चक्रपूजा of the Shâkta faith and ritual, fell a victim to degenerate practices. A few verses may be noted as follows:—†

(1) गुह्यान्दात्मिका शक्तिः लिंगरूपः परः शिवः ।

तयोर्मिथुनकौशल्यं जगदानन्दकारणम् ॥

(2) सा भगाख्या जगद्धात्री लिंगमूर्तेः त्रिवेदिका ।

लिंगस्तु भगवान् द्वाभ्यां जगत्सृष्टिर्द्विजोत्तमः ॥

(3) उमायै भगरूपिण्यै लिंगरूपधराय च । etc. etc.

The advocates of the worship of Shakti, residing in Kula or perineum, misunderstood the meaning of Kundalini or the universal power lying in a static condition with downward face (अधोमुखी) and cooped up there. The power is to be roused and put into a dynamic condition gradually to be raised (ऊर्ध्वमुखी) by stages to union with the Universal consciousness (आत्मविमर्श). The inability of the followers, कौला or वामा as they are called, to understand the meaning and significance of the Shâkta rituals led to the debased and perverted forms of Shakti worship. They gave free rein to sexual instincts, quite an inexorable physical demand, and consequent sexual excesses. * “No where have the sexual emotions been more deliberately exploited in the name of religion, no where have the animal instincts and dark imaginings of early man been given greater scope.” Their literature also embodies in many cases these wrong and perverted notions of Shâkta rituals and ceremonies with the result that they brought hellish odium not upon themselves but upon all other Shâktas and Shaivas, the two Schools being so allied. Their

† Ibid pp. 61. * The Shaktas of Bengal (Heritage of India series) page 5.

literature was a kind of veiled कामशास्त्र (as noted above). It is thus that the Philosophical terms, some of them at least, came to be misunderstood. e. g. मैथुन is not cohabitation as it is ordinarily understood and as understood by the Kaulas, but means cooperation or concerted action of Shiva and Shakti, the परब्रह्म and his power. The verses, quoted above and similar ones, are not to be taken literally and should not lead readers to the prejudiced idea of Linga being phallus, just as योनि, used so many times by श्वेताश्वतर should not be understood as "female genital organ" but merely as the source or *prima causa* of the universe.

That Linga is not phallus was first pointed out by Swami Vivekananda who maintained § "The worship of Shivalinga originated from the famous Lingam in the Atharva Veda Sanhita sung in praise of यूपस्तंभ, the the sacrificial post. In that hymn a description is found of the beginningless and endless stambha or Skambha and it is shown that the said Skambha is put in place of the eternal Brahman. As, afterwards, the sacrificial fire, the smoke, ashes and flames, the Soma plant, the ox used to carry it on its back, the word for the Vedic sacrifice gave place to Shiva's body, his yellow matter hair, his blue throat, and the bull, the Yupa-stambha gave place to the Shivalingam and was raised to high Devahood of Shree Shankar. In A. V. the sacrificial cows are praised with the attributes of the Brahman. In the Linga Purana, the same hymn is expanded in the form of stories meant to establish the glory of the great स्तंभ and superiority of Mahâdeva. Later on he says that the explanation of Shivalingam as Phallic emblem began in India in her

§ Siddhanta Dipika, X-21.

most thoughtless and degraded times." So also it is said ‡ "There is nothing like the phallic orgies of antiquity; it is all mystical and spiritual. The Linga is twofold, external and internal. The ignorant who needs a sign, worship Shiva as a "mark" or "type"—which is the proper meaning of the word "Linga"—of wood or stone; but the wise look upon this outward emblem as nothing but, and contemplate in their minds, the invisible, inscrutable type, which is Shiva Himself. Whatever may have been the origin of this form of worship in India, the notion upon which it is founded, according to the impure notions of European writers, are not to be traced in even the Shiva Puranas." † Similarly "Much harm has been done to many of the Shaiva Schools of thought by well-known European writers, in whose minds the idea of Lingam is, somehow or other, so closely associated with the phallus that they cannot but see some hidden trace of phallic obscenity even in the highest philosophical interpretation of Lingam by some of the masterly writers of this school."

What then is the Linga? What is the meaning of the symbol? It is the amorphous representation of Shiva and the least anthropomorphic, as maintained by Dr. A. K. Kumar-swami who * says "The Lingam is not properly an instance of sex symbolism; it is probably not of phallic origin but derived from the stupa, and is now regarded as the highest emblem of Shiva, because the least anthropomorphic. True sex-symbolism in Indian art or literature

‡ H. H. Wilson on the Puranas, page 72. † Shakti or Divine Power, p. 214.

* Amis of Indian Art, Campden, 1908.

assumes two main forms: The conception of the relation of the soul to God expressed in terms of the passionate adoration of a woman for her lover; and the representation of the energetic power (shakti) of a divinity as a feminine divinity. ”

Shiva Para-Brahman is the highest Divine Principle in intimate union with Divine Power, the पराशक्ति. The only positive qualities of this Divine Principle are सत्, चित्, and आनन्द. He has आत्मविवर्श i. e. He is conscious of Himself. His self-consciousness or आत्मविवर्श is philosophically expressed as “ अस्मि, प्रकाशे, नन्दामि. ” He is the cosmic पुरुष but is निराकार or has no particular form and has no distinguishing mark, as said by श्वेताश्वतर “ नैव च तस्य लिङ्गम्. ” He is therefore inconceivable अचिन्त्य (तद्रूपमनामयम् श्वे. 3-10). The inconceivable form is expressed by सिद्धांतशिखामणि as—

अस्ति सच्चित्सुखाकारमलक्षणपदास्पदम् ।

निर्विकल्पं निराकारं निरस्ताशेषविश्वम् ॥

परिच्छेदकथाशून्यं प्रपञ्चातीतवैभवम् ।

प्रत्यक्षादिप्रमाणानामगोचरपदे स्थितम् ॥

स्वप्रकाशविराजन्तमनामयमनौपमम् ।

सर्वज्ञं सर्वगं शांतं सर्वशक्ति निरङ्कुशम् ॥

शिवरुद्रमहोदयभवादिपदसंज्ञितम् ।

अद्वितीयमनिर्देश्यं परं ब्रम्ह सनातनम् ॥

That God cannot be known by the mind or the physical senses is the verdict of all sages. It is in this sense that Herbert Spencer, than whom there are few greater names in European Philosophy, speaks of God as the “ unknown and unknowable ” What he means is that Deity per se is “ unknown and unknowable. ” Commenting on the meaning of these terms, says that faithful disciple

of Herbert Spencer, John Fisk, in his "Cosmic Philosophy" that ‡ "Deity is unknowable just in so far as it is not manifested to consciousness through phenomenal world knowable just in so far as it is thus manifested: unknowable just in so far as infinite and absolute—knowable in the order of its phenomenal manifestations; knowable in a symbolic way as the power which is disclosed in every throb of the mighty rhythmic life of the universe; knowable as eternal source of moral law, which is implicated with each action of our moral lives and in obedience to which lies our only guarantee of the happiness etc. etc." Shiva is thus inconceivable. Not being conceivable He cannot be worshipped. Yet a religious mind hankering after eternal happiness cannot be satisfied without worship and cannot do without worship. He, therefore, requires some representation or some symbol of God, for without some concrete symbol of God, God would be to him a formless abstraction devoid of meaning. And it is inevitable that this should be so, for to the ordinary mind an idea of God that disregards symbols and ceremonies cannot but be unintelligible. It is therefore to satisfy the spiritual hunger and thirst of those, who are babes and sucklings and who cannot digest abstract ideas of God, that temples are built and images, representing God in his different powers and attributes, are consecrated. Whatever may be said against images in temples and against rituals and ceremonies, no one can gainsay the fact that they are indispensable at a certain stage of the spiritual evolution of man. Macaulay points out this necessity in his essay on Milton. He says "Logicians may reason about abstractions. But the great mass of men

‡ S. D. XII 202.

must have images. The strong tendency of the multitude in all ages to idolatry can be explained on no other principle. Reformers have often made a stand against these feelings, but never with more than partial success. They, who have demolished the images in Cathedrals, have not always been able to demolish those which were enshrined in their minds. "Hence the symbol of Shiva was found out. For निराकार Shiva, who is अमूर्त or formless in his अव्यक्त condition, is मूर्त or साकार in his manifest condition, manifest in the form of the Universe. He assumes eight-fold forms and is, therefore, called अष्टमूर्ति, ether, air, fire etc. i. e. the whole universe is his form, which, as remarked above, is to all outward appearance a hemisphere placed on something; and this the Linga represents. Shiva is both मूर्त and अमूर्त as said by बृहदारण्यकोपनिषत् "द्वे एव ब्रह्मणो रूपे मूर्त अमूर्त च." The Linga, the amorphous symbol of Shiva, represents the मूर्त form of Shiva. The Linga, thus, signifies what is अलिङ्ग or Shiva that has no special form or mark. The round basis with the round semi-spherical top placed on it admirably answers this description of the idea of मूर्तत्व.

Such is the explanation of the Linga as अर्थब्रह्म or phenomenal manifestation. But there is another side of the explanation of the Linga as शब्दब्रह्म. शिवपरब्रह्म is the cosmic पुरुष having आत्मविमर्श. He first vibrates in his लीला towards creation. The vibration is नाद, the first expression as नाम or name. From this नाद proceeds बिंदु, (dot), i.e. the form. These two नाम and रूप or नाद and बिंदु, are what is known so well as ओंकार or प्रणव. The बिंदु is the disc-like पीठ and नाद is the line supervening the पीठ. The line stands on the बिंदु like a cylinder with a rounded top. All this forms the Linga.

From another point of view also the symbol of Linga is well explained. शिवपात्रम्हन् has no particular form but is all-formed. He is, therefore, called विश्वरूप (तं विश्वरूपं भवभूतमीड्यम्-श्वे-VI-5). He is the creator of the Universe and assumes all forms in the Universe. (विश्वस्य स्रष्टारमनेकरूपम्-श्वे, V-13). He, the one God, is hidden in all creatures; He pervades all and forms the inner soul of all. He is said to have a thousand heads, a thousand eyes, and a thousand feet. He has hands and feet in all directions; He has eyes, heads, and faces on all sides, as is said in (पुरुषसूक्त and) श्वेताश्वतर in—III-13, 14, 15:—

सहस्रशीर्षाः पुरुषःसहस्राक्षःसहस्रपात् ।

सर्वतः पाणिपादं तत्सर्वतोऽक्षशिरोमुखम् ॥

सर्वतः श्रुतिमल्लोके सर्वमाश्रित्य तिष्ठति ॥

The semi-spherical top supervening the round basis admirably represents this description of the cosmic Purusha; with whom Shiva was identified by His devotees. The round top on the round basis really consists of thousands of heads, each of the size of a point. The sides of the cylindrical figure represents equally truly thousands of eyes, heads and faces in all directions. The semi-spherical top, resembling the visible horizon, is truly symbolical of the universe that surrounds the earth on all sides. Though the symbol has no eyes and feet, and eyes and ears, it has thousands of hands and feet, heads, eyes and ears, in all directions, just as a circle has no face all round but it has faces in all directions at every point of the circumference. Thus the Linga is the closest possible representation of such a formless or all-formed God शिव. This explanation is borne out by several passages in the Linga Purana, e. g.

अलिङ्गो लिङ्गमूलं तु अव्यक्तं लिङ्गमुच्यते ।

अलिङ्गः शिव इत्युक्तः लिङ्गं शैवमिति स्मृतम् ॥

(The Supreme Being who has no characteristic marks is the source of characteristic marks. Imperceptibility is spoken of as the mark (of Shiva). The Linga (Shiva-Linga) is remembered as pertaining to Shiva). So also- अलिङ्गो जगतां लिङ्गं अलिङ्गादभवत् स्वयम् । (the image (form) of the world created itself from the indistinguishable (अलिङ्ग). If the words लिङ्ग and अलिङ्ग are properly understood there can be no shadow of doubt that लिङ्ग does not mean phallus but merely a mark or symbol. If the word लिङ्ग is taken as meaning phallus the passages become meaningless.

All classes of things in the universe must have different shapes and forms. The class of beings called the Gods must have different shapes and forms, though nobody knows what those shapes and forms are. And much more so must have the Highest Being. It is only the fancy of the human beings that has endowed Gods with anthropomorphic forms. But there is no proof of that. And the presumption is that Gods have shapes and forms different from those of human beings just as human beings have shapes and forms different from those of other animals, worms, insects etc. Thus if Linga is the phallus of Shiva, he must have a human form; but it is a gratuitous assumption and a mere fancy without any proof, simply because some men have imagined Gods to be after themselves. Moreover even if Linga is phallus why should it be the Linga of Shiva only? Did Shiva alone have phallus and no other Gods? It is certainly unimaginable. And why should

phallus of Shiva alone be the object of worship and of no other God? No satisfactory explanation can be given to this question. It is, therefore, clear that Linga is not phallus but only a mark. It is only deep-rooted prejudice that has misled readers from the inner meaning of Shivalinga. It was in the thoughtless and degraded days of India, as Swami Vivekananda has remarked, that Shivalinga was taken to be a phallic emblem, the days when internal quarrels between the different sects were rampant and were waged with implacable hatred. The story of Linga being sundered by a curse does not at all account for the origin of the Linga but merely a supposed and fanciful tale as it was a general practice in antiquity to invent fictitious tales for the purpose of explaining names of which the origin was lost in obscurity. The thick mist of ages began at first to dim the true significance of symbol, till in the long distance of time the significance was so entirely lost, that people at a comparatively later stage began to tax their brains and ingenuity to unravel the mysteries. Many of the indecent practices of Soma, Kapalika Bhairava, and Shakta sects (Vâma and others) began to appear in their religion and Tantras came to be written. The Vaishnavas began to hate Shaivas and vice versa and condemned each other in all possible ways. During the days of such mutual vilification that Linga came to be taken as a phallic emblem. But the real meaning is different as is shown above.

(IV) Ishtalinga and image worship.

Shivalinga, the amorphous representation of Shiva, is the image of Shiva based on the inner meaning as

explained already. The Linga worn on the body, technically called इष्टलिंग, is the miniature of स्थावरलिंग worshipped in temples. It is made of light grey slate stone obtained from Parvatagiri in the North Aroct. To be kept intact all through the wearer's life, it is coated all over with fine durable thick black paste of cow dung ashes mixed with some suitable oil. Sometimes it is made of ashes mixed with clarified butter. The coating is called कंति or covering. The question arises whether the Ishtalinga is as much an image as a स्थावरलिंग and its worship is as much image worship as that of a स्थावरलिंग. The suspicion of the worship of इष्टलिंग being image worship is likely to be supported by the worship by Lingayatas of images at home of particular family deities, which vary according to local customs and prevalence of local deities, male or female, more generally male deities. The answer to the question, whether इष्टलिंग is an image and its worship is image worship, is an embhatic no. इष्टलिंग is not image or प्रतीक of Shiva and worship is not प्रतीकोपासना. It is Shiva himself and its worship is अहंग्रहोपासना. We have already noted the difference between प्रतीकोपासना and अहंग्रहोपासना in our notes on the texts (see pp. 20-27). There it is stated that दःरोपासना is not the मानसोपासना of the प्रतीक of परब्रम्हन् but is the उपासना of the हृदयःतर्जनीलिंग, the ज्योतिर्लिंग or प्राणलिंग worn or borne in the heart, i. e. residing in the heart. The उपासना of the devotee is the अहंग्रहोपासना of परशिव. The इष्टलिंग or the Linga in its gross form is परशिव himself; and the उपासक, who is the microcosm of the macrocosmic soul, is brought face to face with परशिव, the उपास्यदेवता, by अहंग्रहोपासना. In the प्रतीकोपासना, on the other hand, the उपास्यदेवता is not face to face with the उपासक or the devotee.

It is merely the representative or image of the देवता that is worshipped. In the scheme of षट्स्थल philosophy of the Lingayat religion, the Linga (सगुणशिव) and अंग (the devotee of a human being) are only the twofold manifestations of परशिव, the निर्गुणशिव, in his sportive activity called उपास्योपासकलीला, as is said in अनुभवसूत्र—

उपास्योपासकत्वेन स्वयमेव द्विधामवेत् ।

लिंगस्थलमुपास्यं स्यादंगस्थलमुपासकम् ॥

उपास्यत्वं तथोपासकत्वं च परमः शिवः ।

अप्रच्युतात्मभेदेन स्थितः सन्नात्मलीलया ॥

This लिंग is the उपास्य form and अंग is the उपासक form of परशिव. Similarly पराशक्ति becomes twofold, कला associated with लिंग and भाक्ति associated with अंग or the individual soul. In this way अंग with भाक्ति is the smallest possible model or the very abridged form of Shiva and his Shakti. The उपासना is, therefore, अहंग्रहोपासना, because the Linga and Anga are one and the same (see notes p. 24). Linga is threefold (1) भावलिंग or Linga the ideal corresponding to (कारणशरीर) of the devotee (2) प्राणलिंग or Linga the vital or mental corresponding to (सूक्ष्मशरीर) of the devotee (3) इष्टलिंग or Linga the gross or physical corresponding to (स्थूलशरीर) of the devotee. इष्टलिंग is connected with the प्राणलिंग and the भावलिंग. The devotee starts with the उपासना of इष्टलिंग and reaches by stages the प्राणलिंग and the भावलिंग with the idea of his being a part and parcel of परशिव through all the stages, though cooped up in the human form. इष्टलिंग, therefore, not being an image but only a modification of Shiva, is Shiva Himself. Hence it is not an image or प्रतीक and its worship is not प्रतीकोपासना or image worship.

Such a kind of उपासना or mode of worship is called सहमार्ग based on the योगपाद of the दिव्यागमास or the Divine Shaiva scriptures. This corresponds to the remaining three modes of worship based on the remaining three पादास of the Agamas, the चर्यापाद, the क्रियापाद, and the ज्ञानपाद. They are respectively called the दासमार्ग, the सत्पुत्रमार्ग, and the सन्मार्ग.

the दासमार्ग, or the path of servant following the master, is the discipline of the चर्यापाद. It consists in the search of the lord in the objective प्रपञ्च and has for its object the disposition of the ancillaries connected with his worship under the form of a material प्रतीक, the singing of his glories ever and anon and the extension of आतिथ्य (honour and hospitality) to his genuine servants. The सत्पुत्रमार्ग or the path of son serving the will of his father takes a higher step of worshipping the Lord under a mental प्रतीक formed in the mind in accordance with the description in the Kriyapada (क्रियापाद) of the Divine Agamas. In this stage the rites signifiatory of the purification of स्वरूपशरीर of the worshipper and the symbolical and mental imaging of the सूक्ष्मशरीर of the same are added on to the externals connected with the worship of the Lord under a material प्रतीक. The worshipper behaves towards the Lord as a son does towards his father with a combination of reverence and affection. The सहमार्ग, that is contemplated by Veerashaivism, is pure subjective worship of the Lord. Here the Jiva is slowly disentangled from the lusts of flesh and its bondage to corruption and joined on to the Lord. The Jiva is taught to discern for itself, that its inveterate identification of its own self with

the vrittis of Chitta and Indriyas is due to an inherited Vāsana, and that its own station is in the Lord, in Whom it lives, moves and has its being. For achieving this end, the whole of the Yogapadas of the Agamas is devoted and their practical bearing on the daily conduct of the search after God, is fully brought. Here the worshipper behaves towards the Lord as an associate or a friend. Lastly the सन्मार्ग, the highest mode of worship, is the only the next step or stage of the Veerashaiva devotee, in which the subjective worship of the Lord is further inculcated in spirit and in truth for attaining to the condition of Sâyujya or Sâmarasya, in which condition the sense of त्रिपुटी ceases to operate, the subject and object become indistinguishable, and the Lord alone is seen in place of His prapancha that we all see. This is the ज्ञानमार्ग where the devotee becomes possessed of सहजसमाधि. The चर्या and क्रिया disciplines are temporary or व्यावहारिक and योग and ज्ञान disciplines are real or पारमार्थिक. The सहमार्ग is a stage preparatory to the सन्मार्ग, in which the objective conduct of the worshipper in सहमार्ग, is eliminated. In the सहमार्ग the worshipper starts with the idea of being similar (सरूप) to the Lord and attains सारूप्य which by the सन्मार्ग expands into सायुज्य or लिंगांगमामरस्य, as it is called technically in Veerashaivism. The goals of the four modes are, सालोक्य of the दासमार्ग, सामीप्य of the सत्पुत्रमार्ग, सारूप्य of the सहमार्ग, and सायुज्य of the सन्मार्ग. Hence the Ishtalinga is not the प्रतीक of the Lord but the Lord himself and its worship is not that of प्रतीक or image worship.

So far as the image-worship at home of Lingayatana is concerned it has no scriptural sanction behind it. It is

merely an imitation of the image worship of other Hindus which is universal in India. It is certainly a base imitation by the Lingayatas, as there is no necessity for image worship when every Lingayata, man and woman and child, has इष्टलिंग to be worn and worshipped. The इष्टलिंग is given to a child as soon as it is born and it continues to be worn and worshipped throughout the life of the child till its death; and the इष्टलिंग is buried with the wearer. To lose it is to lose one's life in the literal sense of the word. The author of Lingadbâranachandrikâ refers to this in section VIII of the text on page 42. Thus to seek support for the image-worship by the Lingayatas, from their present practice, is futile, in as much as the custom of image-worship is an excrescence on the Lingayata religion and has sapped the life and spirit of the religion.

(X) Schools of Shaivism.

We have traced the history of the development of Shaivism from the earliest times to the end of the eleventh century of the Christian era. We have seen that in ancient times the Shaivas formed a sect of men and women, high and low, without the distinction of caste and creed. The prominent characteristic of the Shaivas from its very inception was that they discarded the Vedic form of worship, of performing sacrifices to the deities representing the forces of nature; and their worship was mainly अर्चन and ध्यान of the deity, the cosmic principle. We now proceed to see when the worshippers formed into a distinct sect, which in course of time developed into various sects. A sect is a religious body or denomination, in which distinct religious doctrines and principles are formulated and which has a distinct religious philosophy and common forms of worship

that distinguish one particular sect from another, either of the same religion or another religion. It is rather difficult to determine the time when Shaivism was reduced to definite principles and shape. The philosophy and practice of Shaivism have been set forth in very general terms in श्वेताश्वतरोपनिषत्. But in the अथर्वशिरउपनिषत् it is found to have attained a more definite form. In this Upanishad there occur the special technical terms of Shaivism, such as पति, पशु, पाश, and पशुपाशविमोक्षण. The Upanishad as well enjoins that one should undertake the Pâshupata vow which is explained in words "In the inside of the heart there exists the subtle body, in which there are anger, greed, and forgiveness. Destroying the greed, which is the root-cause of human motives, one should be moderate in eating and drinking." The form of worship is also laid down therein as the meditation on the deity resulting in the perception of the deity (अवगति), the muttering of the मंत्र, ॐ, and the application of मस्म to the body. All these are common to all different sects that arose later in due course. A Shaiva sect however, is mentioned by Patanjali in his महाभाष्य, P. V. 2-76. He mentions Shiva-Bhagavatas, the ascetic devotees of शिवभगवान्, moving about with iron trident in hand. The date of Patanjali is second century B. C. In a section of Shantiparvan of the Mahabhârata, called "the नारायणीय section" it is stated that Pâshupata is one of the five schools of religion. There it is stated that Shiva-Shrikantha, the consort of Umâ and the Lord of spirits, revealed the tenets of that school. § In the Vâyu Purana

§ Kûrmapurâna also says that Lakulîsha was an avatâra of Shiva in chapter 53. The following may be quoted:—

(chap. 23) and Linga-Purana (chap. 24) it is said that Maheshwar told Brahmadeva that when Vāsudeva, the best of Yadus, would be born of Vasudeva, he would incarnate himself as a Brahmacharin by the name of Lakulin at a place, called Kāyāvātara or Kāyāvarohana, and that Lakulin would have four pupils of names Kushika, Garga, Mitra, and Kaurushya, these would be Pāshupatas for their following the religion of Pashupati; that they would sprinkle their bodies with ashes and would in the end go to the world of Rudra after preaching Māheshwar Yoga. The modern Karvan, a town in the Dabhoi Taluka of the Baroda State, is the Paurānik Kāyārohana. The same story of Lakulisha's birth is elaborated in a dialogue between शिव and पार्वती, in three chapters called "कारणवमाहात्म्य." So also in the Sutras of Uttaramimansa the पाशुपतशास्त्र is refuted in सूत्र "पत्युरसामंजस्यात्" (II-2-37), which has been interpreted by all commentators as containing the refutation of Pāshupata doctrines, in which पशुपति is maintained to be the Lord (पति) of the cattle (पशु or the universe containing the animate and the inanimate creatures). The date of बादरायण is about two centuries B. C. From all this it appears that the पाशुपत School arose in the second century B. C. and that it was founded by Lakulisha, the holder of लकुल or लकुट (a club or staff). The doctrines of this

महादेवावताराणि कलौ शृणुत सुव्रताः ।

× × ×

महामायो मुनिः शूली डिंडमुंडीश्वरः स्वयम् ।

सहिष्णुः सोमशर्मा च नकुलीश्वर एव च ॥ and

वैवस्वतेंऽतरे शंभोरावतारास्त्रिशूलिनः ।

अष्टाविंशतिराख्याता ह्येते कलियुगे प्रभोः ।

तीर्थे कायावतारे स्याद्देवेशो नकुलीश्वरः ॥

school have been summarized by माधवाचार्य in his सर्वदर्शनसंग्रह, under the caption 'लकुलीशपाशुपतदर्शन.' By-the-bye it may be noted that लकुलीश is considered the last of the 28 incarnations of Shiva, as mentioned by the Puranas, and that he had four disciples, as all the 28 incarnations had four disciples each. This conclusion of Lakulīsha being the founder of the पाशुपतशास्त्र is confirmed by later inscriptions, which may be briefly stated as follows:—* "In an inscription in the temple of Nātha near that of Ekalingi, 14 miles to the north of Udaipur, Rajputana, it is stated that Shiva became incarnate as a man with a club (Lakula) in his hand, in the country of भृगुकच्छ, being propitiated by भृगु. Sages, Kushika and others, conversant with the Pāshupata Yoga, and using ashes, wearing bark-dress, and matted hair, are mentioned. There is another inscription, usually called the Chitra Prashasti, which states that Shiva became incarnate in the form of Bhattāraka Shri-Lakulīsha, and dwelt at Kārohana in the Lāta country. There appeared in bodily form four pupils of his names, Kushika, Gārgya, Kaurusha, and Maitreya for the strict performance of the Pāshupata vows, and they became the originators of four branches." Thus Dr. Sir Bhandarkar says † "We may, therefore, place the rise of the Pāshupata school mentioned in the नारायणाय (section of महाभारत), about a century after that of the Pāncharātra, system, i. e. about the 2nd century B. C." Subsequently during the first millenium of the Christian era there arose different schools or sects of Shaivism. They hold different theological and cosmological views and have different

* Shaivism and Vaishnavism pp. 166-167.

† Shaivism and Vaishnavism, page 166.

religious practices. The doctrines of the different Schools will be sketched later on. But it is not possible to give dates except approximate, when the sects arose. Some of them are earlier and some are later. But all are earlier than the Lingayata religion which comes last of all and is an improvement upon all earlier ones. Lakulisha Pâshupata religion is the first and earliest school that assumed a definite denominational form as noticed above. All the rest seem to have improved upon the Lakulisha Pâshupata doctrines under different names. All the sects have the same common name, namely, Pâshupata, having पति, पशु, and पाश, the main and central doctrinal principles, common to all. The term * "Pâshupata" seems to be synonymous with "Mâheshwar", derived from Maheshwar, a name of Shiva. The term "Lākula", signifying the Lakulisha Pâshupata School or sect, founded by Lakulisha, was the general name by which all the Shaiva sects were called. This will be evident from the following discussion.

§ "śamkara says that the Mâhesvaras maintain that Pashupati has revealed five topics. (Br. S II 2.37). Thus the sects were known by the general name of Mahesvara, and Pashupati or the god Shiva was believed to be their founder. Rāmānuja under the same sutra, which however is numbered 35, speaks of the systems as the "tenets of Pashupati" Srikanta-Sivā-ārya calls them the believers in the Agamas revealed by Paramesvara or the great god."

* माधवाचार्य in his सर्वदर्शनसंग्रह speaks of Lakulisha Pâshupatas and Shaiva Siddhantins as केचन माहेश्वराः। and Kāhmere Shaivas as परे माहेश्वराः। and so on.

§ Shaivism and Vaishnavism, pp. 170-172.

"The name Mahesvara is the old name as is evident from the fact that Wema-Kadphises, as noticed above and several later princes especially of the Valabhi dynasty, called themselves Mâhesvaras. Hiuen Tsiang, too, as we have seen mentions temples of Mahesvara at which the Pāsūpatas worshipped. It also follows that all these sects were known at the same time by the name of Pāsūpata sects. And the founder of them all was believed to be the god Pasupati.

"The same conclusion is to be deduced from the Mysore inscriptions that have been published, the only difference being that the original teacher is called Lakuli or Lakulisa. In one inscription dated 948 A. D. referred to above, it is stated that Lakulisa, being afraid that his name and doctrines would be forgotten, became incarnate as Muninatha Cilluka. This appears to be a general name applicable to all systems. In another dated 1078 A. D. one ascetic is called an ornament to the Lākula School and another is spoken of as a "hand to Lakula." This appears to be the general name and does not point to a specific sect. In the third dated 1103 A. D. Somesvarasuri is spoken of as having caused the Lākula doctrine (siddhanta) to bloom. He is called a Naiyayika and Vaishesika. This shows that he belonged to the specific Pāsūpata sect. In a fourth dated 1177 A. D. certain ascetics are called upholders of the Lākutagama; Samaya is a system based upon works of Lakulin, and adherents of Kālāmukhas. Here evidently the Kālāmukhas are called Lākulas, which is the same as Pāsūpatas. The names of the ascetics mentioned in this inscription, end in the word Shakti and Jiya, which appear to be characteristic of the Kālāmukha sect. In a fifth dated

1183 A. D. is noticed a grant to Nāgasīva-Pandila, who is called an upholder of the Lākula system and the names of his preceptors in two preceding generations end in the suffix Shiva. Nāgasīva is praised for eminence in Āgama and in Sivatatva. From the ending suffix 'shiva' in these names and the mention of a proficiency in Āgama and in Sivatatva, it appears that Nāgasīva was a follower of the Shaiva School, and at the same time, he was a Lākula, or Pāsupata. A sixth dated 1199 A. D. notices a grant of land to Bammadeva, son of Nagarāsi, the promoter of the system based upon the work of Lakulin the suffix rāsi is found in a great many names of the devotees of Shiva. Whether it is a characteristic of a specific sect is not clear but it appears that the bearers of it belong to the Pāshupata or the Kālānukha school. In a seventh dated 1213 A. D., a certain religious man is represented as the upholder of the system known by the name of Vagi-Lākula i. e. the system of the learned Lākulin. In an eighth dated 1285 A. D., the grantor is called a supporter of the new system of Lakulin. This perhaps refers to the later school of Lingāyatas. "

Though शंकराचार्य discusses and refutes the doctrines of only one school under the common appellation of Māheshwar i. e. Lakulīsha Pāshupata School of Shaivism, on the contrary in शंकरविजय of आनंदगिरि, a disciple of शंकराचार्य ten different sects are mentioned. The leaders of these different schools, says आनंदगिरि, went to शंकराचार्य to establish the superiority of their particular schools but were defeated in the end by the great philosopher. Thus in chap. IV of शंकरविजय it is said—भुजद्वयलिंगधराः शैवाः । फाले त्रिशूलधारिणः रौद्राः । भुजद्वये डमरुधारिणः उग्राः । फाले लिंगचिन्हधारिणः भट्टाः ।

हृदि त्रिशूलं शिरसि पाषाणलिङ्गं च धारिणो जंगमाः । ललाटे भुजद्वये ह्यनाभिषु
 लिङ्गधारिणः पाशुपताः इत्युच्यन्ते । Thus in all there were six schools
 on account of their practising different rites. In chap. V
 two more Schools have been referred to and defeated in
 the end by the आचार्य. Later in chaps. 23 and 24 two
 more sects have been dealt with. In the colophon of the
 23rd chapter it is said—कापालिकैकदेशनिर्वहणम् । and in that of
 chap. 24 it is said कापालिकैकदेशनिर्वहणम् । This last seems to
 be that of the कालामुख school or the sect of कालामुखाः. The
 six kinds of Shaivas mentioned in chap. IV seem to have
 belonged to one School, though they differed in their
 religious practices. This is evident from what is said
 about them in the next chapter in words—कस्त्वं सन्यासिन्,
 मायविषधारीव समागल्य षड्विधशैवाचारं परित्यज्य विद्वेषवीरादीन् मतभ्रष्टान् कृत्वा etc.
 In chap. V two distinct schools have been refuted, because
 it is said—एवं परिहृतयोः शैवमतैकदेशिनोः पुनरन्यः शाखांतरेण प्रत्यवतिष्ठते
 भक्ताग्रगण्यः इति । Thus in all शंकराचार्य meets and defeats in
 discussion five different schools of the Shaivas. But it is not
 possible to identify and name the five sects, as no clue to
 tenets of any particular school has been given in the
 discussion, which is only very general about the superiority
 of Shiva to all other gods. However the commentators
 of Shankaracharya's भाष्य mention only four Schools or
 sects, namely, शैव, पाशुपत, कारुकसिद्धांत and कापालिक. The third
 is named as कारुणिकसिद्धांत by वाचस्पतिमिश्र, a renowned com-
 mentator of शंकरभाष्य. Rāmānuja and Keshava Kāsmirīn
 mention the same four schools; but they mention Kālā-
 mukhas in stead of Kārukasiddhāntins. The word कारुक
 is probably the same as कौरुष्य, the third of the four pupils
 of Lakulisha, by corruption. It seems, therefore, that in
 course of time the five Schools or sects came to be only
 four, by one of them being absorbed by one of the rest.

माधवाचार्य treats of the principles of four schools of Shaivas in his सर्वदर्शनसंग्रह. They are (1) लकुलीशपाशुपत (2) शैव or माहेश्वर (3) प्रत्यभिज्ञान and (4) रसेश्वर. The last does not deserve to be a separate school, as the only one thing that is special with the followers of this school, forming their differentia as it were, is that they tried to make their body everlasting and indestructible by taking a special preparation made of mercury. Their object in making the body permanent is stated as follows:—* अग्रे माहेश्वराः परमेश्वरतादात्म्यवादिनोऽपि पिंडस्थैर्यै सर्वाभिमतता जीवन्मुक्तिः सेत्स्यतीत्यास्थाय पिंडस्थैर्योपायं पारदादिपदवेदनीयं रसमेव संगिरन्ते।.....ननुप्रकारान्तरेणापि जीवन्मुक्तियुक्तौ नेयं वाचोयुक्तियुक्तिमतीति चेन्न। षट्सर्वपि दर्शनेषु देहपातानंतरं मुक्तेरुक्ततया तत्र विश्वसानुपपत्त्या निर्विचिकित्सप्रवृत्तेः।....तस्माज्जीवन्मुक्तिं समाह्वयमानेन योगिना प्रथमं दिव्यतनुर्विधेया। This attitude of the Siddhas has been explained well philosophically by Dr. V. V. Ramanan Shastri in the following words:—

† “ The Siddha is emphatic that when a man dies, he is already habited in a new body, for the old body can fall off only in the presence of a new one; the subtle body, of which the gross is the natural product and appointed protective covering, will not keep from instinctively habiting itself in a fresh gross body when the existing one tends to give out from transmigrational stress. The triune natural body of man, formed of impure matter (asuddha-māyā), is divisible into three inter-connected vestures, a gross, a subtle, and a super subtle, one. The gross vesture is the out growth of the subtle, and the subtle that of the super-subtle. The transmi-

* सर्वदर्शनसंग्रह (Poona edition) pages, 202, 203.

† Cultural Heritage of India, pp. 307, 308.

grational circuit, when through, cleanses the substance of the triune body of its dross of impurity and also unitizes the body by a process of regular reduction and telescoping of the less subtle into the more subtle vesture. But the riddance of impurity from the unitized body, induced by transmigrational cleansing, is but artificial, and cannot therefore compare favourably with the supernal grade of natural purity characteristic of pure matter (suddha-māyā) out of which impure matter has evolved. It may be passingly noted here that impure matter is always corruptible just as pure matter is always incorruptible. A special method must consequently be resorted to for bringing the purified corruptible matter of asuddha-māyā completely into line with the incorruptible and naturally pure matter of suddha-māyā, and transubstantiating the former into the latter, with a view to freeing the human body from the demands made upon it by the scheme of animal economy. And for resorting to that special method the spontaneous intervention of a true mukta of the Siddha-mārga (path) is essential. Till the unitized body of asuddha-māyā is thus transmuted into one of suddha-māyā, bodily death and hence transmigration cannot, cease even in the absence of any karmic liability, as the asuddha-māyā of the unitized body, however cleansed, cannot be rid of its native corruptible quality and is therefore directly under the clutches of the laws of animal economy. But such transmigration will not be long in evidence without the transmigrator's spiritual urge suddenly bringing to him vis-a-vis a real mukta of the Siddhamārga, ready to help him further forward along the correct track for eschewing bodily death.

When, however, the transmutation of the asuddha-māyā into the suddha-māyā has become an accomplished fact under the gracious guidance of the mukta in question, the body becomes incorruptible and cannot thereafter be faced by death; and life's innate longing to be freed from the thralldom of impure, that is to say, from animal limitations and disabilities, including mortal agony, receives also its first satisfaction. The body incorruptible is named pranava-tanu (body consisting of Aum) as it draws its ceaseless nourishment from sources ambrosial, which keeps it in excellent fitness for the purposes for which it is appointed to be used. The man with the pranava-tanu is known as jīvanmukta, being in touch with both the world of impure matter and the realm of pure spirit. But his touch with the world of impure matter is bound to be only of short duration, as he is on his way to permanent spiritual freedom (para-mukti), a state in which we all find him in the realm of pure spirit, in a transfigured body of glory and power, rid of every point of contact with the world of matter, pure and impure. This transfiguration of the jīvanmukta's body of suddha-māyā into the paramukta's body of maha-māyā, that is to say, into the body of glory and power called the jñāna-tanu or "spiritful body" of the finally redeemed, occurs when, at the end of his stay in this world in his pranava-tanu for the sole purpose of guiding the spiritually qualified, the jīvanmukta permanently takes leave of the realm of matter, sensible and insensible, pure and impure, and suddenly disappears with his body into space in broad day-light. Consequently the human body, according to the teaching of the Siddha, must in any event be

grational circuit, when through, cleanses the substance of the triune body of its dross of impurity and also unitizes the body by a process of regular reduction and telescoping of the less subtle into the more subtle vesture. But the riddance of impurity from the unitized body, induced by transmigrational cleansing, is but artificial, and cannot therefore compare favourably with the supernal grade of natural purity characteristic of pure matter (suddha-māyā) out of which impure matter has evolved. It may be passingly noted here that impure matter is always corruptible just as pure matter is always incorruptible. A special method must consequently be resorted to for bringing the purified corruptible matter of asuddha-māyā completely into line with the incorruptible and naturally pure matter of suddha-māyā, and transubstantiating the former into the latter, with a view to freeing the human body from the demands made upon it by the scheme of animal economy. And for resorting to that special method the spontaneous intervention of a true mukta of the Siddha-mārga (path) is essential. Till the unitized body of asuddha-māyā is thus transmuted into one of suddha-māyā, bodily death and hence transmigration cannot, cease even in the absence of any karmic liability, as the asuddha-māyā of the unitized body, however cleansed, cannot be rid of its native corruptible quality and is therefore directly under the clutches of the laws of animal economy. But such transmigration will not be long in evidence without the transmigrator's spiritual urge suddenly bringing to him vis-a-vis a real mukta of the Siddhamārga, ready to help him further forward along the correct track for eschewing bodily death.

When, however, the transmutation of the asuddha-māyā into the suddha-māyā has become an accomplished fact under the gracious guidance of the mukta in question, the body becomes incorruptible and cannot thereafter be faced by death; and life's innate longing to be freed from the thralldom of impure, that is to say, from animal limitations and disabilities, including mortal agony, receives also its first satisfaction. The body incorruptible is named pranava-tanu (body consisting of Aum) as it draws its ceaseless nourishment from sources ambrosial, which keeps it in excellent fitness for the purposes for which it is appointed to be used. The man with the pranava-tanu is known as jīvanmukta, being in touch with both the world of impure matter and the realm of pure spirit. But his touch with the world of impure matter is bound to be only of short duration, as he is on his way to permanent spiritual freedom (para-mukti), a state in which we all find him in the realm of pure spirit, in a transfigured body of glory and power, rid of every point of contact with the world of matter, pure and impure. This transfiguration of the jīvanmukta's body of suddha-māyā into the para-mukta's body of maha-māyā, that is to say, into the body of glory and power called the jñāna-tanu or "spiritful body" of the finally redeemed, occurs when, at the end of his stay in this world in his pranava-tanu for the sole purpose of guiding the spiritually qualified, the jīvanmukta permanently takes leave of the realm of matter, sensible and insensible, pure and impure, and suddenly disappears with his body into space in broad day-light. Consequently the human body, according to the teaching of the Siddha, must in any event be

purified and transmuted and transfigured, and made eternally into one with life in the most uncompromising sense, if death, which is only another name for the separation of life from the body and therefore metempsychosis is to be prevented; for to speak, as the non-Siddha does, of a post-mortem condition as deathless sounds like a stultifying. if not mocking, paradox, where, by his own showing, life has no co-existent body to save from or lose by death—where, in other words, the sole objective of the crusade against transmigration is wholly missed by reason of the riddance of that very body through death, and where again, by his own showing, it will be meaningless to think of life, since life per se is always deathless. The great work, therefore, that lies before man, the Siddha would over, is so to purify his body and sanctify his life, and integrate the two into an eternal monad, that body and life become one and identical, that is to say, absolutely proof against any liability to their mutual sunderance known as death."

Therefore § "In their aim to render, by varied Physio-chemical processes, the human body deathless and perpetually alive to the light and shade of the sense-world, and capable of wielding the eight standard supernatural powers (siddhis) of a perfected thaumaturge, the Nātha-Siddhas are closely allied to the more ancient Raseshwar-Siddhas of the Doab or Antarvedi, an order of spagyrist who achieve the same result by 'reverberating' 'cleansing' and 'projecting' the body

with the help of a special elixir vitae prepared out of the blended ens of mica with the ens of mercury. ”

But this sect seems to have died out in course of time, when their theory of जीवन्मुक्ति in a deathless body was convincingly disproved by Allamprabhu of 12th century and a contemporary of Basava. The following slokas will be found interesting, as they contain the disputation of Gorakhanatha and Allamprabhu.

* गोरक्ष किं वक्षि तनोः स्थिरत्वे किं नित्यता स्यादवशिष्टशक्तिः ।
 माया कथं वा विजिता भवेत्सा मोक्षः कथं वाऽस्तु मृतेरभावः ॥१॥
 क्षरं समस्तं किल भूतजातं कूटस्थ एवाक्षर इत्युदीर्य ।
 क्षराक्षरेशो हरशद्ववाच्यस्तद्भक्तिमानेष्यति मोक्षलक्ष्मीं ॥ २ ॥
 तस्मात्तनोरक्षयतां न विद्धि भ्रांत्या तनुर्नक्षयति तावकीना ।
 इत्युक्तवन्तं प्रसमीक्ष्य देवं गोरक्षनाथः सहसाऽब्रवीत् ॥ ३ ॥
 कथां परित्यज्य बहुप्रकारां गृहाण तूर्णं निशितं कृपाणं ।
 निधेह्यवष्टभ्य बलं त्वदीयं मदीयकायेऽत्र तदीयधारां ॥ ४ ॥
 मदीयकाये यदि रोममात्रं त्रुट्येत चेत्तर्हि न कायसिद्धिः ।
 अहं च लोके न भवामि सिद्धस्सत्यं ब्रुवे प्रत्ययमाशु पश्य ॥ ५ ॥
 गोरक्षमालोक्य वदन्तमित्थं प्राह प्रभुश्छेदनभेदनाथैः ।
 परीक्षणं ह्यासुरमामनन्ति मतं न चास्मद्रुसंमतं तत् ॥ ६ ॥
 छिद्येत चेत्तावकमंगमेतत्तदा कथं स्याद्भुवि सिद्धिमान्कः ।
 एवं विधोक्तिः सुविवेकज्ञा किं सद्धर्ममार्गः किमु मृत्युभावः ॥ ७ ॥
 अस्मादृशानां पुरतो न चेत्थं वक्तव्यमात्मा मरणादिधर्मैः ।
 न स्पृश्यते संगतयेति चोक्तो गोरक्षनाथः प्रभुमाह भूयः ॥ ८ ॥
 संदेहवार्ता परिमुच्य सद्यस्संताडयैनं मम वज्रकायं ।
 खड्गेन मे नास्ति विनाशलेशः सिद्धिं प्रकाशीकुरु मामकीनां ॥ ९ ॥

* भाविष्यपुराण-प्रभुलिंगलीला (Sholapur edition) chap. X

ममाभिलाषं परिपूरयैनं न खङ्गधाराहतिमंतरेण ।

चेतो नु तुष्येदिति मामकीनं निर्वध्यमानो हठयोगिनाऽभूत् ॥ १० ॥

एतस्य चित्तं विकलं न भूयात्खङ्गं शरीरे निदधामि बाढं ।

मृतो यदि स्यादसिना विभिन्नः स्रक्ष्यामि गोरक्षयमीन्द्रमन्यं ॥ ११ ॥

इति प्रभुस्तत्करदत्तखड्गं स्वीकृत्य दृष्ट्वा निशितं विधाय ।

मुष्ट्या त्सरौ तस्य दढं गृहीत्वा धारां विधून्वन् निदधौ तदङ्गे ॥ १२ ॥

तदाहतिस्फूर्जितघोरशङ्खाच्चाल भूरद्विगणश्चक्रम्पे ।

नाच्छिद्यताङ्गे क नु लोममात्रं रराण वज्राहतशैलवत्तत् ॥ १३ ॥

नाथो जगाद यमिनं न हि सिद्धिरेषा माया प्रपञ्चजटिलीकरणं तनोस्ते ।

संपादितं खलु वृथा यदयं रराणशङ्खोऽस्ति यत्र मृतिरत्र यथार्थमेतत् ॥ १४ ॥

किं वाकू स ह्यस्रकथनैः प्रलयं विजित्य कायस्य सिद्धिरिति या स मृषा

प्रवादः ।

इत्यलमः करतलस्थितखङ्गमुष्टिं त्यक्त्वा न्यपातयदमुं प्रहसन्पृथिव्यां ॥ १५ ॥

हा सिद्धयः कथमिमाः प्रलयात्युदकास्तत्प्रमाणविधयास्त्यखिलस्य कालः ।

यत्कायसिद्धिपदशङ्कितमस्ति वस्तु तत्तद्वीमि शृणु वेदशिखारहस्यं ॥ १६ ॥

वातातपाग्न्यशनिवृष्टिद्विमैरपीड्यो यो रज्जरामरणवर्जितदिव्यदेहः ।

संवन्धवर्जनधियात्मन ईश्वरस्य पूर्णं समाधिमधिरुह्य स एव योगी ॥ १७ ॥

भूतानि तद्रतगुणांश्च विजित्य बाह्यस्पर्शेष्वसक्तहृदयः समहेमलोष्ठः ।

दृष्टोऽपि दैहिकगुणैर्हृदि तैरजुष्टो यः कायसिद्धिभरितोऽस्ति स एव

योगी ॥ १८ ॥

इत्थं वदन्तमवलोक्य गुरुं गुरूणां गोरक्षनाथमुनिरस्य वचःप्रणाली ।

काचित्तदद्य धृतिदार्ढ्यमहं परीक्ष्य संभावयामि महनीयतयेति मेने ॥ १९ ॥

संगृह्य तं सुनिशितं करवालमुद्यधाराविधूननचणः करलाघवेन ।

सव्यापसव्यविधयाशु विभेदमूर्तिं सर्वत्र चित्रगतिरेष विभोर्नभोवत् ॥ २० ॥

तेनाहतं गगनवत्प्रभुदेहमासीदीषत्क्षतेरपि तदा विषयं सुरूपं ।

निःशङ्कमप्रतिमकान्तविकारशून्यं दृष्ट्वा यमी स बहुधा विचचार

भूयः ॥ २१ ॥

उत्सृत्य मूर्धनि निपत्य पदद्वयेऽपि पार्श्वस्थितो भुजकटीयुगलेक्षणापि ।

सर्वत्र चित्रगतिरात्तविधूतखड्गो रोम्णां च संधिषु चकार करप्रसारं ॥ २२ ॥

पक्षीव निश्चलतया गगनप्रदेशे स्थातुं पुरा बहुलकंपितपक्ष्मयुग्मः ।
 उत्प्लुत्य खे पुनरपि प्रणिपत्य भूयश्चोत्प्लुत्य पार्श्वचलितः स्थिरतां प्रपेदे ॥२३॥
 आश्चर्यमेतदिति तस्य महामहत्वं विज्ञाय संयमिवरो भयभक्तिनम्रः ।
 नत्वाह्लमद्रमुपसृज्य करस्थखड्गं संताडयन्निजकपोलयुगं बभाषे ॥ २४ ॥
 गुरुस्वाम्यस्माकं भवसि न हि चेत् सिद्धिरतुला तनोरित्थंरूपा भवति
 भुवने कस्य यमिनः ।
 न चैतावन्मात्रो भजति जगदाश्चर्यकृदिदं महत्वं वेदान्तप्रथितपरमाद्वैत-
 फलितं ॥ २५ ॥

मद्देहमेतदसिखंडितमाशु चक्रे निर्घोषणं खणिति निर्दलिताण्डभित्ति ।
 देव त्वदंगसिदमंबरवद्विभाति निःशब्दमेव कथमद्य ममामिधेहि ॥ २६ ॥
 गोरक्षमाह गुरुराद् शृणु सावधानः काये घनीभवति सापि घनैव माया ।
 एतद्वयेपि सुधने भवति प्रपंचच्छाया स्थिरा क नु तदा तनुसि-
 द्धिरेषा ॥ २७ ॥

तस्मान्निरस्यति यदा हृदि काममायेच्छाया विनश्यति तदा खलु सिद्धि-
 रेषा ।
 कैवल्यलक्षणवती भवति प्रसिद्धेत्युक्तः प्रणम्य पुनरल्लममाह योगी ॥२८॥
 भो आदिनाथ मम कारणदेशिकेन्द्र दातुं ममाप्रतिमसिद्धिरहस्यमेतत् ।
 अत्यादरादनुगृहीतविलासभाषावेषस्त्वमागत इति स्म न वेद्मि-
 किंचित् ॥ २९ ॥

देव क्षमस्व कृपयाऽद्य ममापराधं दासोऽस्मि तेऽहमिति तत्पदयोः पपात ।
 उत्थाप्य तं प्रभुरनुत्थितमस्य चित्तं कृत्वा शिवानुभवपूर्णमथाब्रवीच्च ॥३०॥

The Kâlāmukhas and Kâpālikas were also two different sects of Pāshupatas. Dr. Sir R. G. Bhandarkar identifies the Kâlāmukhas with the महाव्रतधराः on the authority of Shivapurāna (see his "Shaivism and Vaishnavism" page 183). But this goes against the classification made by हरिभद्रसूरि, a Jain author of षड्दर्शन-समुच्चय. He says:—ते च शैवादिभेदेन चतुर्धा भगन्ति । तदुक्तम्,

आधारभस्मकौपीनजटायज्ञोपवीतिनः ।

स्वस्थाचारादिभेदेन चतुर्धा स्युस्तपस्विनः ॥

शैवाः पाशुपताश्चैव महाव्रतधरास्तथा ।

तुर्याः कालामुखा मुख्या भेदा एते तपस्विनाम् ॥

From this it seems that it is not कालामुखाः that were महाव्रतधराः but it is rather the कपालिकाः or skullmen. To identify Kapalikas with the महाव्रतधराः we have the authority of Jagaddhara who explains that Mahāvratadharas are Kāpālikas in his commentary on Mālatimādhava, act I. The Kālāmukhas are hardly distinguishable from Kāpālikas. But they are surely a subdivision of Pāshupatas like the Kāpālikas; for we have the authority of रामानुज and केशवकाशमीरिन् to substantiate this. Says रामानुज—तन्मनानुगारिणः (पाशुपतमनानुगारिणः) चतुर्विधाः कपालाः कालामुखाः पाशुपताः शैवाश्चेति । (श्रीभाग्य II-2-35). So also the शिवाग्रमास sometimes divide Shaivas into Shaiva, Pāshupata, Somasiddhanta, and Lākula (शैवं पाशुपतं सोमं लाकुलं चेतिभेदतः) and in other places they divide Shaivas into Shaiva, Pāshupata, Kāpālika and Kālāmukha. This seems probably the arrangement in order of superiority. In the above classification the first three sects are identical in both cases. But we learn from प्रवाचचंद्रोदय of कृष्णमित्र that Kāpālikas are Somasiddhantins. Thus Kālāmukhas were a separate sect. § “ The Kalamukhas appear to be so called because they marked their forehead with a black streak, and they are said to be born of नर and राक्षस parents. ”

The Kāpālikas seem to be very ancient as they are mentioned in the Maitri Upanishad (अथ येचान्ये ह वृथा कषायकुंडलिनः कपालिनः). They have rites as revolting as those of Kālāmukhas. Ramanuja briefly states about

§ Elements of Hindu Iconography, vol. II, page 26.

these Shaiva sects in his commentary on the Brahmasûtra (II-2-35) as follows:—इदानीं पशुपतिमतस्य वेदविरोधादसामंज-
स्याच्चानादरणीयतोच्यते । तन्मतानुसारिणश्चतुर्विधाः कापालाः कालामुखाः पाशुपताः
शैवाश्चेति । सर्वे चैते वेदविरुद्धां तत्त्वप्रक्रियां ऐहिकामुष्मिकश्रेयःसाधनकल्पनां च
कल्पयन्ति । निमित्तोपादानयोर्भेदकारणं च पशुपतिमाचक्षते । तथा निःश्रेयससाधनमपि
मुद्रिकाषट्कधारणादिकम् । यथाहुः कापालाः ।

मुद्रिकाषट्कतत्त्वज्ञः परमुद्राविशारदः ।

भगासनस्थमात्मानं ध्यात्वा निर्वाणमृच्छति ।

कंठिका रुचकं चैव कुण्डलं च शिखामणिः ।

भस्म यज्ञोपवीतं च मुद्राषट्कं प्रचक्षते ॥

आभिर्मुद्रितदेहस्तु न भूय इह जायते । इत्यादि ।

तथा कालामुखा अपि कपालपात्रभोजनशवभस्मस्नानतत्प्राशनलगुडधारणसुरा-
कुंभस्थापनतदाधारदेवपूजादिकमैहिकामुष्मिकसकलफलसाधनमभिदधति । रुद्राक्षकंकणं हस्ते
जटा चैका च मस्तके । कपालं भस्मना स्नानमित्यादि च प्रसिद्धं शैवागमेषु । तथा
केनाचित् क्रियविशेषेण विजातीयानामपि ब्राह्मण्यप्राप्तिं उत्तमाश्रमप्राप्तिं चाहुः ।

दीक्षाप्रवेशमात्रेण ब्राह्मणो भवति क्षणात् ।

कापालं व्रतमास्थाय यतिर्भवति मानवः ॥ इति ।

Krishnamishra in his प्रबोधचन्द्रोदय introduces a Kāpālika, as a character in the drama, who describes himself and his practices as follows:—

नरास्थिमालाकृतचारुभूषणः ।

स्मशानवासी नृकपालभोजनः ।

पश्यामि योगांजनशुद्धचक्षुषा ।

जगन्मिथो भिन्नमभिजमीश्वरात् ॥

अरे क्षपणक धर्मं तावदस्माकमवधारय ।

मस्तिष्कांन्रवसाभिपूरितमहामांसाहुतीर्जुह्वतां ।

बन्धौ ब्रह्मकपालकलितसुरापानेन नः पारणा ।

सद्यःकृतकठोरकंठविगलत्कीलालधारोज्ज्वलैः ।

अर्च्यो नः पुरुषोपहारबलिभिर्देवो महाभैरवः ॥

This is सोमसिद्धांत, which has been explained by the commentator of प्रबोधचंद्रोदय as follows:—उमया सहितः सोमः । सोमो यथा पार्वत्या सह कैलासे मोदते तद्वत् तद्वक्तः पार्वतीतुल्यकांतया सहितः सन् ईश्वरवेषधारी कैलासे मोदते सैव मुक्तिः । शरीरिणोऽपि मुक्तिर्न विरुध्यते तपोमहिम्ना नित्यशरीरावलंबनात् । औषधादिसेवया कार्यसिद्धिर्लोकैकदृष्टेति नात्र कार्यानुमानमवतरति । तत्र स्त्रीसंभोगादिव्यतिरेकेण सुखांतरं नास्ति । सदाशिवप्रसादमहिम्ना तादृशसुखस्य दुःखानभिभूतत्वाच्चित्तसुखत्वमिति सोमसिद्धांतरद्वयस्यम् । कापालिकदीक्षादीक्षितानामेव शिवाद्वैतसाक्षात्कारः नान्येषाम् । The description of the कापालिक sect, as found in शंकरविजय, is quite similar. And Shankarāchārya dismisses them as an incorrigible set of Shaivas. It is certain that this sect freely indulged in human sacrifices, as may be known from Mālatimādhava of भवभूती, where a Kāpālīka was attempting to sacrifice Mālatī for attaining मंत्रसिद्धि. वादिराजसूरि also describes in his यशोधरकाव्य the preparations made for two human sacrifices, for which two pretty little children were decoyed and taken to the altar but fortunately saved from the catastrophe. So also in वेतालपंचविशतिः a graphic description has been given of how the intrepid king विक्रम was being decoyed into being sacrificed and how he was ultimately saved by the वेताल.

The Kapalikas and Kalamukhas seem to be very ancient sects of ascetics of an extreme form. In the beginning they must have renounced the world for attaining liberation and practised an extreme form of ascetic life. But as such an extreme form of asceticism is impossible for ordinary people a number of hypocrites must have begun to lead a disgraceful life which ultimately proved ruinous to their sect. In the name of religion they led a bad life of ease and pleasure. They put on a garb of Shivabhaktas for their selfish ends, and by the inequity of their lives they aroused social opprobrium. These

misinterpretations of ascetic life and wrong teachings afforded ease and pleasure, indulgence in flesh food, drinking liquor and promiscuous intercourse. And at a time when Buddha and Mahāvīra successfully and effectively preached the principle of अहिंसा or non-injury, the Vaidikas were forced to give up flesh and liquor. Still some people with a taste for lower passions, not finding the surroundings congenial to their tastes, might have turned renegades and joined the ranks of the vulgar Kāpālikas or low class Shaivas. However it could not be expected that such a state of moral depravity attended with conduct and life unfit for any society could be tolerated by others, and in the long run by the saner members of the sects themselves. They, therefore, set themselves to cleanse their path of the filth and evolve a system of philosophy and a line of pure conduct. In this newly evolved Shaivism, also known as śuddha Shaivism, none of the evils complained of are met with. Those that persisted in it, the Kāpālas and the Kālāmukhas, have gone to the wall in the contest and are lost for ever. Thus it seems that by the time that Mādhavāchārya lived the vulgar sects ceased to exist and there remained only three schools of Shaivas whose doctrines have been sketched by him in his सर्वदर्शनसंग्रह.

(1) The followers of Nakulisha (Lakulisha) Pāshupata School maintain five categories, as noted by शंकराचार्य in his commentary on Brahmasūtra (II-2-37), viz. कारण (cause), कार्य (effect), विधि (ritual), योग (union), and दुःखांत (end of pain). कारण is the Being who is endowed with the powers of creation preservation and destruction, the Lord Parameshwar. Ganakārikā (Gaikwar's Oriental

Series XV, page 11) describes कारण as follows:—समस्तसृष्टि-संहारानुग्रहकारि कारणं तस्यैकस्यापि गुणधर्मभेदाद्विभाग उक्तोऽन्यत्प-तित्वमित्यादिना । निरतिशयदक्षियाशक्तिः पतित्वं, तेनैश्वर्येण नित्य-संबंधित्वं सत्त्वं, अनागतुकैश्वर्यत्वमाद्यत्वं, समस्तजन्मरहितत्वमजातत्वं, महासृष्टिसंहारकर्तृत्वं भवोद्भवत्वं, परमोत्कृष्टं गुणधर्मनिमित्तनामा-भिधेयत्वं वामत्वं दुःखांतनिमित्तधर्मोत्पादकनामाभिधेयत्वं वा, स्वेच्छया अशेषकार्योत्पत्त्यादिकारणस्वभावः क्रीडा, तद्धर्मित्वं देवत्वं सिद्धसाधक-पशुभ्यः परत्वं ज्येष्ठत्वं, सर्गादावपि रुतभयसंयोजकत्वं रुद्रत्वं, कर्मादि-निरपेक्षस्य स्वेच्छयैवाशेषकार्यकर्तृत्वं कामित्वं, शमसुखनिर्वाणकरत्वं शंकरत्वं, अंतरसृष्ट्यामपि संहारकर्तृत्वं कालत्वं, कार्यकारणाख्यानां कलानां स्थलशरीरादिभावेन संयोजकत्वं कलविकरणत्वं, धर्मादिबलानां यथेष्टं वृत्तिलाभलोभाक्षेपकर्तृत्वं बलप्रमथनत्वं, सर्वदेवमानुषतिरश्चां रतिरंजनाधिवासनाकर्तृत्वं सर्वभूतदमनत्वं, सकलनिष्कलावस्थायाः तुल्यशक्तित्वं मनोऽमनत्वं, सुखकरानंतशरीराधिष्ठातृत्वं अघोरत्वं, दुःखकरानंतशरीराधिष्ठातृत्वं घोरत्वं, सर्वविद्यानां व्याप्ताधिष्ठातृत्वं पूरणं, यथेप्सितानंतशरीरादिकरणशक्तिः पौरुष्यम् । तदुभयं भगवतः पुरुषत्व-मुच्यते । His attributes are Jñānashakti and Kriyāśhakti, which are eternally with him, not as are acquired after a stage by the perfected human souls.

These Pāshupatas believe also in the divine dispensa- tion, which need not be based on the good or evil Karma of the soul (कर्मादिनिरपेक्षस्य स्वेच्छयैवाशेषकार्यकर्तृत्वं कामित्वं) In this respect they differ from all other schools of philosophy. In all other systems of philosophy a कार्य is defined as that which follows a कारण or cause; but these Pashupatas call all dependent objects as effects or कार्य (अस्वतंत्रं सर्वं कार्यं). In conformity with this definition of कार्य, they bring जीवात्मा or Pashu, which they admit as eternal, under the category of कार्य; because it is dependent on Paramātman or Pati. This कार्य is of three kinds (तस्य विभागः विद्या कला पशुश्चेति). विद्या is cognition. कला is all the inanimate creation dependent

on animate beings or individual souls (चेतनाश्रितत्वे सति निश्चेतना कला). पशुत्वसंबंधी पशुः is the individual soul that is bound by fetters.

Vidhi (विधि) or the rules of conduct of these Pashupatas is the most interesting part of their religion. Bathing their bodies thrice a day in ashes, lying down on ashes, making noise like ahâ, ahâ, singing loudly the praises of their god, dancing either according to the science of dancing or in any manner, curling the tongue and roaring like bulls,—This noise is called “hudukkâra,” making prostrations and circumambulation, repeating the names of Shiva, all these constitute their daily charyâ or observances. But these strange acts are strictly forbidden to be practised in places where there are other persons present. Besides these the Pâshupatas are advised to behave actually like mad men. Thus for instance, pretending to be asleep when not actually sleeping, begging for food, shaking limbs as if attacked by paralysis, walking like one with rheumatic pain in his legs or like a lame man, exhibiting signs of lust at the sight of women, doing other acts befitting lunatics such as making meaningless noise—these are enjoined upon the Pâshupatas. To get rid of fastidiousness, they are enjoined to beg for food, eat the remnants of the dishes of others and do similar objectionable acts. The five false lunatic acts are called द्वाराणि. And their purpose is stated in Ganakârikâ (page 19) as—किंतु अपमानादिनिष्पादकत्वं येन परिभवं गच्छेदित्युपदेशात् दवाभितुल्यत्वेन अपमानादेरिष्टमत्वादिति ।

Yoga (चित्तद्वारेण आत्मेश्वरसंबंधहेतुर्योगः) or the union of the soul with Pati, may be attained in two ways. In the first, it is attained through, जप, ध्यान, and other कर्माः. While in the second by strictly exercising control over the senses. By this Yoga of two kinds of मोक्ष can be obtained.

दुःखांत or the end of pain is the fifth category and is of two kinds सात्मक and अनात्मक. The latter is the absolute freedom from pain. The possession of क्रियाशक्ति and ज्ञानशक्ति is called सात्मकमोक्ष. Perception of even the most minute and the most distant matters, hearing of every kind of sound, being well versed in all shastras, the possession of these and similar powers is called ज्ञानशक्ति. The accomplishment of every object, quickly assuming every form according to one's own desire, is known as क्रियाशक्ति.

(2) The second School of Shaivism is the Mâheshwar or Siddhânta school of Southern India i. e. the Madras Presidency. It is intimately allied to the Shâkta school and has not been attributed to any prophet as its founder. It is, therefore, a gradual evolution of the tenets of the Agamas on which it is based. The 28 Agamas, Shivagamas, are the source of Shaiva philosophy; but it has been explained elaborately by § Nîlakantha or Shrîkantha in his commentary on the Brahmasutras on Shaiva lines (usually called the Shaiva Vishishtadwaita) and in a voluminous Tamil literature of the last fifteen centuries. This Shaiva school is* "the living system which exercises at the present day a

§ K. Subramania Pillai, does not agree with this. He says in his "Metaphysics of Shaiva Siddhanta system" page 21—"In the Saivaites group, (Akam) the Shivadwaita doctrine has been influenced by monistic views, and its best exposition is by Shrikantha who is a great commentator on Brahmasutras. This creed should not be mistaken for the Siddhanta system which has its origin in Tantric literature." Nallaswami Pillai and others hold that Shrikantha is an exponent of Shaiva Siddhanta.

* Pope's Tirnvâsagam, pp. IX and LXX IV.

marvellous power over the minds of the great majority of Tamil people" and it is * "the most elaborate, influential, and undoubtedly the most intrinsically valuable of all the religions of India."

This school maintains three categories, which are the three ultimates and have been lucidly explained in the विद्यापाद of मृगेंद्रागम, an उपागम of कामिकागम. These categories or ultimates are (1) पति (2) पशु and (3) पाश. The whole position of the school is compressed into one verse:—

त्रिपदार्थं चतुःपादं महामंत्रं जगत्पतिः ।

सूत्रेणैकेन संगृह्य प्राह विस्तरशः पुनः

And this verse forms the basis or starting point of Mādhavāchārya's discussion of this School in his सर्वदर्शनसंग्रह. पति is Shiva † "Who is without beginning, free from defects. He is all-doing and all-wise and removes the meshes of bonds that enshroud the individual soul (जीव or पशु)." His acts are five (पञ्चकृत्यानि) § "creation, preservation, and destruction of the universe, obscuration (तिरोधान) and extending grace (प्रसाद) to or liberation (of the individual soul) through the agency of fruit-bearing actions. Moreover § "The creator of the universe must be self-existing; otherwise there will be a *regressus ad infinitum* and there will be no cause of final release. The essence of consciousness (चैतन्य) is the act of seeing existing in the Atma at all times and on all sides; because we learn that it is perfect in the liberated souls. Though it exists it is not manifested (on the bond souls), hence it may be inferred that it is obscured. It is under the control of one whose powers are not obscured (i. e. the पति)

* Pope's Tiruvāsagam, pp. IX and LXX IV.

† मृगेंद्रागम II-1. § मृगेंद्रागम II-3 to 7.

until the liberation (of the पशु is effected). The meshes of bonds (पाशजाल) are of four kinds, the enveloping (प्रवृत्तिः), the will of the Lord, (ईशबल), कर्म, and the work of माया. Their names declare their nature. ” The पतिलक्षण or the characteristics of the Lord (पति) are stated by the Âgama as follows. § “ Because the body and other things are obviously of the nature of products, we can infer that there exists their Maker different from them. Being not limited by time He is eternal; being not confined to a particular locality He is all-pervading. He has the power of creating gradually or simultaneously. (क्रमाद्युत्पात्तिशक्तिमत्), because creation is both gradual or simultaneous. He possesses the instrument of action, because (it is seen that) no action can be done without an instrument. And because all work has been without a beginning, the instrument cannot be adventitious. This instrument (of the Lord) is nothing else than Shakti which is not unconscious but conscious. She, though one, appears infinite in cognition and activity on account of the infinite number of objects (with which she is concerned). The action of creation (etc. is not the result of) the seed (of Karma) or of प्रकृति or of the individual soul; thus it is of the ever free Mahesha that remains. ” † Action is always possible only in the case of beings having bodies like us. The Lord, therefore, must have a body like ours. But His body is not like ours, as it is free from all taints. His body is composed of Shakti. It is composed of five Mantras that subserve His five actions ” ‡ “ He is all-knowing, being the maker of all; because it is a well established principle that he alone can do a thing that knows the means (of doing the thing), the constituents of the thing and their results. ”

§ Ibid. III-7 to 5. † मृगेंद्रागम ॥ I-7, 8. ‡ Ibid. V-13.

The second category or the second ultimate is पशु or cattle that is owned by or subject to the Lord (पति). पशु is क्षेत्रज्ञ or the individual soul. क्षेत्रज्ञादिपदवेदनीयः जीवात्मा पशुः। He is characterized by cognition-action (दृक्क्रिया) obstructed by limitations. Pashus are eternal and all-pervading and become Shivas when the limitations and fetters are removed. They are of three kinds (1) विज्ञानाकल (2) प्रलयकल (3) and सकल. The three have been described by भोजदेव in his तत्त्वप्रकाशिका as follows:—

पशवस्त्रिविधा ज्ञेया विज्ञानप्रलयकेवलौ सकलः ।

मलयुक्तस्त्राद्यो मलकर्मयुतो द्वितीयः स्यात् ॥

मलमायाकर्मयुक्तः सकलः ।

That is, the first is beset only by मल, described as—

* मलख्यो बंधः आत्मनां स्वरूपज्ञानक्रियावारकः आत्मन्यात्मनि पृथग्पृथग्भूत्वा स्वकलां व्यापादयिष्यदनेकशक्तिसहितो नित्यः व्यापकः जडद्रव्यं च भवति. कर्म is deeds of the individual souls and the impression produced by the deeds. माया is the material cause, described as—† इदं मायातत्त्वं नित्यं व्यापकं समस्तात्मनकर्मसंबद्धम् । स्ववृत्तिद्वारेण ज्ञानक्रियाप्रकाशीभवदपि मोहकं.

Pāsha is the third category and is of four kinds. शंभुदेव in his शैवसिद्धांतपद्धति says that there are five kinds of पाश (आणवकर्ममायीयवैदरोधशक्त्यात्मकपाशपंचकवदः संसारी पुरुषः । भीजदेव maintains that पाशाः are four:—

पाशाश्चतुर्विधाः स्युः पुंसां मलकर्मजौ मतौ प्रथमौ ।

मायेयतिरोधायिकश्चिदशक्तिसमुद्भौ चान्यौ ॥

शंभुदेव later on reduces them to four only in words—
रोधशक्त्यात्मकः पाशो मायिककर्मणवैदवपाशवतुष्टः । सान्निदिधर्महेतुश्च शिवशक्तिरेव उपचारात् पाश इत्युच्यते.

According to this school the three, शिव, जीव, and माया (i. e. पति, पशु and पाश) are eternal. The creation is intended for the good of the individual souls that they

* शैवसिद्धांतदीपिका, Sholapur edition, page 5. † Ibid. 7
2-45

may have an opportunity to attain salvation by following the prescribed paths to salvation. Thus it is said by † भोजदेव-चिदचिदनुग्रहहेतोःस्य मिसृष्टोऽर्थ आद्य उन्मेषः । The commentary on the line runs as—शिवो हि चिदात्मनामनुग्रहं मोक्षं कर्तुमिच्छुः तेषां मलपाकाय कर्मभोगार्थं च सृष्ट्यादि कृत्वा पाशानामपि दामनुग्रहं स्वव्यापारसामर्थ्योत्पादनं करोति ।

शिव is the efficient cause; his शक्तिस (इच्छा, ज्ञान, क्रिया etc.) are the instrumental cause; and माया is the maternal cause. The creation takes place in accordance with the will of the Lord, giving rise to 36 principles or तत्त्वाः, as in the following table. (See pp. 255, 256).

Of these 36 तत्त्वाः the five, from शिव to शुद्धविद्या, are called शुद्धाध्व or the pure road; the next six from माया to काल, are called मिश्रध्व, the pure and impure; and the remaining 25 from पुरुष to पृथ्वी are called अशुद्धाध्व or the impure road.

Besides the three अध्वनः (कला, तत्त्व, भुवन (as stated in the table above) there are three more अध्वनः, namely, 51 वर्णाः, 81 पदः, 11 मंत्राः. In all they are six अध्वनः (कला, तत्त्व, भुवन, वर्ण, पद, मंत्र) forming the षडध्व. Each preceding one is dependent on each following one (कला is dependent on तत्त्व and so on). Thus they all are interconnected. We merely state the अध्वनः without explaining them fully for want of space.

दक्षि is the only and the most important religious sacrament (संस्कार) The गुरु or preceptor initiates or introduces the disciple into the principles of the religion, explains the philosophy, and teaches the path of attaining मोक्ष, which is सारूप्य, as is said by भोजदेव—चिदचिदनुग्रहोऽयं किल यो मोक्षः शिवसमानतारूपः (तत्त्वप्रकाशिका—36). The path to मोक्ष is of four kinds, चर्या, क्रिया, योग, and ज्ञान.

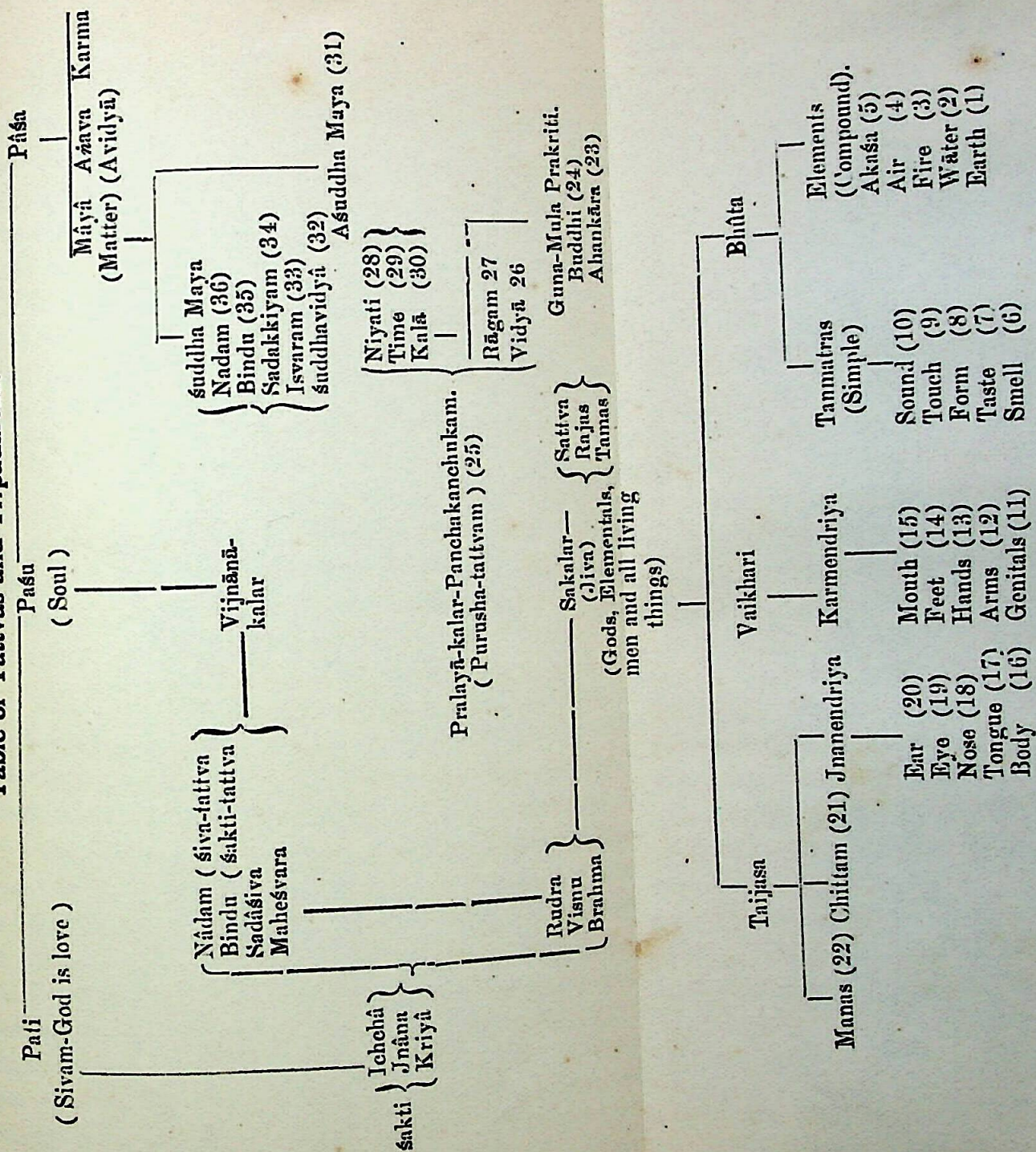
† तत्त्वप्रकाशिका, 27.

Kalās.	Tatvas.	No. of Bhuvanas
Shantitara- kalā. Shantitara- kāh.	i. (Shuddha-tatvas)	
	1. Shivatatva	10
	2. Shakti-tatva	5
	Total....	15
(b) Shānti- kalā.	3. Sadāśivatatva	1
	4. Īśvaratatva	8
	5. Shuddhavidyātatva.	9
	Total....	18
(c) Vidyā-kalā.	ii. (Shuddhāsuddhatatvas)	
	6. Māyā	8
	7. Kālā	2
	8. Kalā	2
	9. Vidyā	2
	10. Niyati	2
	11. Rāga	5
	12. Puruṣa ...	6
	Total....	27
(d) Pratiśthā kalā.	iii. (Aśuddhatatvas)	
	13. Prakṛiti	8
	14. Buddhi	8
	15. Ahankāra	1

Kalās.	Tatvas.	No. of Bhuvanas
(b) Pratishthākalā.	16. Manas	1
	17. Srōtra	
	18. Tvak	
	19. Chakshus	
	20. Jihvā	
	21. Nāsikā	1
	22. Vāk	
	23. Pāni	
	24. Pāda	
	25. Pāyu	
	26. Upastha	5
	27. Shabda	
	28. Sparśa	
	29. Rūpa	
	30. Rasa	
	31. Gandha	
(c) Nivṛttikalā.	32. Ākāśa	8
	33. Vayu	8
	34. Tējas	8
	35. Jala	8
	Total...	56
	36. Prithvi	108
	Grand Total...	224

The 36 principles have also been arranged as in the accompanying table facing this page.

Table of Tattvas and Tripadartha.



And they have been treated elaborately in the four quarters (पादाः) of the Agamas. Readers will have an idea of these paths from the description given of them incidentally in connection with the Nāyanārs in a previous section. So also they have been described in a later section, the section on “इष्टलिङ्ग and the image worship.”

(3) The third school of Shaivism is रूपद school of Kashmere. It was founded by वसुगुप्त in the ninth century A. D. after, it is said, he found the Shivasûtras lying under a huge stone, of which he was apprised by Lord Shiva in a dream. The Shivasûtras are the first and the most authoritative groundwork of the school; and they purport to summarise the teaching of the Agamas. Subsequently there rose various works by different authors of note and authority, सोमानन्द the author of शिवदृष्टि and अभिनवगुप्त, the author of तन्त्रालोक and तन्त्रामार, being the most prominent among them.

Shiva according to this school is the ultimate and the highest principle. रूपद is the throbbing or spontaneous vibration (आत्मविमर्श) of चित्, or चैतन्य, or परशिव, and is the cause of all cosmic processes.

The philosophy of this school does not differ much from that of above, except in one respect that forms the fundamental and the vital point of difference, namely, in respect of माया. माया, in the case of this school, is the तिरोधानशक्ति, as is said * “This माया, as will be seen presently, is what may be called a force, namely, of obscuration, and therefore, as a force or Shakti, is and can be, but an aspect of the Divine Shakti. Its chief function is to obscure and thereby limit the experience.

* Kashmere Shaivism by J. C. Chatterji, page 76.

in regard to the true nature of what is experienced and experiencer himself." माया is thus दुर्घटसंपादनसमर्थः शक्तिविशेषः. And it is not the third eternal ultimate, the material cause of the universe, as maintained by the second school. The chief difference between the two schools thus lies in metaphysics. The Kashmere school stresses and insists on स्पंद, (1) the active aspect of the परमात्मन् (2) and the unreality of a substratum, the material cause, of the universe apart from Shiva.

Creation of the universe with all its countless variety of objects is only the manifestation of a power of the Almighty, as is said—चिदेव भगवती स्वच्छतंत्ररूपा तत्तदनंत-जगदात्मना स्फुरति (प्रत्यभिज्ञाहृदय page 3.). So also सोमानंद in his शिवदृष्टि says—

आत्मैव सर्वभावेषु स्फुरन्निवृत्तिमद्विभुः ।

अनिरुद्धेच्छाप्रसरः प्रसरदुक्तियः शिवः ॥ (शिवदृष्टि I. ५.)

This manifestation is called आभासन or आभास and is real and not an illusion as maintained by the school of Shankaracharya. Universe is, therefore, only an expansion of the power of परमशिव. More will be said about this aspect of परशिव while शक्तिविशिष्टाद्वैत will be dealt with.

The idea of मोक्ष also naturally differs from that of the previous school. सायुज्य or, शिवसायुज्य as it is called, is मेक्ष and not सारूप्य. The individual soul, when it gets free from the three taints (आणवमल, कर्ममल, and मायामल), becomes completely at-one with परशिव, from whom it is separated by the working of माया, the तिरोधानशक्ति.

The individual soul, therefore, has to strive to be free from the three taints to attain recognition that he

is Shiva Himself. The discipline prescribed by this school is called प्रत्यभिज्ञाशास्त्र, which is, hence, only the शास्त्र of the methods of attaining मोक्ष and is only esoteric to स्पन्दशास्त्र. प्रत्यभिज्ञा means the unbroken recognition of man's essential identity with परशिव. Earlier writers laid stress on the स्पन्द aspect of God and treated the discipline of प्रत्यभिज्ञा as esoteric. But as the tradition of प्रत्यभिज्ञा was getting lost, the later writers emphasised the प्रत्यभिज्ञा discipline and did not treat much of स्पन्द or आत्मविमर्श. There is, therefore, no difference between the स्पन्दशास्त्र and प्रत्यभिज्ञाशास्त्र, so as to be called two schools. And it is a mistake that some scholars should hold the two aspects as two different schools.

दीक्षा is, in this school, as much necessary for attaining मोक्ष, as in the case of all Shaiva schools.

Before we proceed to the next section we may note that Shaivism and Shâktism are intimately related to each other. The one great and important difference between them is that Shiva is the highest deity of Shaivas and Shakti is subordinate to him and serves His behests, and is inseparably connected with him. While in Shâktism Shakti predominates over Shiva, who is considered quite helpless unless energised by Shakti. So also both Shaivism and Shâktism differ widely in religious rites and rituals that are the way for devotees to attain Moksha, though the underlying principles are the same. The points of intimate relation are:—

(1) They are based on scriptures that are said to have been delivered by Shiva to His consort, Parvati.

(2) They have the same 36 principles common to both and the process of evolution of the principles is the same.

(3) Bhakti and Yoga form the common features of ritualism of both, though Yoga is more stressed in Shâktism to rouse Shakti from her static condition and raise her to the ultimate end 'moksha'.

(4) Dîksha is the most important and the only संस्कार in both.

(5) The idea of 'moksha,' the ultimate union or at-one-ment with the ultimate 'chit,' is the same. And both schools are monistic schools.

Though Shakti is given predominant position in Shâktism, it is at the same time said that the relation between Shiva, the possessor of Shakti, and Shakti herself is one of identity. The one cannot be without the other, as fire cannot be without heat and the moon without beams. The attempt to indentify Shakti with woman is an error. Shiva is commonly said to be the male principle and Shakti the female principle. As a matter of fact they are neither male nor female nor neuter. The man who worships the wisdom aspect of Reality, commonly called the male principle, is a Shaiva; and he who worships the power aspect, or the female aspect, is called a Shâkta. The worshipper of Shiva worships Him as the benign ruler of the universe; while the worshipper of Shakti worships the principle of activity or energy that pervades the universe.

XI The rise of the Lingayat Religion and its founder.

Now we come to the most knotty and intricate question of determining the time that Lingayatism was founded and the Prophet that founded it. The question has not been tried till now historically; and certain things have been taken for granted, which have made confusion worse confounded. The things taken for granted are based on some hollow tradition and handed down from generation to generation, so that they have become a kind of gospel truth, too sacrosanct to be touched. But if truth traced historically is to be respected more than tradition, that is often fictitious and baseless, it is necessary to determine the truth historically. We are aware that we tread on a dangerous ground, indeed, but truth impels us to attempt the task unmindful of dangers and difficulties.

The things handed down traditionally are (1) that the Lingayat religion was founded long ago by the five great prophets (पंचाचार्याः), namely, Revanârâdhya or Rewanasi-ddha, Marulârâdhya or Marulashiddha, Ekorâmârâdhya, Panditârâdhya, and Vishwârâdhya (2) that they rose out of the five great स्थावरलिङ्गाः of Kollipâki (Balehalli or Balehounur), Mysore state, Ujjani, Bellary district, Himavat Kedâar, Shrîshail Mallikarjuna, and Kashi or Benares, under different names in different yugas or ages as follows:

सद्योजातश्च प्रथमो वामदेवो द्वितीयकः ।
 अचोरश्च तृतीयस्तु तत्पुरुषश्चतुर्थकः ॥
 ईशानः पञ्चमश्चेति मुखानि मम सर्वशः ।
 तान्याननानि गोत्राणि वेदोक्तानि न संशयः ॥
 सद्योजातो भवेद्भूमिर्वामदेवस्तथा जलम् ।
 अचोरश्चाभिरित्युक्तस्तत्पुरुषो वायुरुच्यते ॥
 ईशानो गगनाकारः पञ्चब्रम्हमयं जगत् ॥

नदी मृगी तथा वीरो वृषभःस्कंद एव च ।
 मत्स्वरूपाः समुद्राः पंचगोत्राधिकारिणः ॥
 दारुकः शंकुकर्णश्च रेणुको धेनुकर्णकः ।
 विश्वकर्णश्च पंचैते पंचगोत्रसमुद्भवाः ॥
 एतेषां प्रतिनामानि युगभेदेन सर्वशः ।
 एकाक्षरो व्यक्षरश्च त्र्यक्षरश्चतुरक्षरः ॥
 पंचाक्षरो कृतयुगे पंचनामानि सर्वशः ।
 एकवक्त्रो द्विवक्त्रश्च त्रिवक्त्रश्चतुराननः ।
 पंचवक्त्रश्च त्रेतायां पंचनामानि सर्वशः ॥
 द्वापारे दारुकश्चेति शंकुकर्णो द्वितीयकः ।
 रेणुकस्तु तृतीयः स्याद्धेनुकर्णश्चतुर्थकः ॥
 विश्वकर्णश्च पंचैते पंच नामानि सर्वशः ॥
 मरुत्तश्चैकरामश्च रेणुकः पंडितस्तथा ।
 विश्वाराध्य इति प्रोक्ताः कलौ पंचार्यनायकाः ॥

(see पंचाचार्यपंचमोत्पत्तिप्रकरणम्).

The above is from सुप्रबोधभागम, which professes to trace the origin of the Acharyas to the five faces of परमशिव. But the स्वायंभुवागम tells the origin of the Acharyas as follows:—

प्रवक्ष्यामि भवितुंश्च शृणु तज्जननक्रमम् ।
 श्रीमद्वेणसिद्धस्य कोष्णिपाकिपुरोत्तमे ॥
 सोमेशलिंगाज्जननमावाप्तः कदलीपुरे ।
 तद्वन्मरुत्तसिद्धस्य वटक्षेत्रे महत्तरे ॥
 सिद्धेशलिंगाज्जननं स्थानमुज्जयनीपुरे ।
 सुधाकुंडाख्यसुक्षेत्रे मल्लिकार्जुनलिंगतः ॥
 जननं पंडितार्यस्य निवासः श्रीगिरौ शिवे ।
 द्रक्षारामाख्यसुक्षेत्रे रामनाथाख्यलिंगतः ॥
 एकोरामस्य जननमावासस्तु हिमालये ।
 काश्यां विश्वेशलिंगाच्च विश्वाराध्यस्य संभवः ॥
 स्थानं श्रीकाशिकाक्षेत्रे शृणु पार्वति सादरम् ।
 एते युगचतुष्के तु पंचाराध्या यथाविधि ॥
 मम लिंगमुखोद्भूता लोकविश्रुतकीर्तयः ॥

It can be easily seen how the two Agamas differ and contradict; and the contradiction cannot be removed, unless we suppose that the five स्थावरलिङ्गाः (we cannot understand why and how only those) represent the five faces of Shiva. Now we have to see from the data available at present whether and how far this is the truth; and if it does not stand historically we must determine who founded it and when.

The first and a very authoritative work in Sanskrit on Lingayatism is सिद्धांतशिखामणि. This is the first work, because it does not refer to any work except § शिवधर्मोत्तर and शिवरहस्य and the Agamas; while this work has been referred to and quoted in authority by almost all the Sans. books now available. It professes to narrate the dialogue between Renukâchârya or Revanasiddha, the prophet, and Agastya, to whom the prophet reveals a part of षट्स्थल philosophy. It is in verses of simple अनुष्टुप् metre except those in different metres coming at the end of every chapter (परिच्छेद). Most of the verses have notes prefixed to them, explanatory of the subject matter of the verses. The author is Shivayogi (शिवयोगीश्वरमिधानवान् कश्चिन्माहेश्वरः). In the first chap. the author gives some account of the line of Achâryas to which he belongs. In chapters II-IV he states how Veerashaiva or Lingayat religion came to be preached and promulgated in the world. And in the remaining chapters the 101 स्थलाः or steps, that are but the elaboration of षट्स्थलाः, are explained. It is said that Renuka, one of the Pramathas or divine attendants of Shiva once committed an indiscretion of violating the order of precedence in his eagerness to receive the प्रसाद of Shiva in the divine assembly in

§ The two works are on Shaivism in general,

Kailas. Shiva did not like the precedence of Dâruka being superseded by Renuka. He, therefore, cursed Renuka that he be born as a human being in the world. Renuka repented and begged forgiveness of Shiva, who thereon relented and modified the curse that Renuka might regain his position in the divine order of the प्रमथ्या after preaching and promulgating the Veerashaiva faith. Thereafter Renuka is said to have risen out of the Linga (स्थावरलिंग) at Kollipaki in Telangana or Telugu country, as recorded in the verse—

अथ त्रिलिंगविषये कोलिपाक्यभिधे पुरे ।
सोमेश्वरमहालिंगात्प्रादुरासीत्स रेणुकः ॥

Kollipaki is the modern Balehonnur, Mysore State, and cannot be otherwise, as it is a well known pontifical seat or Math of Renukâchârya or Revanârâdhya and his successors. Again this Renukâchârya is identical with Revanasiddha as will be evident from the following:—

उवाच शतया वाचा रेवणः सिद्धेश्वरः । IV-38.

Thus Renukâchârya, Revansiddha, and Revanârâdhya are one and the same. If the five Achâryas were the founders of the religion, is it not strange that the book should mention Renuka or Revanasiddha alone as having descended to the earth and founded the religion to the exclusion of other Achâryas? This is quite understandable.

Moreover the attempts of the author at making Renuka or Revanasiddha as the founder of the religion are quite ill-disguised and unsuccessful; because the Renuka of the book is none other than the author himself, as may be unmistakably known from the colophons subjoined to

every chap. except the * first. They are—

- (1) इति श्रीसिद्धांतशिखामणौ रेणुकदारुकावतरणं नाम द्वितीयः परिच्छेदः ।
- (2) इति श्रीसिद्धांतशिखामणौ रेणुकस्य भूलेकावगतिर्नाम तृतीयः
परिच्छेदः ।
- (3) इति श्रीसिद्धांतशिखामणौ रेणुकागस्त्यदर्शनप्रसंगो नाम चतुर्थः
परिच्छेदः ।
- (4) इति श्रीवीरशैवधर्मनिर्णये सिद्धांतशिखामणौ भक्तस्थले पिंडज्ञानसंसार-
हेयस्थलप्रसंगो नाम पंचमः परिच्छेदः समाप्तः ।
- (5) इति श्रीवीरशैवधर्मनिर्णये सिद्धांतशिखामणौ भक्तस्थले गुरुकारुण्यलिंग-
धारणप्रसंगो नाम षष्ठपरिच्छेदः समाप्तः ।
- (6) इति श्रीषट्स्थलब्रह्मिणा शिवयोगिनाम्ना प्रणीते वीरशैवधर्मनिर्णये
सिद्धांतशिखामणौ भक्तस्थले विभूतिरुद्राक्षधारणप्रसंगो नाम सप्तम-
परिच्छेदः समाप्तः ।
- (7) इतिषट्स्थलब्रह्मिणा शिवयोगिनाम्ना माहेश्वरेण विरचिते सिद्धांतशिखा-
मणौ भक्तस्थले पंचाक्षरीजपप्रसंगो नाम अष्टमपरिच्छेदः समाप्तः ।
- (8) इति श्रीषट्स्थलब्रह्मिणा शिवयोगिनाम्ना रेणुकाचार्येण विरचिते
सिद्धांतशिखामणौ माहेश्वरस्य नवविधस्थलप्रसंगो नाम नवमपरिच्छेदः
समाप्तः ।
- (9) इति श्रीषट्स्थलब्रह्मिणा शिवयोगिनाम्ना रेणुकाचार्येण प्रणीते सिद्धांत-
शिखामणौ माहेश्वरस्य नवविधस्थलप्रसंगो नाम दशमपरिच्छेदः समाप्तः ।
- (10) इति श्रीषट्स्थलब्रह्मिणा शिवयोगिनाम्ना रेणुकाचार्येण प्रणीते सिद्धांत-
शिखामणौ प्रसादिनः सप्तविधस्थलप्रसंगो नामैकादशीयपरिच्छेदः समाप्तः ।

In the same way all the remaining chapters have identical colophons except in respect of the subject-matter treated in a chapter. It will be seen from the colophons how gradually the author goes on telling something more

* The Sholapur edition of the book has no colophon at the end of the first chap. But the manuscript copy in the Madras Oriental Library has the colophon as follows:—
इति श्रीवीरशैवधर्मनिर्णये रेणुकागस्त्यसंवादे सिद्धांतशिखामणौ अनुक्रमणिकाप्रसंगो नाम प्रथमः परिच्छेदः ।

and more about himself and from chapters IX-XXI he identifies himself with Renuka. It is irrefutable and makes it quite evident that Renuka was none other than the author himself. Very funnily the author takes himself back to the times of Bibhishana, the brother of the Dravidian king, Ravana. For it is said in the last chapter that Renuka goes on a tour to Lanka and instals three crores of Lingas there. The relevant verses of the

event are:— रावणस्तु मम भ्राता माहेश्वरशिखामणिः ।
 अदृष्टशत्रुसंवाधं शसास हि जगत्त्रयम् ॥ २० ॥
 स तु रामशराविद्धः कंठस्खलितजीवितः ।
 अवशिष्टं समालोक्य मामवादीत्सुदुःखितः ॥ २३ ॥
 विभीषण विशेषज्ञ महाबुद्धे सुधार्मिक ।
 अवशिष्टोऽसि वंशस्य रक्षसां भाग्यगौरवात् ॥ २४ ॥
 नवकं लिंगकोटीनां प्रतिष्ठाप्यमिह स्थले ।
 इति संकल्पितं पूर्वं मया तदवाशिष्यते ॥ २६ ॥
 कोटिषट्कं तु लिंगानां मया साधु प्रतिष्ठितम् ।
 कोटित्रयं तु लिंगानां स्थापनीयमतस्त्वया ॥ २७ ॥
 इति तस्य वचःश्रुत्वा दीनबुद्धेर्मरिष्यतः ।
 तथा साधु करोमीति प्रतिज्ञातं मया तदा ॥ २८ ॥
 युगपच्छिवलिंगानां कोटित्रयमनुत्तमम् ।
 प्रतिष्ठाप्यं यथाशास्त्रमिति मे निश्चयोऽभवत् ॥ २९ ॥
 लिंगकोटित्रयस्येह युगपत्स्थापनाविधौ ।
 अविदन्नेकमाचार्यमहमेवमेवमवस्थितः ॥ ३० ॥
 शिवशास्त्रविशेषज्ञ शिवज्ञाननिधिर्भवान् ।
 आचार्यभावमासाद्य मम पूरय वाञ्छितम् ॥ ३१ ॥
 तस्येति वचनं श्रुत्वा राक्षसेन्द्रस्य धीमतः ।
 तथेति प्रतिशुश्राव सर्वज्ञो गणनायकः ॥ ३२ ॥
 तत्र संतुष्टचित्तस्य पौलस्त्यस्येष्टसिद्धये ।
 कोटित्रयं तु लिंगानां यथाशास्त्रं यथाविधि ।
 त्रिकोट्याचार्यरूपेण स्थापितं तेन तत्क्षणे ॥ ३३ ॥

It is very difficult to understand how this event of the first magnitude has not been recorded in the Rāmāyana, if it were a fact, specially when it is seen that very minor incidents of Bibhīshana's life have been recorded therein. It is passing strange that this event should be omitted in that great work. It is quite obvious that the author wants to show that Veerashaivism is very ancient, being founded during the times of Bibhīshana by Renuka in ancient times. But as shown above that Renukâchârya was the author himself and makes the ill-disguised attempt at pushing back the religion to pre-historic times under the idea that antiquity of a religion was the proof of its being the best. Not only that but the author makes an attempt of showing how Brahmâ repeatedly failed to bring into existence the universe, how he requested Shiva to help him in the work of creation entrusted to him, how Shiva asked the ऋषयः to help Brahmâ in his work, and how he did his work successfully with their help. All this is evidently an attempt to show that the creation took place in a particular way and was distinct from, though similar to, that described by other Hindu religious sects. Thus the philosophy of creation is shown to be peculiar to Veerashaivism in order to mark it off from other religions of India. It seems that all this attempt is due to the author's conviction that old alone was gold and that later the religion the inferior it was.

Now the question arises who this Shivayogi was and when he lived. The answer to the question is furnished by the author himself. In chap. I he gives some information about the line of Achâryas to which he belonged. In the first prefatory note in the beginning of the work the

author says that he belonged to the order of the Achâryas of the name of Siddharâma that was born (to his parents) by the favour of Revanasiddha, who, first known as Renuka, taught the principles of Veerashaivism to the pot-born sage (Agastya) after the Kali age set in, in words—अत्र कलिकालप्रवेशानंतरं लोकहितार्थं रेणुकगणेश्वर इति प्रसिद्धः रेवण-सिद्धेश्वरः कुंभसंभवाय वीरशैवशास्त्रमुपदेष्टवान् । तदनंतरं रेवणसिद्धेश्वरदाष्टिगर्भसंभूत-सिद्धरामेश्वरसंप्रदायप्रसिद्धः सकलनिगमागमपारंगः शिवयोगीश्वर इत्यभिधानवान् कश्चिन्माहेश्वरः etc. etc. This information well tallies with the Pauranik account that Siddharâma of Sonnalige or Sonnalapur (modern Sholapur) was born to his parents by the blessings of Revanârâdhya or Revanasiddha. The following extracts will make it clear:—

ಇಲ್ಲಿ ನೊರಡಿಯ ಮುದ್ದುಗೌಡನರ್ಥಾಂಗಿಯೊಳು ।

ಸಲ್ಲಲಿತ ಸುಗ್ಗವೈಯೆಂಬ ಕಾರಣಿಕೆಯೊಳು ।

ಕಾರಣಿಕೆ ಸಿದ್ಧನುದಯಿಸುವನೊಬ್ಬಂ ಕೇಳು.

Revanashiddharagale, chapter 5, page 41.

“ ಸೊನ್ನ ಲಾಪುರಿಗೆ ಬಂದಲ್ಲಿ ಜಾಮಲದೇವಿ ।

ಯನ್ನೋಡಿ ತಿವಸಿದ್ಧನುದಯಿಪುದನರುಹಿ ” ದರು ರೇವಣಸಿದ್ಧರು.

Bommarasa's Revanashiddha Purana.

‘ ಜಾಮಲವೈಗೆಯೊಲಿದು ಸೊನ್ನ ಲಾಪುರ ಸಿದ್ಧ ।

ರಾಮನುದಯವನರುಹಿ ’ ದನು.

Gururaja-charitre.

Hence the Siddharâma referred to in the book is the Siddharâma of the Puranas. He was the disciple of Allamprabhu, a great Veershaiva Shivayogi, and went over with him to Basaveshwar at Kalyâna. Thus Shivayogi, the author of Siddhântshikhâmani was post Basava. Moreover the author refers directly to Basaveshwar in the prefatory note (IX-36), where it is said—ವೀರಭದ್ರಾಚಾರವಸವಾಚಾರ ಸ್ವಚಯ್ನ ಭಕ್ತಾಚಾರ

प्रतिपादयति. It is, therefore, conclusive that the author lived after Basaveshwar. It should be wrong to think, as is likely to be done that, the prefatory notes are by the commentator. That they are by the author himself can be well established by internal evidence. All the notes must either be by the author or by the commentator. It is not only unreasonable but ridiculous to think that some notes should be by the author and some by the commentator. The note no. 1 in the beginning, in which the author gives some account of himself, is undoubtedly by the author, as is customary with authors in general. This has been made doubly sure by the reference made to it by the note (V-1) where it is said:—

एवमगस्त्यविज्ञापनावाक्यश्रवणानंतरं तच्छास्त्रप्रचारार्थमेव भूलोकमाधिगतः
शिवगणार्थिभिः श्रौरेणुकाचार्यः क्षणमचंचलमनाः दयया प्रारंभणीयशिवशास्त्रपरिसमाप्ति-
प्रातेबंधकीभूतविघ्नदेवतासंघतप्राधानशक्तशिवध्यानरूपमंगलं मनसि विधाय तस्योत्त-
माहेति शिवयोगी निरूपयतीति अत्रतारिकयैव अस्यार्थस्य स्फुटत्वेऽपि योजनाद्वारेण
ईषद्विशेषः सूच्यते. If this note were by the commentator the reference to the author's previous statement in the introductory note would be meaningless and would stultify the position or assumption that the notes are by the commentator. Nor is it possible or reasonable to think that the first alone is by the author and the rest by the commentator. Such a thing is quite absurd and unimaginable.

The author invariably speaks of himself in the third person; and all references to the author in the third person fit in well with the treatment of the subject-matter in the book. In a note to IV-50, however, the author refers to himself directly in the

first person in words “कोऽहमित्याकांक्षायामाह.” This unconscious slip on the part of the author makes it clear that the references to the author in the third person are by himself to himself and not by the commentator. That the notes are by the author will also be plain from the fact that a note is affixed to VIII-49. If it were by the commentator he could have included in the commentary (which is merely “ स्पष्टम् ”) all the statement contained in the note. But as it is not so done it is sure that the commentator has nothing to do with notes. Nor is it likely that the commentator should subjoin a note instead of commenting on the verse. It is unusual no doubt that a note should be affixed; but evidently the author gives his final explanation of पंचाक्षरीमंत्रजप and concludes the chapter with the note. From all the foregoing it may be concluded that (1) Renuka, Revanasiddha, and Shivayogi are one and the same. (2) and that Shivayogi lived after Basaveshwar.

In the first chap. the author states that there were three Achâryas before him in the line. Thus Shiva-yogi was the fourth in the line founded or named after Siddharâma (सिद्धरामेश्वरसंप्रदाय). Calculating at 30 or 35 years for each Achârya that preceded the author we may well hold that about a hundred years must have passed before the author came to succeed, i. e. the author must have lived about the middle of the 13th century A. D. * The same conclusion has been arrived at by Rao-Saheb Hayavadanarao, Bangalore, who bases his conclusion on the data furnished by a different copy of

* Introduction to Shrikarbhâshya, pp. 54, 55.

सिद्धांतशिखामणि. Anyway it is clear that Shivayogi, the author, is post-Basava.

After settling the date of Shivayogi we have to face the worst paradox, that is sure to confound readers most and that arises from our conclusion. The paradox would be if Shivayogi is identical with Revanashiddha, he cannot be a successor of Siddharāmeshwar, who, as is professed, was born from the favour of Revansiddha, i. e. he preceded Siddharāmeshwar; and if he preceded Siddharāmeshwar, he cannot be his successor, as stated in the work. Such is the absurdity in which we are landed by the author's account and needs be cleared up. Hence Revanasiddha, that blessed the parents of Siddharāma, must be a person different from the Revanasiddha with whom the author identifies himself. This is exactly the position and cannot but be so. The thing, as furnished by various books, is that there was one Revanasiddha, an older or senior contemporary of Basaveshwar. He was a Shaiva and had a son named Rudramuni who was asked by his father to join the band of the saints (sharanas) that followed Basava, Channabasava and Siddharāma. Rudramuni joined them. But unfortunately the catastrophe, that fell upon Basava and his followers in their fight with Bijjala, whose prime minister Basava was, broke the the band of neo-religionists and dispersed them. As a result of the catastrophe almost all the members of the band ran pellmell in different directions and either died or lived in obscurity. Before the dispersal took place Rudramuni was asked by Channabasava to go and work for the spread of their new religion. Rudramuni did

as much as he could and had a Shishya or disciple named Muktimuni. Muktimuni had a disciple called Digambar muktimuni, who founded a Math at Rambhāpuri; and Balehalli, the exact Kanarese translation of Rambhāpuri, is the present Balehonnur. And the Math founded by him is the present pontifical seat of Revanārādhyā, considered to be an avatār of Renukachārya. Digambarmuktimuni, the founder of the Math, named it after Revanasiddha, the father of Rudramuni, out of respect for him, as he (Revanasiddha) was a great Shivayogi, and out of humility, as generally great men do out of humility and out of respect for their predecessors. Such in short is the history of the Math of Revanasiddh. We shall note in more detail the history presently. But the time that Shivayogi came to succeed to the line of Siddharāmeshwar this Math must have attained eminence and earned reputation in the cause of the religion, the Lingayatism. Shivayogi then must have thought fit to father the religion upon him (Revanasiddheshwar) after whom the Math was named. In his eagerness to make the religion very ancient, as already remarked, Shivayogi has attempted to make Revanasiddha an avatār of Renuka and takes him back to the times of Bibhīshana. But he has failed so badly in his attempts, as has been proved irrefutably from the internal evidence given by the book itself. Any how the example furnished by Shivayogi was imitated by his successors, who conveniently started the tradition of the remaining Achāryas also being the founders of religion, gradually as their Maths came to be founded in due course and attained reputation in the cause of the religion. But history does not

corroborate this. On the contrary it tells a different tale altogether, which is going to be noted presently. Before we proceed to determine the prophet that founded the religion we like to examine the theory of five Achâryas being the founders of the religion in more detail collectively and severally in order to explode the myth of their being the founders.

In the first place Siddhânta Shikhâmuni is the only book, in which Revanashiddha, an avatâra of Renuka, has been stated to have preached and promulgated the religion. In no other Sanskrit book he has been described as the founder of the religion, much less the other Achâryas. Even in Panditarâdhyacharitra, a big sans. work by Gururâja of 15th century A. D., Panditarâdhyâ the hero of the book (one of the five Achâryas) is not described as the founder of the religion. There is no mention of other Achâryas. This also is significant and shows that the founding of the religion by the five Achâryas, collectively or severally is not at all a fact. While in that very book Allamaprabhu, Basava, Channabasava, and some other sharanas of Kalyâna have been praised. Why should it be so if Panditarâdhyâ and other Achâryas were the founders? The reason is obvious that it is not so. The following slokas will make this plain:—

श्रीलिंगरूपं वेदानां कर्तारं चिन्त्रियात्मकं ।

जगत्पतिं चन्नमल्लिकार्जुनं प्रणमाम्यहम् ॥ १ ॥

प्राणलिंगैक्यविज्ञानरहस्यं येन दर्शितम् ।

जगद्धितार्थं तस्मै मत्प्रभवे प्रभवे नमः ॥ ४ ॥

कृपया शिवसद्भक्तिर्भुवि येन प्रकाशिता ।

द्वितीयशंभुं भक्त्या तं नमामि बसवेश्वरम् ॥ ५ ॥

दर्शितं षट्स्थलज्ञानं शिवत्वप्रतिपादकं ।

येन तस्मै नमश्चन्नबसवाय करोम्यहम् ॥ ६ ॥

बसवेशायापि ददौ यः प्राणान्भक्तिवैभवात् ।

तं माचिदेवं मीहितं शतकृत्वा नमाम्यहम् ॥ १० ॥

स्वर्णं कृत्वा काष्ठभारं भक्तवृन्दाय यो ददौ ।

तस्मै मोळिगेमाराय साक्षान्मारारये नमः ॥ ११ ॥

अवाद्यच्छिवं साक्षिवचनं यः स भक्तिः ।

आश्रिताभयदायास्मै किन्नरब्रम्हणे नमः ॥ १३ ॥

There is no mention of the four Achâryas, much less their being the founders.

If we should believe that Renuka taught Agastya the doctrines of Veerashaivism, we should also believe Basavpurâna professed to have been written by Vyâsa. In that Purana it is stated that Agastya goes to Shiva's son Skanda and requests him to tell the story of a great Shivabhakta in the following words.

अगस्त्यः सर्वसिद्धांतकोविदः कर्षुणानिधिः ।

द्रष्टुं तारकहंतारं कुमागचलमाययौ ॥

भक्ता महीतले सन्ति हिमवत्पुत्रिकात्मज ।

सर्वेष्वेतेषु भक्तेषु भक्तः कोनु महत्तरः ॥

लिङ्गव्रतधरः कोनु कोनु लिङ्गार्चने रतः ।

एवंविधगुणं लोके शिवभक्तं दृढव्रतं ।

वक्तुमर्हसि देवेश ममाद्य त्वं षडानन ॥

Skanda then goes on to relate the life of Basava in the Purana. If we have to believe this we shall have to believe that Basava existed before अगस्त्य, which would be absurd. Similarly we shall have to believe Prabhulingalîlâ, which is a part of भविष्यपुराण written by Vyâsa. We shall have to consider that Allamaprabhu was an ancient person but we cannot do so because Allama and Basava are 12th century persons.

At the same time we fail to understand the motive of the enthusiasts that strive to make Revanasiddha a mythical figure and father upon him and the other Achâryas the religion. It is a wrong notion if it be their motive, that the excellency of a religion depends upon the founder being a mythical or an ancient figure. If it were so Jainism and Buddhism would not be important or intrinsically valuable, their founders being historic persons. Zoroaster, the founder of the Parsee religion (Zoroastrianism), though ancient is not a mythical person. Does it mean that Zoroastrianism has no merit in it? Shikhism, founded by Guru Nânak only five centuries back, does not lose its importance or worth simply because it has been founded so late. So also the Brahmo Samaj and the Arya Samaja would not be much worth, being founded only during the last century, if the idea of our fanatical enthusiasts were the criterion. But nothing depends on whether a religion is founded early or late or by this person or that person. Everything depends upon the principles of a religion that impart intrinsic value or worth to the religion. The founder becomes great because of the principles that he teaches; and not because he is ancient or Pauranik. Thus if the Lingayat religion is of value, it is not so, because it is founded by the Achâryas or Basava or any other person, but because it has sound principles that are a beacon light to the bond souls, guiding them on the road to eternal happiness.

Apart from historial information there are two more considerations that do not allow us to push back the Lingayat religion to ancient times. (1) Kashmere

Shivadwaita, on which the Shaktivishishtâdwaita of the Lingayat religion is based with an improved appropriate name, did not exist before ninth century. (2) There is no evidence of the existence of Ashtavarana (अष्टावरण), Shatsthala (षट्स्थल), and Panchâchâr (पंचाचार), that form the connotation of the religion, before the twelfth century A. D. We shall see how.

(1) That शिवद्वैत is named शक्तिविशिष्टद्वैत in Lingayatism will be evident from what is said in § “ शक्तिविशिष्टद्वैतापरवाचके शिवद्वैतसिद्धांते ”. शक्तिविशिष्टद्वैत is therefore, the basis of Lingayat religion and philosophy and is a principle or aspect of monism like other monistic aspects or principles of other schools of philosophy. It means that Shiva is the Parabramhan. He is characterized or qualified by Shakti (Divine power or Energy) that resides in him in intimate union * “ सामरस्याभेदलक्षणतादात्म्यसंबन्धेन वर्तमाना. ” His Shakti is capable of working wonders. † “ शक्तेरघटनाघटनापटीयस्त्वात्. ” Shivaparabramhan creates, protects, and reabsorbs the universe by means of His Shakti. There are clear and unmistakable references to the आत्मविमर्श of Kashmere Shaivism in the treatises of Lingayat religion, the आत्मविमर्श being another name of चित्, परासंचित्, चिद्भगवती and शक्तिः. That शक्तिविशिष्टद्वैत is only the modified or improved name of Kashmere Shivadwaita will be evident from the following:—

शिवाभिधं परं ब्रम्ह जगन्निर्मातुमिच्छया ।

स्वरूपमादधे किंचित्सुखस्फूर्तिर्विजृम्भितम् ॥

निरस्तदोषसंबन्धं निरुपाधिकमव्ययम् ॥

§ शिवद्वैतदर्पण, page 62.

* सिद्धांतशिखामणि, page 65.

† Ibid, page 66.

तदीया परमा शक्तिः सच्चिदानंदलक्षणा ।
 समस्तलोकनिर्माणसमवायस्वरूपिणी ॥
 तदिच्छया भवत्प्राक्षात्तत्स्वरूपा नुसारिणी ।
 स शंभुर्भगवान्देवः सर्वज्ञः सर्वशक्तिमान् ॥ सि. II-8, R. B.
 ब्रह्मांडशतकोटीनां सर्गस्थितिलयान्प्रति ।
 स्थानभूतो विमर्शो यस्तद्भांडस्थलमुच्यते ॥
 विमर्शाख्या पराशक्तिर्विश्वोद्भासनकारिणी ।
 साक्षिणी सर्वभूतानां समिधे सर्वतोमुखी ॥
 विश्वं यत्र लयं याति विभास्यात्मा चिदाकृतिः ।
 सदानंदमयः साक्षात्सा विमर्शमयी कला ॥
 पराहंता समावेशपरिपूर्णविमर्शवान् ।
 सर्वज्ञः सर्वगः साक्षी सर्वकर्ता महेश्वरः ॥
 विश्वाधारमहासंवित्प्रकाशपरिपूरितम् ।
 पराहंतामयं प्राहुर्विमर्शः परमात्मनः ॥
 विमर्शभांडविन्यस्तविश्वतत्त्वाविर्जृम्भणः ।
 अनन्यमुखसंप्रेक्षी मुक्तः स्वात्मनि तिष्ठति ॥ सि XX-1-6.

This will prove that शक्तिविशिष्टाद्वैत is based on Kashmere Shivadaita. If further proof is required we may note what is said in शिवाद्वैतमंजरी, page 26—एवं स्थिते ब्रह्मणस्तावत् इक्ष्वा-
 यास्वभावत्वेन चेतनत्वात् अतः “चैतन्यमात्मा” इति शिवेन सूत्रितत्वात्
 ब्रह्मशिवसूत्रयोः एकार्थविश्रांतत्वेन विशेषाभावात् शाल्मैक्यं विमर्शनीयम् । This
 establishes how Kashmere Shivadaita is adopted as the
 basis of the Lingayat religion. वसुगुप्त, the founder of
 Kashmere philosophy, has been proved to have lived in
 the ninth century. Hence शक्तिविशिष्टाद्वैत cannot be early
 and ancient. Moreover it is admitted that श्रीकण्ठसूरि, the author
 of रत्नत्रयं, was a Kashmere Brahmin. It is said—अस्य
 प्रकरणस्य कर्ता श्रीकण्ठसूरिः स च रामकण्ठांतेवासिनी च प्रातिभाति । आचार्यवरश्चायं
 ग्रंथकर्ता काश्मीरस्थशैवसंतानज इति ग्रंथोत्तरैः प्रायशः संप्रतीयते. (अष्टप्रकरणेरत्नत्रयस्य
 भूमिका, p. 2.) This shows that Kashmere Shaivism had
 influence on South India. Over and above all this in a

Kanarese work called “चोरवसवपुराण” (a Purana of Basava, thief,—the term “thief” has been used here as a term of endearment out of liberty, love, and devotion of the author to Basava) it is elaborately stated how Basava arranged and managed to bring some Shaiva pandits from Kashmere, who were probably unwilling and were stolen or persuaded from the place, as it were. All this shows that Lingayatism is not an ancient religion existing in the times of Bibhishana.

Next, the three, (1) अष्टावरण (the eightfold coverings or protective shields that ward off the devotee from the evils of Mâyâ), (2) षट्स्थल (the six localities or steps to Mukti), (3) पंचाचार (the fivefold modes of living) form the connotation or differentia of the religion. Ashtâvarana consists of Guru, Linga, Jangama, Prasâda, Pâdodaka, Vibhûti or Bhasma, Rudrâksha (plant beads), and Mantra. All these existed before the twelfth century but not in the form in which they are meaningfully connected in the ritualism of the Lingayat religion. Guru or the preceptor, one that shows and explains the path of religion and religious rites to मुक्ति is not peculiar to Shaivism but is common to all religions. And he existed before.

So far as Linga is concerned it existed in the form of स्थावरलिंग and not in the form of इष्टलिंग worn on the body. There is evidence that Linga worn on the body also existed before. For instance in * संकरविजय of Anandagiri there is a reference to the Linga worn on the body, as it is said in it—फाले लिंगचिन्हधारिणः मग्नः हृदि त्रिशूलं शिरसि पाषाणलिंगं च धारिणः जंगमाः।

* The evidence based on this book is not quite authoritative, as according to Prof. S. S. Suryanarayanashastri, the work is very late. See शिवाद्वैत of श्रीकंड, page 120.

Here पाषाणलिंग undoubtedly means the miniature Linga borne on the body. But better evidence is that of हरिमद्र, a Jain author of repute of 10th century. In his षड्दर्शनसमुच्चय he says—ते च पंचामिसाधनपराः करे जटादौ च प्राणलिंगधराश्चापि भवन्ति. Here there is a statement that some Shaivas carried a small Linga, as dear as life (प्राणलिंगधराः). But it does not mean at all the प्राणलिंग (Linga, the vital or mental) of the Lingayats, because they were the worshippers of fivefold fire (पंचामिसाधनपराः) which the Lingayats never do. Undoubtedly the Linga carried by the devotees on their bodies was miniature स्थावरलिंग for facility of worship wherever they went. The Shaivas in their movements from place to place must have felt the want of स्थावरलिंगs in all places, without worshipping which every day these devoted staunch Shaivas could not be happy, specially because those were the days, when Jainism, Buddhism, Shaivism and Vaishnavism were each contending to be prevalent to the exclusion of the rest. Hence gradually they must have felt the necessity of carrying a miniature स्थावरलिंग with them so that they could do their daily devotion without difficulty. And the Linga being so holy they had to bear it on their head or tie it round their necks or arms, as is well expressed—यथा यदि सः स्थावरपूजको अर्थात् देवालयस्थमूर्तिपूजकोऽस्ति चेत् सहस्रावधि द्रव्यागमनव्यवहारार्थं ग्रामांतरं यदि गंतुकामः स भवेत् तथा तत्र देवालयो नास्ति चेत् किं तेन व्रतं त्याज्यमथवा व्यवहारस्त्याज्यः अथवा स्वग्रामस्थदेवालय एव तत्र नेतव्यः इति विचारे क्रियमाणे सति व्रतत्यागेऽपि दोषः व्यवहारत्यागे अनर्थापत्तिः देवालयविषयस्त्वसाध्य एव । अत एतादृशसंदिग्धसमये सगुणोपासकेन किं कार्यमिति प्रश्ने लिंगमेवावधार्य प्रपंचपारमार्थिकसुखार्थमिति ।—लिंगांगिधर्मप्रकाशः, page 17. But this Linga is not the Linga of the Lingayat system i. e. इष्टलिंग; because nowhere this small Linga has been explained, and significance is attached to it in the way, in which it has been done in the Lingayat religious literature. It was merely a

custom growing out of necessity as a matter of facility for offering the daily devotion to the deity by the devotee. But it was later incorporated with the ritualism of the Lingayat religion with philosophical meaning given to it.

Jangamas were there before the 12th century but not the Jangamas of the Lingayat religion. The Jangama was an itinerant yogi (Shivayogi), moved about in the country to preach and teach devotion to Shiva as a means of attaining मुक्ति. If there were Jangamas of the Lingayat religion, there was no necessity for God Shiva, as is stated in Sans. Basavapurāṇa, to assure (Basava) that He would Himself tie Linga round his neck on his coming to birth. If there was Lingayatism before what reason was there for God to assure Basava? Basava's mother, Mādāmbikā, could not understand why Sangameshwar should go to her lying-in-chamber and give Linga to Basava, as expressed in the following—

इदानीमागतः कोऽयमयोग्यं सूतिकागृहं ।

लोकेऽस्मिन्पुरुषाः सर्वे न विशन्ति कदाचन ॥

कथं वातर्दधे तूर्णमाश्चर्यमिव भाति नः ।

मादांबाबुप्रहार्याय शिवः किं समुपागतः ॥

लिंगधारणे तद्धि गर्भस्थस्य शिशोः कथम् ।

न दृष्टं न श्रुतं पूर्वं महत्यस्मिन् न हीतले ॥

लोके ये शिशवो जाताः सर्वे वर्णानुसारतः ।

तेषां नास्तीदृशं रूपं सर्वनेत्रावकुण्ठनम् ॥ IV-56-59.

This shows that there was जननसूतक, that is done away with in Lingayatism; and there was no Lingadhārana at the time of Basava's birth. It was altogether a new thing, neither heard nor practised before (न दृष्टं न श्रुतं पूर्वं). It is, therefore, undoubtedly an anachronism on the part of the writer of the Purana. It seems that he was in a

dilemma that such a great prophet of Lingayatism like Basava should be born and not have लिंगधारण at his birth. Hence the anachronism committed by him to be out of the dilemma only to be betrayed. The Jangamas referred to in the Basavapurâna are not the Jangamas of this religion. There is another circumstance to prove that there was no Lingayatism before Basava. In Lingayatism all the sixteen संस्कारs of वर्णाश्रमधर्म are given the go-bye. There are only two real संस्कारs, namely, लिंगधारण, peculiar to Lingayatism and दीक्षा that is common to all Shaiva sects and Shâktas. दीक्षा, in Lingayatism is ceremonially connected with the eight âvaranas and not an ordinary दीक्षा of other Shaivas. Thus if Lingayatism existed before, Mâdirâj or Mâdaras, the father of Basava, could not have urged Basava to undergo the उपनयन ceremony. The father's attempt to perform the customary ceremony caused serious difference of opinion between the father and the son and led to complete cleavage and separation between them. Basava strongly argues out in the assembly (of Pandits called together by मादिराज) the inutility of उपनयन and vanquishes the upholders of the वर्णाश्रमधर्म in the disputation. This topic forms the most important and interesting chapter in all Puranas of Basava, Kânarese or Sanskrit.

प्रसाद and पादोदक were there; and they still are in all other Shaiva schools. But they differ in the meaning underlying them. In other schools, and for that matter in all other sects of Hinduism, प्रसाद is merely the thing addressed to the Godhead and taken by the devotees as a holy thing. But among the Lingayats the प्रसाद is anything and everything that is taken by the devotee for enjoyment and

preservation of the body and it is a matter of grace of God. Everything taken or enjoyed by the devotee is in the first instance addressed to the deity and then taken as a matter of grace. So also all actions done are done in the name of God. The whole scheme of addressing (अर्पण) things to the deity in the षट्स्थल worship forms the highest form of कर्मयोग. Similarly पादोदक, according to Lingayatism, is what washes the taints, i. e. the devotee is conscious that by his sincere devotion to the Godhead he is gradually washing the taints off his soul and is becoming free from sins step by step. Lastly भस्म, रुद्राक्ष and मंत्र were there before but have not much special significance attached to them, like Linga, Jangama, Prasâda and Pâdodaka. Though all these existed before they did not exist in the sense of Ashtâvaranas in an interconnected form of ritualism, as will be explained later.

So also there is no evidence of the षट्स्थल philosophy existing before. Tirumular uses the word षट्स्थल in his Tirumandiram. But by षट्स्थल he only means the six localities or nerve centres, in which the universal power, Kundalini, lies. He mentions the six Lingas. But they are different from those of the Lingayat षट्स्थल. They are Andaling, Pindlinga, Sadashivalinga, Atmalinga, Jnânalînga, and Shivalinga; while according to the षट्स्थल of the Lingayat religion they are, Mahâlinga, Prasadalinga, Charalinga or Jangamalinga, Shivalinga, Gurulinga, and Acharalinga (in order from the high to the low). Moreover the sixfold Shaktis, the six Angas, the six Bhaktis, are not to be found in the षट्स्थल of Tirumular. All these form the corner stone of the Lingayat षट्स्थल. And except for this there is no reference to षट्स्थल in Tamil Shaiva

literature. It is incontrovertible, therefore, that there was no षट्स्थल before the time of Basava. Hence it is conclusive that there was no Lingayatism before the 12th century A. D. It is altogether unreasonable to think and hold that Renuka taught Agastya the doctrines of the religion in pre-historic times, as the enthusiasts in favour of its antiquity would have us believe.

Much stress is laid on the Agamas that contain and treat the doctrines of the religion. One important thing to be noted in this connection is that the principles and doctrines of the religion are said to be found or contained in the latter parts or books of the Agamas and are called उत्तर e. g. उत्तरवातुल or वातुलोत्तर, उत्तरकामिक or कामिकोत्तर etc. Thus it is implied that the latter parts of books contain the doctrines of Veerashaivism in particular. The उत्तर or the latter parts are the New Testaments of the Agamas, the earlier parts forming the old Testaments, as it were. We have already seen how the Agamas have grown so bulky by continuous additions made to them even in times after Basava. Allamprabhu, Basava, Channabasava, and the Acharyas come to be referred to in them. But Basava has the highest honour of being included in Mantras namely,—

प्रथमं वसवाक्षरं द्वितीयं अउमाक्षरं ।

तृतीयं षडक्षरं च गुरुलिंग जंगमं तु ॥ पारमेश्वरागम-XI-73

वसवेत्यक्षरं पूर्वं पश्चिमं अउमाक्षरं ।

वामे षडक्षरं ज्ञेयं दक्षिणं च प्रसादकं ॥ Ibid XVIII-70.

Thus historically such portions are very late additions. अनुभवसूत्र is an important small Sanskrit book written by मायिदेव, the highest admirer of Basava. The whole book by internal evidence forms a part of वातुलोत्तर, as may be known from the colophons:—

- (1) इत्यनुभवसूत्रे षट्स्थलनिर्णये पारंपर्यक्रमो नाम प्रथमाधिकरणं संपूर्णम् ।
 (2) इत्यनुभवसूत्रे शिवसिद्धांततंत्रे षट्स्थलनिर्णये स्थलनिर्णयो नाम
 द्वितीयाधिकरणं संपूर्णम् ।
 (3) इत्यनुभवसूत्रे षट्स्थलनिर्णये लिंगस्थलनिरूपणं नाम तृतीयाधिकरणं संपूर्णम् ।
 (4) इति श्रीवातुलोत्तरतंत्रे शिवानुभवसूत्रे षट्स्थलनिर्णये अंगस्थलनिरूपणं नाम
 चतुर्थाधिकरणं संपूर्णम् ।
 (5) इत्यनुभवसूत्रे षट्स्थलनिर्णये लिंगांगसंयोगविधिर्नाम पंचमाधिकरणं संपूर्णम् ।
 (6) इति श्रीवातुलतंत्रे शिवानुभवसूत्रे षट्स्थलनिर्णये सर्वांगलिंगसाहित्यं नाम
 षष्ठाधिकरणं संपूर्णम् ।
 (7) इति श्रीवातुलोत्तरतंत्रे शिवानुभवसूत्रे षट्स्थलनिर्णये लिंगार्पणसद्भावो नाम
 सप्तमाधिकरणं संपूर्णम् ।
 (8) इति श्रीवातुलोत्तरतंत्रे शिवानुभवसूत्रे षट्स्थलनिर्णये क्रियाविश्रांतिनामाष्टमा-
 धिकरणं संपूर्णम् ।

It is clear that मायिदेव composes the book and inserts it in the वातुलगम as वातुलोत्तरतंत्र. This is one instance that we have found so far. Thus it is very unreasonable to believe on the authority of the Agamas (whose origin goes back to the times of Aranyakas, as already proved) that the persons referred to in the Agamas existed before the Aranyakas. Hence the references to the Achâryas in them are later additions, pure and simple, by their enthusiastic admirers, whoever they were.

If we have to believe what is said in सुप्रबोधगम and स्वायं-मुवागम about the Achâryas (already) we must also believe what is said in स्वायंमुवागम about Allamaprabhu and Basava. It is said in it Allamaprabhu appeared in different Yugas with different names, as निरंजनदेव in कृतयुग, निर्मायदेव in त्रेतायुग, निष्कलदेव in द्वापर and प्रभुदेव in कलियुग. So also it is written that Basava was स्कंदगणेश in कृतयुग, नीललोहितगणेश in त्रेतायुग, वृषभगणेश in द्वापर, and वसवगणेश in कलियुग. So also yogajagama says—

अनादि भक्तरूपेण भगवान् परमेश्वरः ।

पंचाचारांश्च षड्रूपाण्यष्टावरणानि च ।

लिङ्गांगसामरस्यं च मुक्तिमाह जगद्गुरुः ॥

All these are attempts at making these persons mystic and divine figures under the wrong notion that such mystic and divine origin alone would make them important and venerable. But we beg to differ. Great persons are always great not because they are ancient or mystic figures but because of their messages. Shakespeare, Kālidās and Count Tolstoy, Tukārām, Shankarāchārya, Lakshmīsha and Shadkshari, are immortal, not because they are ancient or mystic persons but because of their message to human beings. Similarly Allamaprabhu, Basava, Channabasava, Veerashaiva Sharanas and the Achāryas will ever live on account of the doctrines they have taught, the message they have delivered, the right path to mukti they have shown, and the work they have done. We have every respect and all reverence for the Achāryas. We adore, venerate, and worship them in deep gratitude for what they have done to the Lingayat religion and the Lingayat world by propagating and stabilizing the religion. They chose important centres in India from which to do the work in service of the religion and the creed. Their work is simply admirable, their exertions are simply praiseworthy and they have made themselves immortal, not by founding the religion but by propagating and stabilizing it.

There is one more reason why Revanasiddha, an avatār of Renuka, is not the founder of the religion. If he were the founder of the religion, why did he not teach Bibhīshana the principles of the religion founded by him and

convert him (Bibhîshana) to it? Instead of doing so he simply establishes three crores of स्थावरलिंगा, which goes against his own creed of Ishtaling worship. He himself says that स्थावरलिंगनिर्मात्य (anything addressed to स्थावरलिंग) is unacceptable in the following—

सदाशिवैकनिष्ठानां वीरशैवाध्ववर्तिनां ।

नहि स्थावरलिंगानां निर्मात्याद्युपयुज्यते ॥

यत्र स्थावरलिंगानामपायः परिवर्तते ।

तत्र प्राणान्विहायापि परिहारं समाचरेत् ॥ सि. IX-34, 35.

All this shows that स्थावरलिंगा may be protected but their प्रसाद is not acceptable; because the Lingayats rise superior to the worship of स्थावरलिंग on account of their wearing and worshipping the इष्टलिंग. Shivayogi, therefore, has bungled badly in his enthusiasm of pushing the religion to remote antiquity.

Now we proceed to examine the information about the Achâryas collected from various books extant.

They are the five traditional Acharyas associated with the Veerashaiva religion. In the minds of men that have any knowledge of them their figures are dim. Their memories are curiously mixed up with men and matters belonging to different ages. Agastya, Bibhîshana, Rajendra Chola, Bijjala, all come to be their contemporaries regardless of the fact that historically ages yawn between Bijjala and Bibhishana.

But then, these Acharyas are not altogether a myth. Their devotees in their enthusiasm to make them and their religion ancient have exaggerated things about them to the extent of mysifying their personalities. The maths, which they are reputed to have founded are still in existence. Again we have clear reference to

them in Kannada literature. Even some works in Kannada and Telugu are attributed to them. And above all it is a fact that they tried to propagate the religion. That is why their names have come down to us in connection with the Veershaiva religion. But with all that that they are responsible for the religion is a myth. Those who try to establish that they originated the religion in pre-vedic times involve themselves in a chain of contradictions. According to them Shiva is said to have explained the religion to Pârvati. Then Shiva is the founder and not the Acharyas.

We are told that the five Achâryas originated from five faces of Shiva. We are again told that they are the five of the Shivaganas chosen by Shiva and sent down to the earth to found the religion. These two statements evidently contradict each other. If they cannot be true together which of the two is true ?

How can five Acharyas be founders of a religion at one and the same time ? The order in which the names of these five Acharyas are usually mentioned gives one the impression that they came down to the earth one after another. If they did so, how can all the five be credited with the founding of the religion ? Must it not be that only one of them founded it and the others only promoted it ?

The Acharyas are said to have risen from Sthâvara-lingas with a view to preaching the religion of Ishtalinga, the soul of Lingayat religion, can anything be more absurd than this ?

Even supposing that they rose from the Sthâvara-lingas to found the religion of Ishtalinga, how to reconcile

their preaching of the worship of Ishtalinga with their establishing of Sthavaralinga? (Renukâchârya, for example, is said to have established thirty million Sthâvaralingas at Lankâ for Bibhîshana instead of preaching the religion and philosophy of Ishtalinga).

Even supposing that they originated from the five faces of Parameshvara at one and the same time and that they founded the religion on earth at one and the same time, how possibly can we explain their founding it four times in the four successive Yugas ?

They are said to have lived for fourteen hundred years. Even supposing that they did live for fourteen hundred years (which reason cannot accept) how can we possibly make that period cover the lives of Bijjala of the 12th century and Bibhîshana of the pre-historic age ?

What explanation is there for their having lived incognito for seven hundred years out of 1400 years? What purpose did they serve by living incognito ?

And now about the Puranas of the Achâryas. Puranas are after all Puranas and we have to be very cautious in the matter of gleaning historical facts from them. They are usually a confused medley of facts and fiction. It is a common characteristic of them to make their heroes come down to the earth directly from heaven. They are sent down to the earth by God to keep dharma intact, and it is through miracles that they keep it intact—the miracles true or false— more often they are false than any thing else. But if rightly used and if facts are properly sifted from fiction they afford good clues to solve the puzzle of the past.

The Panchâchâryas have come to be the heroes of Puranas. Consequently they have all been deified and legends replete with miracles have grown round them. Even then we find in them certain pieces of evidence to help us to establish the dates of the Acharyas and their relationship with the Veerashaiva religion. The pieces of evidence from Kannada Puranic literature given below go to prove conclusively that they are not the originators of the Veerashaiva faith.

Wherever the Acharyas are mentioned Renuka in variably appears first in order. In point of time also he must have been the first to appear. The first book written about the Achârayas is that about Revana by Harihara, the well-known (Veerashaiva?) poet. (It should be noted that there is no Sanskrit work about Revana)* The date fixed for Harihara, by R. Nara-sinhacharya, the author of Karnataka Kavicharite, a stupendous work ever attempted in Kannada, is 1165. A. D. Harihara's book goes by the name of Revanashiddha Ragale. It is the life story of Renukacharya written in the Kannada metre known as 'ragale'. Harihara being nearer to Revana than any other Kannada poet who has poetised his life, what he says about the first of the five Acharyas we can safely believe to be authentic, making at the same time allowance for certain exaggerations indulged for the glorification of the hero.

In the ragale it is said that Renuka was ordered by God Shiva to take birth on earth because of a fault committed by him. It should be noted that he did not

* Karnataka Kavicharite part I Page 224.

originate from one of the five faces of Parameshvara. This is to show that the ragale differs from the Shivagamas.

* Revana is said to have come down to the earth expressly for the purpose of purifying the earth by performing miracles. There is not even a remote hint to the effect that he descended from heaven to found the Veerashaiva religion.

§ (i) One Bijjala of Mangalwad (ii) one king Vikrmāditya (iii) one Rajendra Chola are mentioned to have had the benefit of Revana's darshana (interview or meeting). All these three kings are historically true; they were all contemporaries.

The Bijjala in the Ragala must be the Bijjala of Kalyana. Mangalwad has been only another (translated) name for Kalyana. We are not without an evidence to bear this out. This very poet Harihara has used Mangalwad for Kalyan in his Basava-raja-ragale in connection with Basava and Bijjala. There Sangameshvara asks Basaveshvara to go to Mangalwad the royal city of king

* Revanashiddha ragale page 9.

ಲೋಕಮಂ ಪಾವನಂ ಮಾಡುವುದ್ಯೋಗದಿಂ
ಅಕಸ್ಮಿಕಂಗಳಂ ತೋರುವನುರಾಗದಿಂ.

§ Revanashiddheshvara Ragale. Chapter III.

- (I) ಮಂಗಳವಾಡಮಂ ಪೊಕ್ಕು ಸಂತತಂ ಬಿಜ್ಜಳನ ಸಭೆಯೊಳ್
(II) Chapter II:— ರೇವಣಸಿದ್ಧಂ ಜಯಂತಿಗೆ ನೆಗೆದು ಪುರಮಂ
ಪೊಕ್ಕರಮನೆಯ ಸಭಾನಿಳಯಾಗ್ರದೊಳ್ ನಿಂದಿರೆ ವಿಕ್ರಮಾದಿತ್ಯಂ
ಕಂಡಿದಿರೇಳ್ಳು.
(III) ರೇವಣಸಿದ್ಧಂ ಪುರಮಂ ಪೊರಮಟ್ಟು ಬಿಜ್ಜಳಂಗೆ ಬೀಳ್ಕೊಟ್ಟು ನಡೆತಂದು
ಚೋಳದೇಶಮಂ ಪೊಕ್ಕು ರಾಜೇಂದ್ರಚೋಳನಂ ಕಾಣಿಸಿಕೊಂಡು.

Bijjala *. On the evidence of inscriptions the date of this Bijjala has been finally settled.

As he was the king of Karnatak at the time of Basava under whose leadership and spiritual influence Veerashavism had sprung and had reached the height of its glory in Karnatak, the settling of his date has shed considerable light on things connected with the Veerashaiva faith. Seen in that light Revanashiddha clearly emerges to be the contemporary of both Bijjala and Basava. So he belongs to the middle of the 12th century A. D.

§ According to inscriptions of Mahadevaraya No. 2 and 3, one Guttarasa Vikrama was ruling in Guttaholala, a place near Ujjaini in Bellari district in about 1140 A. D. Most probably it is this very Vikrama that is referred to in Revanashiddha ragale.

According to geneology of the Chola dynasty given by E. P. Rice Raja-Raja-chola was ruling in 1146. A. D. Kulottanga Chola had the title of Rajendra chola. Rajendra chola of the ragale must be either of these two.

These, then, put together point to the conclusion that Revana must have been living about the middle of the 12th century. A. D.

In the ragale there are two more facts to support the date. One is about Siddharāma of Sonnalige (modern

* Basavadeva-raja-ragale. (Edited by T. S. Venkannayya, M. A. page 21. ಎಲೆ ಮಗನೆ ಬಸವಣ್ಣ, ಬಸವದೇವ, ನಿನ್ನಂ ಮಹೀ ತಳದೊಳು ಮರೆದನೆವು. ನೀಂ ಬಿಜ್ಜಳರಾಯನಿಪ್ಪ ಮಂಗಳವಾಡಕ್ಕೆ ಪೋಗು.

§ Veerashaiva Matacharya kalanirnaya by Karla mangala Shrikanthiya page 31.

Sholapur) and the other is about Rudramuni. * Revana-siddha foretells the birth of Siddharāma of Sonnalige. This Siddharāma we all know to be one of religious colleagues of Basveshvara; and so Revana lived in about the same time.

And then there is Rudramuni. He is said to be the son of Revana by one of the daughters of Rajendra Chola. This Rudramuni is the same as the one referred to in Channabasava Purana of Virupaxa Pandita. According to Channabasava Purana, Rudramuni, one of the chief Charapatis, who was with Channabasava, at the time of the breaking up of the band of one lakh and ninety six Jangamas is, subsequent to the disappearance of Basava, its originator, from the scene of action at Kalyana in order to merge into Saugameshvara, asks his disciples to tour the country and to destroy the enemies of the Veerashaiva religion. ‡ It is the disciple of this Muktimuni that sets up the pontifical throne at Balehalli (of which Revana is reputed

* Revana-Siddha ragale Chapter 5 page 41.

ಇಲ್ಲಿ ನೊರಡಿಯ ಮುದ್ದುಗೌಡನರ್ಥಾಂಗಿಯೊಳು

ಸಲ್ಲಲಿತ ಸುಗ್ಗವೈಯೆಂಬ ಕಾರಣಿಕೆಯೊಳು

ಕಾರಣಿಕ ಸಿದ್ಧನುಡಯಿಸುವನೊಬ್ಬಂಕೇಳ

‡ Channabasava Purana. Canto 5, Sandhi 9, Stanza 36-41.

ಲಕ್ಕದಿಂ ಮೇಲೆ ತೊಂಬತ್ತಾರು ಸಾವಿರದ |

ಲೆಕ್ಕದಿಂ ಮಿಗಿಲಾದ ಜಂಗಮಂ ಚರಿಸುವೊಡೆ |

ದಿಕ್ಕುದಿಕ್ಕಿಗೆ ವೋಪರುಳಿದ ಚರಪತಿಗಳೇ ಕಲ್ಯಾಣಕೃತರುನರು |

ಬಂದನಿಬರತಿಗೋಪ್ಯದಿಂದಿರುತೆ ರುದ್ರಮುನಿ

ತಂದೆ ತನ್ನಯ ಶಿಷ್ಯ ಮುಕ್ತಿಮುನಿಯೊಡನೆ....ತಾವು-ನೆಲೆಯಾಗಿ ನಿಂದು

ದುರ್ಜನರ ಸಂಹರಿಸುವೊಡೆ ಸ್ಥಳವಿದೆಂದು ಬಾಳೆಹಳ್ಳಿ ಪುರುಮಂ ಬೇಗ

ಕಟ್ಟಿಸುವರು.

to be the first pontiff) in order to put down the enemies of the Veerashaiva religion and to protect the Sharanas. In Sharana-lilamrita also we find the mention of Rudramuni and Channabasaveshvara together in connection with the breaking up of the band of Sharanās. In this case also Revana must have been a contemporary of Basava though older.

There is one more evidence. Revana is stated to have got his son Rudramuni to initiate one Havina Haleya Kallaya into the religion of Shiva.* Perhaps this is the same Havina Haleya Kallayya whom in his Kannada Kavicharite Part I, Rao-bahadur R. Narasimbacharya has included among the Vachana-karas of the times of Basaveshvara. The date assigned to him is 1150. A. D. § This Kallaya again appears in Bhimakavi's (1369) Basava Purana. †

Crowning all these we have an inscriptional evidence. The stone inscription of the Shaka year 1109, corresponding 1187 A. D. in the temple of Shiddhalingesvara of Shiriyala in the Nizama's Dominions (published in the Shivānubhava magazine for the month of May, 1929.) may be seen. The incidents mentioned in the six stanzas of the inscription correspond exactly to those mentioned in Harihara's Revanashiddha Ragale, Bommarasa's Revanashiddha Purana and Basavanka's Revanashiddha Sāngatya.

* Revanashiddha-ragale:

ರುದ್ರಮುನಿದೇವನಿಂ ಕರಣಮಂ ಮಾಡಿಸುತೆ
ಕಲ್ಲಯ್ಯನಂ ತತ್ಪುರಕೆ ಕರುಣಿಸಿ ಕಳುಪಿ.

§ Karnatak Kavicharite Part I Page 204.

† Basava Purana Sandhi 55.

2-50

The inscription containing the six stanzas runs as follows:-

ಶ್ರೀಮದ್ಯುತಿ ಮಾಧ್ಯಸ್ವಗುಣ ಸಂಪನ್ನರೂ, ಪಟ್ಟಿಯಾಸ್ತಿತರುಂ,
ಸಾರಸಾರಭ್ಯ ಸರ್ವನಿಸ್ಸಂಗರುಮಪ್ಪ ಶಿವಯೋಗಿ ಶಾಂತಿ ಮಯ್ಯುಗಳ
ಪುತ್ರ ರೇಣುಕಾಚಾರ್ಯರ ಪ್ರಸಿದ್ಧಿಯಂತೆಂದೊಡೆ ||

|| ಕಂದ ||

ಬರ್ಬಲ ತಂಡುಲದಿಂದೆ |

ದೊರ್ಬೀಶಂ ರಾಯಕಟಕಮಂ ತಣಿಪಿದನಾ ||

ಸರ್ವಜ್ಞಮೂರ್ತಿ ಜಗದೊಳು |

ಗೋರ್ವನೆ ಸಿವಸಿದ್ಧ ಚಕ್ರಿ ರೇವಣ ದೇವಾ ||

ತೊರೆತುಂಬಿ ಬಂದಡರೆ ತಾ |

ಹರಗೋಲಂ ತನ್ನಿವೆನ್ನ ದಾಜ್ಞಾ ಬಲದಿಂದೆ |

ತೊರೆಯಂ ದಾಂಟುವನಂತಿರೆ

ದರುಪಿನ ತತುಕಾರನೀತ ರೇವಣದೇವಂ ||

ಅಂದೊಮ್ಮೆ ಸಿದ್ಧನೆಂದಡೆ

ನಿಂದಿಸಿದರು ಮನುಜರೆಲ್ಲ ಧರೆ ಭೂರ್ಬಗಲಿನೆಂ |

ಬಂದದಿ ಸತ್ಪರಜಂ ತಮ |

ವಂದಿನ ಸಿದ್ಧಂ ಪ್ರಸಿದ್ಧ ರೇವಣದೇವಂ ||

ಮುನ್ನೊಮ್ಮೆ ಸಿದ್ಧನಾಗಿಯು

ವಂದದ ತವನಿಧಿಯ ತೋರೆ ಲೋಕದೊಳೊಮ್ಮೆ ||

ತ್ತಿನ್ನೊಮ್ಮೆ ತೋರ್ವನೆಂದು |

ತನ್ನ ತಾನರಿದು ನೆಗಳ್ಳ ರೇವಣದೇವಂ ||

ತಾರದ ಮಂತ್ರದ ಮಧುರದ |

ಸಾರಾಯದ ಸಪ್ತಸ್ವರದಿಂದಾ ನರೇಶ್ವರಂ ||

ಭೋರನೆ ಕೇಳಿಸುತಿರ್ಪಂ |

ಧಾರುಣಿ ತಳದೊಳಗೆ ನೆಗಳ್ಳ ರೇವಣದೇವಾ | |

ನೃತ್ಯಕೆ ನಂದಡೆ ಬಳಿಕಾ |

ಅತ್ಯದ್ಭುತಲಿಂಗ ಮರುಳು ತಾಂಡ ರಾದ್ರವಿಮನಲುಂ ||

ಪ್ರತ್ಯಕ್ಷಲಿಂಗ ಬಿಮರಲು |

ಸತ್ಯದಲತ್ಯಂತ ಸಿದ್ಧರೇವಣದೇವ ||

ಆ ಮೂಲೋಕ ಸಿದ್ಧ ಪ್ರಸಿದ್ಧರಪ್ಪ ಸಿದ್ಧರೇವಣಯ್ಯಂಗಳ ಪಾದ

ಪುಕ್ಕಾಳನಂ ಮಾಡಿ ಸಿರಿವೊಳಲ ಸರ್ವ ಸಮಸ್ಕವಾಗಿ ಧಾರಾ

ಪೂರ್ವಕದಿಂದ ಮಾಡಿಕೊಟ್ಟರು. || ಮಂಗಳಂ ಮಹಾಶ್ರೀ ಶ್ರೀ ||

The first stanza gives in a nutshell the popular story narrated in the works mentioned above, that when Revanasiddha begged the king Vira-Bijjala for alms, at Mangalwad Vira Bijjala offered him boiling Pāyasa.

The second stanza refers to the popular incident that while rescuing the daughter of one Sule Mayidevi from Vira Bijjala's sacrifice Revanasiddha, without using a ferry boat crossed the stream by his own will power.

The incident mentioned in the third stanza is that when once Revanasiddha uttered the word Siddha, all people took objection to the same, upon which Revanasiddha made the earth shake.

The incident referred to in the fourth Stanza is that Revanasiddha showed Tavanidhi (treasure) to Gānada Kallishetti and his wife and thus ended their poverty.

The incident mentioned in the fifth stanza is not clear. The incident mentioned in the last stanza is that Revana took to dancing and behaved as a mad man when he worked in the house of Ganada Shetti mentioned above.

The Renuka or Revana of the Puranas, then, is the same as the Renuka or Revana of the inscription. Only the authors of the Puranas, in order to heighten the glory of their hero, have tried to push back the date of their hero with the result that Revana has become a mythical personage in the Puranas.

So the real Renukācharya lived in the 12th century, more or less a contemporary of Basava. If so, he could not have been the founder of the Veerashaiva faith.

Nowhere in the Ragale it is said that Revana originated the faith. Not only that, the word Veerashaiva has

not occurred even once in the whole of the Ragale. Revana is spoken * of as merely a Shaiva saint who performed miracles and promoted devotion for Shiva on earth. He toured the Dravida country worshipping Shivalingas that he came across. One wonders as to how Revana who worshipped Sthavara Lingas could be credited with the founding of the religion of Ishtalinga. Again nowhere in the Ragale has any mention been made of Asthâvarana, Shatsthala and Panchâchâra the differentia of the Veerashaiva religion. The impression that we get from the perusal of the Ragale as a whole is that Revana was not a Veerashaiva, at least not when Harihara-deva wrote his Ragale. The Revana of the Ragale is a ‡ Lakulish Shaiva. But Basavaraj, the hero of another Ragale by the same author (Harihara), is pictured as a perfect Veerashaiva as he needs must be. It may not be out of place here to quote from the two aforesaid Ragales of Harihara to note the glaring contrast between Revana and Basava from the religious point of view.

Harihara's Revana toured the Dravida country and worshipped Sthavaralingas.

ದ್ರವಿಡ ದೇಶದ ಶಿವಪುರಂಗಳಂ ನೋಡುತಂ
ಶಿವಲಿಂಗ ಸಂತತಿಗಳಂ ಪೂಜೈಗೈವುತಂ |

Harihara's Basaveshvara worshipped Ishtalinga and found jangama in his Linga and Linga in jangama.

* 19-20 (Revanashiddha Ragale)

ನಿಷ್ಠೆಮಿಗೆ ಸಿದ್ಧರೇವಣ ನಾಮದಿಂ ನೋಡ.

ದ್ರವಿಡದೇಶದ ಶಿವಪುರಂಗಳಂ ನೋಡುತಂ

ಶಿವಲಿಂಗ ಸಂತತಿಗಳಂ ಪೂಜೈಗೈವುತಂ ||

‡ Revansiddha Ragale: ಲಾಕುಳದ ಲಾಕ್ಷಡಕ.

ಲಿಂಗಜಂಮವೋ ಮೇಣ್ ಜಂಗಮವೆ ಲಿಂಗವೋ Basavarajadeva
 ಎಂಬಂತೆ ಸಾತ್ವಿಕ ಪ್ರಭು ಪೂಜಿಸುತ್ತಿಮಿರೆ Ragale, the third sthala
 Harihara describes his Revana to be a Lakulish Shaiva.

ಸೋಮಧರ ಮಹಿಮನಸಮಾನ ಶೈವಾರ್ಚಕಂ

×

×

×

×

ಲಾಕುಳದ ಲಾಕ್ಷಣಿಕ ನಮ್ಮಮ್ಮ ಬರುತಿರ್ದ

Harihara's Basavaraja is ಜಂಗಮ ಪ್ರಾಣಿ, ವಿಭೂತಿಯ ಸುಭಟಂ
 ರುದ್ರಾಕ್ಷಯ ರುದ್ರಂ ಪಂಜಾಕ್ಷರಿಯ ಪಂಚಮುಖಂ. All these are the
 epithets of Basava and they indicate some of the Ashtā-
 varanas which form the special feature of Veerashaivism.
 Revana gives Shaivopadesh (initiation into the Shaiva
 faith) to his son Rudramuni.

ಎಂಟನೆಯ ವರುಷದೊಳ್ ಮಗನಂ ನೋಡಿ ಮಿಗೆ ಸಂತಸಂಬಟ್ಟು

ಶೈವೋಪದೇಶವುಂ ತಾನೆ ಕರುಣಿಸಿ... ..ರೇವಣಸಿದ್ಧ ಮಂಗಳವಾಡ

ದೊಳ್ದಿರ್ದಂ ||

But Basava's son is described as one with the Ishta-
 lingam (ಹೊಂಗಡದ ಲಿಂಗವಂತ).

Why does Harihara depict Revana as a Shaiva and
 Basava as a Veerashaiva? What conclusion does this
 point to? The conclusion can be none other than that
 Revana was not a Veerashaiva when Harihara wrote his
 Ragale and that he was certainly not the originator of
 the faith.

The picture of Revana changes in the works of
 subsequent Kannada authors. The hero from the Shaiva
 Saint becomes a Veerashaiva saint. But even in these
 later works we do not get any evidence to the
 effect that Revana should be looked upon as the founder
 of Veerashaivism. As to the miracles and other like
 incidents they are the same as in Hariharadeva's work and
 they are narrated almost in the same sequence.

Now the question arises: How to reconcile the Shaiva Revana of Harihara with the Veerashaiva Revana of later authors? This apparent contradiction, however, can be explained away in two ways. Either the Veerashaiva authors after Harihara have ascribed their own religion to their hero, or the hero, first a Shaiva saint, might have embraced the Veerashaiva religion afterwards. The latter, however, seems to be more probable. In that case Revana, Basava and Harihara become contemporaries, more or less, and the date 1165 A. D. assigned to Harihara by R. Narasinhcharya gets support. Harihara, himself a Shaiva first, appears to have become a Veerashaiva afterwards under the prevailing influence of Veerashaivism in the South in general and in Karnatak in particular, in the latter part of the 12th century owing to the activities of the great Basava of Kalyan and his colleagues in the realm of religion.

Now among the authors, who have written about Revana after Harihara, Bommarasa, (1450 A. D.), Siddhananjeshu (1650), Sampadaneya Parvateshvara (1698) may be mentioned as important. Revanasiddha Purana, Gururajacharitra and Chaturacharya charitre are the books written by them respectively. They have, one and all mentioned Vikrama, the king of Ujjani, Bijjala, the king of Kalyan, and Rajendra Chola, Rudramuni and Siddharama of Sonnalige * who, as has been already pointed out, throw light on the question of the date of Revana.

* Bommarasa's Revanasiddha Purana.

‘ಸೊನ್ನ ಲಾಪುರಿಗೆ ಬಂದಲ್ಲಿ ಚಾಮಲದೇವಿಯನ್ನೊಡೆ ಶಿವಸಿದ್ಧನು
ದಯೆಪುದನರುಹಿ’...

Gururajcharitre

“ಚಾಮಲವ್ವಗೆಯೊಲೆದು ಸೊನ್ನ ಲಾಪುರ ಸಿದ್ಧರಾಮನು ದಯವನರುಹಿ”.

In all the works about Revana the hero is depicted as a saint performing miracle, and in none as the founder of the Veerashaiva religion though the title such as the first of the Veerashaiva saints (ವೀರಶೈವ ಪ್ರಥಮ ದೇಶಿಕ), the preacher of the Veerashaiva religion (ವೀರಶೈವ ಮತಸ್ಥಾಪನಾಚಾರ್ಯ) are in a very loose sense used here and there in the books. Revana was a Veerashaiva āchārya but not the founder of the religion. In Sanganasaveshvara vachanas (1000 A. D.) we have clear evidence to the effect that Revanasiddha received instructions in the Veerashaiva religion at the hands of one Nirlajja Shantayya who himself had been instructed directly by Channabasaveshvara and indirectly by Allamaprabhu. It is further stated that Revana, in his turn, gave the instruction to those who came to him and became his disciples ‡ That is why he is looked upon as the first Achārya as such. The word Achārya is significant and throws light on the point at issue. The word 'deshika' (ದೇಶಿಕ) is also significant. It means a preacher and a teacher and never a founder. Let us by all means regard him as the first Veerashaiva achārya; but to regard him as the founder of the faith is to lay the axe at the root of the truth.

‡ Sanganasaveshvara Vachanagalu, edited by Rao Saheb Halkatti, page 1:—ಅನುಭವ ಮಂಟಪದ ಶೂನ್ಯ ಸಿಂಹಾಸನದಲ್ಲಿ ಮಹಾಪ್ರಭುವು ವೀರಶೈವ ಶರಣನ ನಿಜಾಚರಣೆಯ ನಿಲಕಡೆಯ ನರುಹಿದರು ನೋಡಾ....ಅದೇ ಪ್ರಸಾದವನ್ನೇ ನಿರ್ಲಿಪ್ತ ಶಾಂತಯ್ಯನೆಂಬ ದೇಶಿಕೇಂದ್ರನು... ರೇವಣಸಿದ್ಧರಿಗೆ ಬೋಧಿಸಿದರು ನೋಡಾ. ರೇವಣ ಸಿದ್ಧೇಶ್ವರನೆಂಬ ದೇಶಿಕೇಂದ್ರನು ಜ್ಞಾನೋದಯವಾಗಿ ತಮ್ಮಡಿಗರಿಗೆ ಶಿಷ್ಯೋತ್ತಮರಿಗೆ ಸ್ವಾನುಭವ ಸೂತ್ರವ ಬೋಧಿಸುತ್ತಿದ್ದರು ನೋಡಾ.

Marulārādhyā.

Next in order comes Marulārādhyā. Marula seems to have lived at the time of Revanārādhyā; though a bit younger than Revana. We have but little information about Marula in Kannada literature. Many books about Revana are extant; but about Marula only a few are found so far.

* In Marulashiddha Sāngatya the date of which is not known, Marula is said to have been the disciple of Revanārādhyā. Gorakha, § Maraya, Muktai, one Vikrama, king of Ujjaini are mentioned as having been contemporaries of Marula. If Revana announced the birth of Siddharama, Marula predicted the coming of Prabhu (Allama) to Ujjaini where Allama Prabhu would dispel † doubts of Muktai.

It is stated there that he was also called by the name of Marulashiddha. We know that the second of the so-called Panchācharyas is the founder of the pontifical throne at Ujjaini. May we not say that the Acharya and Murularadhyā are one and the same ?

* Marulasiddha sāngatya chapter IV

ಇರುತಿತ್ತು ಭಿಕ್ಷವ ತರುತಲಿ ಮರುಳೇಶ | ಗುರುವಿನೊಳ್ ಬಿನ್ನೈಸಿದನು.
ಜೆನ್ನಾಗಿ ಅರುಹುವೆನೆನುತ ರೇವಣಸಿದ್ಧ | ತನ್ನ ಶಿಷ್ಯನಿಗುಸುರಿದನು.

§ Marulasiddha-Sāngatya : Chapter IV.

(I) ಬಲ್ಲಿದ ಶರಣ ಮಾರಯ್ಯ ಸೊನ್ನಲದೇವಿ | ಕಲ್ಯಾಣದಿಂದ ಬಂದಹರೇ
(II) ಧುರಧೀರ ವಿಕ್ರಮನಿರುವನು ಉಜ್ಜಿನಿ | ಪುರವಸತ್ಯದೊಳಾಳುತಿದನು.

† Marula Sāngatya : Chapter III.

ಮುಕ್ತಾಯಕ್ಕೆ ಚರಣಕಮಲದೊಳು ಕೆಡೆದು... "ಜಂದ್ರಶೇಖರ ನನಗೆ ಸುಜ್ಞಾನಗಣೆಂದು ಕೇಳಿದಳು. "ಇನಿತು ನೀನಿರುತಿರೆ ಅಲ್ಲಮಪ್ರಭು ಬಂದು ಮನದ ಸಂಶಯವ ಬಿಡಿಸುವ."

The account of Marula in *Guru-raja-charitre* is very brief. Nothing is mentioned there to help us to fix his date. Again, there is nothing in it to show that he was a Veerashaiva, much less the originator of the Veerashaiva religion. He is merely described as a Siddha, a Saint of Great psychic powers, though the author has made a passing mention in the first chapter that Marula founded the religion along with the other Achâryas. The only incident that is narrated about him is that he killed the demoness, Maya, at Kolhapur.

In *Chaturâchârya-charitre* of Parvateshvara also we get little or nothing to decide the date of Marula. Again, we are left as much in the dark about his founding the Veerashaiva religion. *Only once in the whole account is Marula stated to be a Veerashaiva.

The Marula-siddha of the Sângatya, however, is nothing if not a Veerashaiva. In the Sângatya there are clear references to Ashtâvaranas, though the term ashtâvarana itself does not occur therein. Marula is instructed in ashtâvarana by his master, Revana. Perhaps Marula was one of those disciples to whom, as has been already mentioned in these pages, Revana imparted religious instruction he received indirectly from Allamaprabhu.

To sum up, as Revana and Marula lived at the time of Basava, the spirit incarnate of Veerashaivism, as they preached and promoted the religion and as they were known at their time as Acharyas, they in course of time have come to be regarded as the Veerashaiva-Sansthâpanâchâryas.

* *Chaturacharya-charitre* canto 3 Sandhi 1 stanza 9.

ವೀರಶೈವಾಚಾರ್ಯ ಕಾಮಿನಿಯ ಮುಂದಲೆಯ ಕೊಂಕುಗುರುಗಳ

Panditārādhyā.

It is difficult, to say who is the third āchārya and who is the fourth. If in some Kannada works Ekorāma is given the third place and Panditārādhyā the fourth, we find the order reversed in others. We shall however give the third place to Panditārādhyā.

About Panditārādhyā we seem to tread on surer ground than any of the other āchāryas. Happily we have much information regarding him in literature, at least in Kannada literature. He is intimately connected with Veerashaiva religion and with Basava; He was a contemporary of Basava, though a little younger. † It is said that he was eager to have the darshana of Basaveshvara (whom perhaps he had not seen before, but about whom he had heard much in connection with the Veerashaiva religion which was then gaining ground in the country around) but before he could have it, news reached him that Basava had merged into Sangameshvara. The news caused him intense grief which expressed itself in a lyric. ‡

* One whole chapter has been devoted to this incident in Aradhyā charitre of Nīlakanthāchārya.

† Gururajcharitre: Sandhi 2 Stanza 25.

ಲಿಂಗಾರ್ಚನೆಯ ಮಾಡಿ ಬಸವಪದ ದರುಶನಕೆತಾಂಗಮಿಪೆನೆಂದು
ಸಡಗರಿಸುತಿರಲೆ.

‡ Gururajcharitre Sandhi 2. Stanza. 26.

ಬಸವ ಬಯಲಾದೆಯಾ ಎಂದಳಲಿ ಗೀತನ ಹಾಡಲು

* Aradhyācharitre (Kannada) Sandhi 9.

ವೀರಮಾಹೇಶ್ವರಾಚಾರ ವರ್ತನೆಗೆ ಪಿರಿದು ದಿಕ್ಕಿನ್ನಾ ವನ್ನೀಸ ಮಯಮಂ
ಸ್ಥಾಪಿಸುವನಿನ್ನಾ ವನು ?

(1845. A. D.) Therein the Pandit laments the end of Basava and says—"Who else is there to found and promote the Veerashaiva religion?" † Some thing to the same effect has been said in Sanskrit Guru-raj-charitra by Guru-raj (1500 A. D.).

* Panditārādhyā's devotion towards Basaveshvara was so great that he was able to see the figure of Basava in his own Ishtalinga even after the death of Basava.

The incident is narrated in the Panditārādhyā-charitre of Palkurike Somanatha (1195. A. D.) written in Telugu. The same Somanath wrote Basava Purana which was later translated by Bhimakavi in Kannada. Palkurika Somanath seems to have equal devotion for Basava and Panditārādhyā, and as he is much near to Basava, his information must be given due credit and must be regarded as authoritative and trustworthy. So we can safely put down Panditārādhyā's date to be the latter part of the 12th century.

Panditārādhyā is said to have proved the superiority of his religion over other religions such as Bauddha, Charvak and Jain, in the court of one Chola king. This Chola must have been Kulottunga the Chola who lived in about 1178. A. D.

† Gururaj-charitra (Sanskrit) Mahima Sandhi Stanza 56.

श्रीवीरशैवधर्मस्य सरणिं परमेश्वर
अविच्छिन्नां स्थापयितुं को वा शक्तो महीतले ।

* Aradhyacharitre Sandhi 10. Stanza 47 & 48.

ಛ ಲಿಂಗದುರತರ ಗರ್ಭದೊಳು ಮೊಳೆಯು ಬಸವರಾಜನ ರೂಪು.

Panditārādhyā must have been a Shaiva first. Afterwards under the influence of Basava's religious activities he must have become a convert to the Vēera-shaiva faith. † We have support for this in Kannada Guru-rajā-charitre wherein it is stated that one Kotipallārādhyā invested Panditārādhyā with Linga. Mallikārjuna Pandit is credited with the authorship of, Gana-Sahasra-nama, Ishtalinga Shashtra and Basava-gite, all of which give him out to be a Veera-shaiva. Basavagite, as its name indicates, a eulogy on Basava, is said to have been composed in Kannada. Panditārādhyā was a Telugu man, and there is a story how he learned Kannada at once by a miracle. † The story tells us that Basava sent him Bhasita (holy ashes) and that as soon as he applied it to his body Kannada rose to his lips. It was then he is said to have composed the encomium on Basava. The miracle, however, can be explained in this way. Pandita was a Telugu man Basava was a Kannada man. Basava's Vachanas, a literary treasure of Veerashaiva religion and philosophy, are in Kannada. Panditārādhyā learned Kannada afterwards in order to acquaint himself with the Vachanas of Basava and his notable colleagues in which the religion and philosophy of Veerashaivas are couched. Because of his earnestness and devotion for

‡ Guru-rajā-charite Sandhi 2 stanza 21.

ಕೋಟಿ ಪಲ್ಲಾರಾಧ್ಯರತ್ತಣೆಂ ದೀಕ್ಷೆಯಂ ಪಡೆದು ಲಿಂಗವ ಧರಿಸುತ್ತು
ದಾತ್ತ ಮಹಿಮೆಯ ಪಡೆದು ಮಲ್ಲಿಕಾರ್ಜುನ ಪಂಡಿತಾರಾಧ್ಯನೊಪ್ಪಿದನು.

† Guru-rajā-charite sandhi 2. stanza 32

ಬಸವೇಶ ಭಸಿತಮಂ ಕಳುಹಿಸಲು ಕೈಕೊಂಡು ಧರಿಸಿಕೊಳ್ಳಲಾಕ್ಷಣನೆ ಬಂತು
ಕನ್ನಡ ಭಾಷೆಯು,

his new religion he might have picked up the language in a surprisingly short time.

In Shiva-tattva-sara written by Panditārādhyā he has very affectionately referred to * Basava. In that work he has dedicated three stanzas to the praise of Basava. The stanzas in Telugu are quoted below:

ಆಸಮೇಕ್ಷಣ ಶಿವಭಕ್ತಂ
 ದಸಮ ಶ್ರೇಷ್ಠಾದನಿ ಪಲಕಿ-ಯನ್ಯಲ ತೋಡನ್ |
 ಬೊಸಪೋರೈ ಬಂಡಾರವು |
 ಬಸವಡು ವಿಸಮೆತ್ತಿ ತಾವಿ ಬ್ರತುಕಡೆ ರುದ್ರಾ ||
 ವಸುಧನ ಮೇಶುಡೆ ದೈವಮು |
 ಪ್ರಸಾದಮು ಪವಿತ್ರ ವೀಶ ಭಕ್ತುಲೆ ಕುಲಜಲ್
 ಪೊಸಪೋರನಿ ಬಂಡಾರವು
 ಬಸವನ ವಿಸಮೆತ್ತಿ ತಾವಿ ಬ್ರತುಕಡೆ ರುದ್ರಾ
 ಕುಸುಮ ಶರಾರಿ ಶಿವಲಿಂ
 ಗಸಮೇತುಲು ದಕ್ಕ ಬೊಂದಗಾದನಿ ನಿರ್ಮಾ |
 ಲ್ಯಸುಖಂಬನಿ ಬಂಡಾರವು
 ಬಸವನ ವಿಸಮೆತ್ತಿ ತಾವಿ ಬ್ರತುಕಡೆ ರುದ್ರಾ

With all this there seems to be a fundamental difference, as has been pointed out by the late T. S. Venkanayya in an article under the caption, 'Shiva-tattvasara' published in an issue of § Prabuddha Karnatak, a Kannada quarterly, between the religion propounded and practised by Basava and his colleagues and that preached and practised by Panditārādhyā. In the religion of Panditārādhyā the Varnashramic idea and certain Vedic customs are found lingering, whereas in the religion of Basava they find no place whatever. This difference has well been brought out by T. S.

* Shivatattva-Sara: ಮನ ಬಸವುಡು—My Basava.

§ Prabuddha Karnatak vol XVI No. 2.

Venkannayya in the issue of Prabuddha Karnatak already referred to. He writes to the following effect.

“The Vachanakaras (Basava and his colleagues) adhere to the Shatsthala philosophy. They are usually called Shatsthal-brahmih's. In Shatsthala philosophy we have a systematic exposition of the six stages of discipline to be passed through. But not even a bare mention of this Shatsthala philosophy which forms the basis of the faith of the Vachanakaras is made in Shivatattvasara. The Shatsthala philosophy does not seem to have been known by the 63 Tamil Puratanas who were regarded by the Vachanakaras as their models in the matter of devotion.

“There is one more thing to be considered historically. It is about the wearing of Lingam. According to the creed of the Vachanakaras the investment of the Lingam forms an important part of the initiation ceremony. The Vachanakaras and their followers wear the Lingam on their person. In consequence thereof they are called Linga-wearers (Lingawantas). There is no doubt that Panditarādhyā was well aware of this fact, for in Shivatattvasara in a stanza eulogising Basava there occurs the phrase “Shivalinga-sametulu” which means ‘one who is with Shivalinga.’ It is used to mean ‘one who wears the Lingam.’ Be it what it may, nowhere in Shivatattva-sara is it mentioned that the wearing of the Lingam is part of Shiva-dikshā or initiation ceremony. It is doubtful whether this custom existed among the Tamil Puratans. Therefore the wearing of Linga may be said to be one of the special features of the creed of the Vachankaras.” “There

is another question bound up with the two mentioned above; and it is concerned with conduct. Those who receive Shivadikshâ get a new life free from the influences of former lives. Those who are reborn in this way are to give up all their former customs and conventions with the initiation; the former distinction of caste disappears. A Brahmin and a Sudra become equal in all respects. They can interdine with each other. Clearly there is a positive difference between this view of the Vachanakaras and the view of Shiva-tattva-sara. The Shaiva faith as it is expounded in Shivatattvasara has a Vedic basis.

"A Veerashaiva that wears a lingam offered to him by his Guru is forbidden to worship any other lingam. But Shivatattvasara on the contrary advocates the necessity of the worship of Sthavaralingas (as against the Ishtalinga or the Linga worn on one's person.)

"When we consider all these things together the conclusion forces itself that a special form of Shaivism arose in the 12th century, spread rapidly because of its intrinsic worth and because of the sincere efforts of the devout Vachanakaras it attracted a great many Shaivas in Karnatak."

But it is most likely that Panditârâdhya embraced the faith of the Vachanakaras after he wrote his Shiva-tattvasara. He might have written it before he started to have the darshana of Basava and his reply (ಭಕ್ತಿ ಮೀದಿ ನಲವು ಬ್ರಾಹ್ಮಣಬುತೋ ಬೊತ್ತು ಬಾಯಲೇನು ನೇನು ಬಸವಲಿಂಗ) to Basava's message to him to embrace his faith might have preceded his setting out to have the darshana of Basava.

It may be argued that this Panditârâdhya is not the same Panditârâdhya who is said to have founded the Veershaiva faith. In that case the founder Panditâ-

râdhya must have either gone before him or must have been a Shaiva, since the Panditârâdhya of the Shiva-tatvasara is depicted as a Shaiva. Surely the predecessor of a Shaiva could not have been a Veerashaiva. Conversely if the original Panditârâdhya was a Veerashaiva the Panditârâdhya of Shivatatvasara would not have been a Shaiva.

If the founder Panditârâdhya came after the Panditârâdhya of Shivatatvasara, then he must have been post-Basava, since the Panditârâdhya of Shivatatvasara and Basava have been already proved to be contemporaries. If he is post-Basava, then no reasonable person can assert that Panditârâdhya is the founder of the Veera-shaiva faith. In either case then Panditârâdhya could not have been the founder,

It seems that Panditârâdhya failed to assimilate the fundamental tenets of the Veerashaiva religion even after he embraced it. It must be remembered in this connection that Veerashaivism was then a great departure from the old Shaiva faith. The old order was yielding place to the new under the inspiration of Basava. The glamour of the new religion attracted a great many people. Some could enter into its spirit; others could only grasp its form. Panditârâdhya seems to have been one of the latter class at-once a Shaiva and a Veera-shaiva, a Telugu man and a Kannada man he seems to present a dual personality. But then he was no ordinary man. He was a Pandit. He had been known as such even before he became a Veera-shaiva. His influence might have been great. To add to all this he accepted the new creed that seemed to sweep all the South over. What wonder then if he came to be recognised as one of the great Veerashaiva Acharyas?

Ekorāma.

Now we come to Ekorāmarādhyā. We have a brief account of this acharya in Gururaja-charitre of Siddhananjesha. It is stated therein that he preached the Veerashaiva religion and defeated the learned men of other faiths. In a religious controversy, it is said, that he defeated one very learned Brahmin by name Vjāsa and convinced him of the greatness and superiority of the Veerashaiva religion to which he ultimately converted him, just as Basava had already defeated a Meemansaka and had got him to wear Linga on his body. So here is an evidence to show that Ekorāma is later than Basaveshvara, but we are not sure how many years after Basava he came to be. He is said to have lived at Mudrāpura at the time of one Veerabhāskara, king of Mudrāpura. But until something turns up to throw light on the date of the king we have got to be content with this much information that Ekorāma is later than Basava.

There is a 'Purana' in Sanskrit called 'Devānga Purana' in which the story of Devaradasimayya, a contemporary of Basava has been given. It is stated therein that Ekorāma was the son of Dāsīmayya. In that Purana the word, Veerashaiva, occurs a few times. But the perusal of the book will make it clear that both the father and the son were Shaivas of a dwija class and not Veerashaivas; for it is stated that both had their Upanayana ceremony performed. If Ekorāma had been a Veerashaiva he would not have undergone the Upanayana

Guru-raj-charitre. Sandhi 2, stanza 70.

ವೀರಮಾಸಕಂ ಬಸವರಾಜನೊಳು ಸೋತು ಲಿಂಗವಧರಿಸಿದಂತೆ ಏಕೋರಾಮ
ತಂದೆಯೊಳು ವಾದವನಾಡಿ ಲಿಂಗಮಂ ಧರಿಸಿದಂ ವ್ಯಾಸಬುಧವರಂ
2-52

ceremony; so he must have become a Veerashaiva late in life. As he is later than Basavēshvara and as he embraced the Veerashaiva religion late in life he could not have been the founder of the faith. It is clearly stated in Guru-raj-charitre that he was given initiation into the Veerashaiva religion by one * Ghantākarna Gagannātha, otherwise known as Rāmanāthāchārya. He in his turn is said to have converted many persons of other faiths to his own faith. Since he helped the growth of the faith he has come to be regarded as one of the founders of the religion by the people of generations far removed from his.

Vishvārādhyā

Last of all we have Vishvārādhyā. We find very little account of him in Kannada literature. He is not at all mentioned by some writers who have written anything at all about the Panchāchāryas. The reason seems to be that he is very recent. He must have dawned on the Veerashaiva horizon generations after Basava. A great many authors mention only four Achāryas, starting with Revana and ending with Ekorāma and thus excluding Vishvārādhyā. ‡ For example, Bommarasa has mentioned only four of the āchāryas. Some works go by the name of Chaturāchārya charitre, Chaturāchārya Purana and so on, and in them Vishvārādhyā finds no place. The fifth āchārya then seems to have been very recent. He seems to have been

* Guru-raj-charitre Sandhi 2.

ಶಂಖು ಕರ್ಣ ಗಣನಾಥ ನೇಕೋರಾಮಿ ತಂದೆಯೆಂಬ ಉನ್ನತದ ನಾಮದಿಂ
ಚನ್ನಮುದ್ರಾಪುರದ ಭಕ್ತರುದರದಿ ಜನಿಸಿ.....ಘಂಟಾಕರ್ಣ ಗಣನಾಥಾಚಾರ್ಯ
ರಿಂಬಾಭಿದಾನದಿಂ.....ಪ್ರೇಮದಿಂದವರ ಕೈಯಿಂದ ವೀರಶೈವೋಪದೇಶವ ಪಡೆದ.

‡ Revanasiddha Purana (by Bommarasa) chapter I
Stanzas 4, 5, 6 and 7.

classed along with the other four acharyas only to make the number of acharyas five, corresponding to the number of the five faces of Shiva. The myth of the five acharyas rising from the five faces of Parameshvara must have gained currency only recently. In Veerashaiva Sanjivini of Mummadi Karyendra the following account is given of the birth of the fifth Achârya.

One day Shiva was seated in his audience hall in Kailass. At that time Nârada, the reputed news-monger, made his appearance there. Upon Shiva's inquiry about the Shaiva faith on earth, Narada replied that the faith in question was on the decline. Thereupon Shiva ordered Sthula Ganesh, a member of his assembly, to go down to earth and to revive the Veerashaiva faith as the four âchâryas had done before him. Accordingly, Sthula-ganesh took birth on earth as the son of one Kempa-bhûpati.

It is to be noted that, according to this account, Vishvârâdhya did not rise either from one of the five faces of Shiva or from a Sthâvaralinga as mythical stories would have us believe. This account clearly explodes the myth of the Panchacharyas, and reveals the fact that Vishvârâdhya, the fifth of the so called acharyas is very recent. In that case how should we believe that all the five acharyas founded the Veerashaiva religion in some very remote time which history dare not approach? It is significant to note that the Acharyas have left no literature behind them. No religious literature propounding or expounding the doctrines of the Veerashaiva faith is left by the Panchacharyas, nor do we find any such literature in any of the Puranas written about them. But on the other hand, all founders of religions that the world knows

of, have given to the world their doctrines in literature of the religions they founded. The Buddha has left the literature of his religion, Christ has left that of his, and the same holds true in the case of the founders of other religions. Of course Veerashaivism has its own literature—aye, ample of it, but the Pancharyas have nothing to do with it and it has nothing to do with the Panchacharyas. But Basava's connection with the Veerashaiva faith reveals a striking contrast to the Panchacharyas, for the literature which Basava has left behind him is simply abundant. It is in a very vague and a very loose sense, then, that the acharyas are spoken of as the founders of the faith.

Nor are the Acharyas the only persons who are spoken of as the founders of the Veerashaiva faith in this loose sense. In Manasavijaya Kavya one Gurubasava who lived about 1430. A. D. is said to have founded the "Veerashaiva mata." Kereya Padmarasa of the 12th century, likewise, is spoken of as the founder of "Shree Shivadvaita Sākāra Siddhānta." In the work, Anadi Veerashaiva Sarasangraha, Siddhaveeranacharya of Sampadane, who lived at the close of the 16th century, is said to have been the foremost of those who founded the religion of Shatssthalā. There are other instances also. If all these persons can be called the founders of the faith in question, the Panchacharyas also can be called the founders along with them, and in the same sense.

The foregoing pages hold in solution, the conclusion pleasant or otherwise, and more often than not, truth is unpleasant, that the so called Veerashaiva acharyas are not the originators of the faith since some of them are found to be contemporaries of Basava and others even later than

he. If they, as their advocates would have us believe, did found the faith centuries before Christ, and if Revana did instruct the epic sage Agastya in the Veerashaiva religion, then it must have been a very queer sort of Veerashaiva religion which sank into oblivion soon after it was founded and remained unknown for centuries.

If there were the Veerashaiva religion before Basava, why is history silent about it? History speaks of Jainism, Vaishnavism and Shaivism together with its various forms such as Kāpālīka, Kalamukha and Lakulisha, but as to Veerashaivism, before the 12th century, we find absolutely no mention anywhere. The same thing holds good in the case of literature. Why should there be no literature about Veerashaivism before the 12th century and why should there be such a flood of it at the time of Basava and after him?

Basava and his colleagues in their Vachana literature have mentioned the names of the 63 Puratanas with great reverence even though they happened to be only Shaivas. Surely they would have mentioned with equal affection and reverence the names of the Panchāchāryas if they had really founded the Veerashaiva religion before them. But the acharyas are conspicuously absent in Vachana literature, and hence the conclusion that they are not the originators of the faith.

Who, then, is the founder of the faith? Is it Basaveshvara? Our emphatic answer is: he is. The following evidence will bear out the truth of what we say.

1 Palkurike Somārādhya, than whom we can have no better authority, in his work called Gana-sahasra describes Basava as the spirit of the religion of Shiva and as the first acharya.

2 Châmarasa (1430) in his Prabhulingalile addresses him as the first apostle of the religion.

3 Guru-rajā-kavi in the Guru-rajacharitre makes Panditārādhya say: "Who else can permanently establish the Veerashaiva religion on earth?"

4 Nilakanthacharya, in his Aradhyacharitre, in the context where Panditaradhya laments the death of Basava makes the Pandit say: "Who else is there to found and promote the Veerashaiva religion?"

5 Maggeya Mayideva (1478. A. D.) in his Shatakatraya describes Basava as the very incarnation of Veerashaiva religion, and as its first apostle.

6 Maritontadarya in his Siddheshvara Purana (1560. A. D.) prays to Basava, addressing him as the founder of the Veerashaiva religion.

1 Palkurike Somaradhya's Ganaasahasra (1195 A. D.) ಶಿವತತ್ತ್ವ ಸರ್ವಜ್ಞತನ್ಯಂ ಈಶಗುರು ಬಸವಲಿಂಗ ಪ್ರಥಮಾಚಾರ್ಯರೆಂದು ವಂದಿಸು ನುತಿಸುವೆಂ.

2 ರಾಯ ಪೂರ್ವಾಚಾರಿ ಸಂಗನ ಬಸವ ಶರಣಾರ್ಥಿ

3 श्रीवीरशैवधर्मस्य सरणिं परमेश्वर अविच्छिन्नां स्थापयितुं कौवाशक्तो मदी-
तन्त्रे.....वसवैद्वस्यतु प्राणाः

4 ವೀರಶೈವಾಚಾರವರ್ತನೆಗೆ ಪಿರಿದು ದಿಕ್ಕಿನ್ನಾವನೀ ವೀರಸಮಯಮಂ ಸ್ಥಾಪಿಸುವನಿನ್ನಾವನು ?

5 ವೀರಶೈವ ನಿರ್ಣಯ ಪರಮಾನತಾರ.....ಆದಿ ದೇಶಕ

6 ವರ ವೀರಶೈವನ ನೆಲೆಗೊಳಿಸಿದ ಬಸವನೆಮಗನವರತ ಶಿವಭಕ್ತಿಯಂ ಕೊಟ್ಟು ರಕ್ಷಿಸುಗೆ.

7 The king of Keladi (Basavappa Nayak) writes in his Shivatattvaratnakara that the great Basava founded and promoted the Veerashaiva religion.

In the Vachanas of the Sharanas themselves there is evidence enough to the effect that Basava alone is the founder of the Veerashaiva religion. We quote below but a few of them:

8 Allama Prabhu in one of his Vachanas describes Basava as the founder of the faith of Shiva.

9 Allama Prabhu in another Vachana says to Chana-basava that they both got linga from Basava; and that they both belong to the same line.

10 Maritontadarya says:—ನನು ವೀರಶೈವಾನಾಮಪ್ರಾಕೃತಾಘ್ರಾಣಪಂಚಾರ-
ಸ್ಥಾಪನೈಕಾಗ್ರಹದಯಃ ಶ್ರೀಮತ್ಪರಮೇಶ್ವರಾಜ್ಞಾತನಂದೀಶ್ವರಾಪರಾವತಾರಃ ಶ್ರೀವಿಸ್ವೇಶ್ವರಃ etc. etc.

To the solution of the Problem—Who is the founder of the Veerashaiva faith?—We have a clue in the very word 'Veerashaiva.' By the time 12th century was ushered in, Jainism and Vaishnavism had gained ascendancy. Shaivism in the South had reached a crisis and time had come for it to rise or to fall. But down it was not to go; for by the time the century had half passed there shot into space a great hero who revolutionized the Shaivite faith in a short space of time. The attempt was heroic and the achievement was brilliant. Shaivism rose

7 भगवान् बसवेश्वरः....वीरशैवमतंस्थाप्य प्रकाशनमकारयेत्.

8 ಶಿವಸಮಯ ಪ್ರತಿಷ್ಠಾಪನಾಚಾರ್ಯ ಬಸವಣ್ಣ

9 ಅನಿಮಿಷಯ್ಯಗೆ ಲಿಂಗವಕೊಟ್ಟುತ ಬಸವಣ್ಣಃ ಆ ಲಿಂಗ ನಿನಗೆ ಸೇರಿ
ತ್ತಾಗಿ ಬಸವಣ್ಣನ ಸಂಪ್ರದಾಯದ ಕಂದನು ನೋಡಾ ನೀನು ಭಕ್ತಿದಳದುಳದಿಂದೆ
ಚೆನ್ನಸಂಗಮನಾಥನೆಂಬ ಲಿಂಗವನನುಗ್ರಹಿಸಿಕೊಂಡೆನಾಗಿ, ಬಸವಣ್ಣನ ಸಾಂಪ್ರ
ದಾಯದ ಕಂದನು ನೋಡಾ ನಾನು.....

10 (ವೀರಶೈವಾನ್ದಚಂದ್ರಿಕಾ p. 447)

triumphant over the trammels of Varnashrama and the result was Veerashaivism. The hero happened to be the prime minister of the then king of Karnatak. He was a Kannada man and what wonder if Kannada became the language of the scriptures of the new heroic religion and Karnatak became the home of the new faith as it is even to day ? That was how the new faith came to be heroically founded and that is why it has come to be called Veera-shaiva religion, meaning the heroic Shaiva faith. That was how again Basava became the king of a great religion though the premier of a little province.

We shall next consider that glorious institution of Basava and his colleagues—the Shivanubhavamantapa, or what we may fittingly call the birth place and cradle of Veerashaivism. It was a religious institution organized by Basava and presided over by Allama-prabhu, a tremendously great spiritual personage. It is not a myth created by fancy but a fact that stands pre-eminent in the history of Veerashaivism in as much as it was through the 'Shivanubhavamantapa,' that Veerashaivism emerged. It was a religious academy the like of which never existed before and has never existed since. Basavsekhara brought it into existence, Allamaprabhu presided over the discussions that were held in it, and a great many Sharanas of the time flocked to it to take part in the discussions. So to it we owe that flood of religious literature in Kannada which is usually styled the Vachana literature. In it were shaped and formulated as the result of the discussion of the sharanas, the doctrines of the Veerashaiva religion. From it, above all, did emerge the Shatsthala philosophy which is the most remarkable and essential feature of the

faith and which again is a unique contribution to the world of religion and philosophy. The Sharanas that participated in the discussions about Shatsthala in the Shivanubhavamantapa are called Shatsthalabrahmis, and the first and foremost of them all was Channabasava, who is called Shatsthala-karta or the creator of Shatsthala. Shatsthalabrahmi also means one who has attained Brahman by means of Shatsthala. The term Shatsthala-brahmi is meant to be a distinguishing epithet for Basava and his colleagues only. Nowhere do we find this epithet used in connection with the Panchâchâryas. "If Channabasava formulated the Shatsthala philosophy, the most distinguishing feature of Veerashaivism, why should Basava be called the originator of the Veerashaiva faith and why not Channabasava?" is a question likely to be raised. The question is reasonable so far as it goes, but the pity of it is that it cannot go in favour of the advocates of the Panchâchâryas. True, Basava was not the formulator of the Shatsthala philosophy; but he was something more than that. He was the leader of the whole movement in whose service the afore-said philosophy came to be formulated. It was he who unfurled the banner of revolt against the Varnashramic tyranny. It was under his leadership that every scheme was planned and executed. It was he who got Allamaprabhu to guide them in the discussions at the Shivanubhavamantapa; it was he again, who got people together to carry things to a successful end. Above all it was he who exemplified the path of devotion by his own perfect devout conduct.*If Kaliketa

* That the Ashtâvarnas, brought together into a ritualistic chain, were due to the Sharanas that flocked

Brahma systematized the *ashtavaranas* and Channa-basava formulated Shatsthala under the efficient guidance of Allamaprabhu, Basava showed the practical way to the people to apply them in their everyday life. So the unique credit of having brought religion to bear on the everyday life of men, goes to Basava and Basava alone. He lived the practical side of religion and thereby set a sure example to the masses of people. To him again, do we owe the superb social structure raised on the basis of the practical philosophy of Kayaka (work). All this is revealed to us in the Vachans of Basaveshvara and other Sharanas. The whole of Vachanashâstra is a glorious monument to his supreme personality. With all this to his credit does he not deserve the rightful title to be called the founder of the Veerashaiva faith? Do we find anything approaching to this about the Panchâchâryas? If not, why thrust the hollow title on them?

Whereas everything is vague and indefinite about the Panchâchâryas, everything about Basava and his

to the banner of Basava's new religion while being forged in the Shivânu bhavamantapa, will be proved by what is said as follows:—एकपात्रस्थितं पादोदकं पुरातनबसवेश्वर-
प्रमुखप्रमथसंप्रदायानुरोधेन वीरशैवदीक्षितभक्तनादेश्वराः क्रमेणैकैकशः ऋतं
संलभिति मंत्रेण विवेयुः। So also the following verse will prove that Kaliketbrambhaya was the father of Ashtavaranas.

कलिकेतब्रह्मनाम्ना पुरा शीलवता स्फुटम्।

स्थापितं बसवेशादिप्रमथानां सभांतरे।

गुरुवर्य त्वया प्रोक्तमष्टावरणवैभवम्।

निपीय बहुधा कर्णपुटाम्यां हर्षितोऽभवम्॥

(See वीरशैवानंदचंद्रिका, pp. 119, 188.)

colleagues is definite and clear as day-light. The Puranas of āchāryas are a confused medley of facts and fiction. But the Vachana literature of the Vachanakaras is singularly free from all myth and mystification. They refer to historical personages and propound practicable principles for practical people. In a word, they preach what may be called, a socio-religious conduct of life as obtained from practical experience of life. We hardly come across any miracle in the Vachanas. All we find therein is human endeavour for social and spiritual freedom—human endeavour that resulted in divine achievement only because it was sincere and unselfish. What a splendid endeavour and what a magnificent achievement! Considering the brief space of time of less than two decades, in which this spiritual enrichment of life was brought about, through the Vachanas that have survived the Sharanas, we can clearly see the spiritual heights reached and kept by them; we can clearly see Basava, the torch-bearer enkindling light and love among the masses. This verily was a miracle of miracles and before this miracle all the mythical miracles of the Panchāchāryas fade into insignificance. The voice of Basava still speaks to us across centuries that intervene and rouses us from the slumber in which we seem to be buried; but where can we hope to hear the voice of the Panchāchāryas?

Again we find that among the Veerashaiva poets more have paid tribute to the memory of Basava than to the names of the Panchāchāryas. Not to speak of poets like Palkarīke Somanath and Harihara, Bhimkavi and

Shadaksharadeva, who have written their best works about Basava; even those poets who have expressly written their works about the Âchâryas, have praised Basava in their works. We may cite Panditarâdhya-charitre and Revanshiddhapurans as instances. No Âchârya has come in for as much share of praise as Basava at the hands of any poet. Sarvajna, the well-known Kânnaḍa poet, has lauded Basava to the skies but he has not devoted a single stanza to the praise of any of the Âchâryas. Writing about Basava he says:

ಬಸವನೆಂದರೆ ಪಾಪ | ದೆಸೆಗೆಟ್ಟು ಹೋಗುವುದು
 ಬಿಸಿಲಿಗೆ ಹಸುರಿನೊಳಗಿರ್ಪ ಹನಿಯಾರಿ
 ಹುಸಿದು ಹೋದಂತೆ ಸರ್ವಜ್ಞ
 ಹಸಿದಡಂಬಲಿ ಮುದ್ದು ಬಿಸಿಲಿಗೆ ಕೊಡೆ ಮುದ್ದು
 ಬಸಿರಲ್ಲಿ ಬಂದ ಶಿಶು ಮುದ್ದು ಲೋಕಕ್ಕೆ
 ಬಸವಣ್ಣನೇ ಮುದ್ದು ಸರ್ವಜ್ಞ.

Shadaksharideva has dedicated one whole book in Sanskrit to the praise of Basava.

Similarly Basava has been praised equally highly by writers of Sanskrit works of Veerashaiva religion. The following few may be noted (in addition to those quoted already in this section from ಪಂಡಿತರಾಜಚರಿತ್ರೆ of Gururaj):—

ನಮೋ ಬಸವರಾಜಾಯ ಶೃಷೇದ್ರಾಪರಮೂರ್ತಯೇ |
 ಚರಾಚರೇಕನಿಷ್ಠಾಯ ಶಿವಾಚಾರಪ್ರವರ್ತಿನೇ ||
 ಶಿವದತ್ತಾಮೃತಾಸ್ವಾದಚೇತಸೇ ಯೋಗಿನೇ ನಮಃ |
 ಶ್ರೀಚನ್ನಬಸವೇಶಾಯ ಷಟ್ಸ್ಥಲಬ್ರಹ್ಮವಾದಿನೇ ||
 ಬಸವೇಶಾದಿಸರ್ವೇಷಾಂ ಗಣಾನಾಂ ಜ್ಞಾನದಾಯಿನೇ |
 ಯೋಗೀಂದ್ರಾಯ ನಮಸ್ತತ್ಸಮೈ ಪ್ರಭವೇ ಶಿವಮೂರ್ತಯೇ ||
 ಶಿವಯೋಗಾಮೃತಾಂಭೋಧಿಮಗ್ನಮಾನಸವೃತ್ತಯೇ |
 ವಂದೇ ಶ್ರೀಸಿದ್ಧರಾಮಾಯ ಮುಕ್ತಿಪತ್ರಪ್ರಮೋದಿನೇ ||

नमः पंडिताराध्यगुरवे सर्ववेदिने ।
महेशचरणांभोजपरिनिष्ठितचेतसे ॥

वीरमोहेश्वराचार संग्रह-I-9-13.

मादलोबागर्भसिधौ जातं बसवधीमणिम् ।
धर्मस्वरूपं स्थाणुं च नमामि शिरसानिशम् ॥
द्राक्षारामे महाग्रामे कौटिल्याख्यदेशिकः ।
वेदवेदांततत्त्वज्ञः पुराणगमतत्त्ववित् ॥

वीरशैवाचारप्रदीपिका-I-3, 4.

ॐ नमः श्रीवृषेद्रायाणादिभक्तस्वरूपिणे ।
शिवाष्टावरणांगाय षट्स्थलाध्वप्रवर्तिने ॥
जयतु बसवराजः स्थौल्यनैर्मल्यपूजः ।
प्रमथगणसमाजप्रोल्लसद्भक्तिनैजः ।
प्रहृतविनमदार्तिः स्फायदाम्नायपूतिः ।
स्थिरदिगमितकीर्तिः श्रीवृषाधीशमूर्तिः ॥
बकारो गुरुरूपं च सकारो लिंगमेव च ।
वकारश्चरुरूपं च त्रिविधं बसवाव्हयम् ॥
बकारो नादरूपं च सकारो बिंदुरूपकः ।
क्लारूपं वकारः स्यात् त्रिवर्णं बसवाक्षरम् ॥
भक्तमुक्ताविरक्ताश्च बसवेत्यक्षरत्रयम् ।
सदा भक्त्या जपेयुस्तत्पापतूलाभिषन्निभम् ॥
यस्य वक्त्रे स्थितं देवि बसवेत्यक्षरत्रयम् ।
वसामि सततं तत्र सत्यं सत्यं न चान्यथा ॥

अनादिवीरशैवसारसंग्रह I-14-17.

निर्माय वादमपितादृशमादिशक्त्या ।
निर्माय तां भुवि निजां विशदां वितन्मनः ।
सृष्टिश्चकार च निरंजनजंगमं तत् ।
इष्टार्थमलभ इति प्रभुरप्येकः ॥
विजिल्य यो विजलभूपमायां ।
निजप्रभावैर्बसवेश्वराख्यः ।
सद्भक्तिमाहारम्यमदर्शयन्नः ।
सद्भावमंतःकरणे स दत्तात् ॥

स्कंदात्मनावतरणं विरचय गमे ।

मंदानबोधयत् षट् स्थलधर्मविद्याम् ।

यः संप्रसादविभवप्रकटीक्रियोत्कम् ।

प्रस्तौमि चन्नवसवप्रमथाधिनाथम् ॥

वीरकैवसुधानिधि-2-4.

Basava has come to be regarded by the Veerashaivas as Dwitiya Shambhu, meaning the second Almighty God. Unless he were the founder of their religion there is no reason why he should be so called. It is worth noting that none of the āchāryas is so called. Again like the name of God Shiva the name of Basava has been formulated into a *mantra*. Every letter of the word *वसव* is explained as a mantric syllable. What is more important is that the mantric significance of Basava's name has been brought out in a book called *Shivānubhavashastra*, published in Kannada by one of the descendants of Ujjani Marulasiddhamath. If Basava were not the originator of the Veerashaiva faith there is no reason why his name should be treated as a mantra among the Veerashaivas; and certainly there should be much less reason why his name should occur as a mantra in a book published by the descendants of one of the Panchāchāryas.

It is worthy of note that it is stated at the very outset in the said *Shivānubhavashastra* that the book is prepared in accordance with, and on the authority of † Agamas and Vachanas. These Vachanas must have been none other than the Vachanas of Basava and his colleagues. Nor is this a mere conjecture; for

† ಶಿವಲಿಂಗಾಂಗ ಸಂಬಂಧತ್ವ ಪ್ರತಿಪಾದಕಾಗಮ ಗ್ರಂಥಾರ್ಥವಾಚ್ಯಂಗಳಿಂ
ಕೆಲವು ವಚನಂಗಳಿಂ ಸಂಗ್ರಹಿಸಿದ ಉದ್ಧರಣೆ.

in connection with Shūnya Lingodddharane in the said book a Vachana by a Vachanakara of the time of Basava has been actually quoted. It is clear from this that it is usual even with the decendants of the Veerashaiva Pachāchāryas to look upon the Vachanas of Basava and other contemporary Sharanas as the scriptures of Veerashaivism, as certainly they are. We give below the said Vachana for verification:

ನಿರಾಳ ಅಷ್ಟದಳಕಮಲದೊಳಗೆ ನಿರಂಜನ ಜಾಕಮಧ್ಯವ ನೋಡು.
 ಅದರ ಬೀಜಾಕ್ಷರದ ಭೇದವನಾರು ಬಲ್ಲರೋ! ನಿರಂಜನ ಪ್ರಣವ, ಅನಾಚ್ಯ
 ಪ್ರಣವ, ಕಲಾಪ್ರಣವ, ಆದಿಪ್ರಣವ, ಅನಾದಿ ಪ್ರಣವ, ಆಕಾರ ಪ್ರಣವ, ಉಕಾರ
 ಪ್ರಣವ, ಅಖಂಡ ಜ್ಯೋತಿಃಪ್ರಣವ ಅಖಂಡ ಮಹಾಜ್ಯೋತಿಃಪ್ರಣವ ಗೋಳಾ
 ಕಾರ ಪ್ರಣವ ಅಖಂಡ ಮಹಾಗೋಳಾಕಾರಪ್ರಣವ. ಇಂತೀ ನಿರಾಳ ಅಷ್ಟದಳ
 ಕಮಲದೊಳಗೆ ನಿರಂಜನ ಜಾಕ ಮಧ್ಯವನೋಡು! ಇದರ ಬೀಜಾಕ್ಷರದ
 ಭೇದವ ನಿಜಲಿಂಗೈಕ್ಯರೆ ಬಲ್ಲರಲ್ಲದೆ ಮಿಕ್ಕನ ವೇಷಧಾರಿಗಳೆತ್ತ ಬಲ್ಲರಯ್ಯಾ;
 ಉರಿಲಿಂಗ ಪೆದ್ದಿ ಪ್ರಿಯ ವಿಶ್ವೇಶ್ವರ.

If Marula or any other āchārya were the founder, his authority would certainly have been quoted in a book of this kind. But there is no reference whatever to any of the āchāryas in the body of the book.

There are only two mantras usually repeated by the Veerashaivas; one is the mantra of Shambhu, the great god Shiva, and the other is of Basava, the second Shambhu. So Basava's place, at least so far as Veerashaivas are concerned, is next only to God's.

It is significant to note that none of the Panchāchārya has his name construed into a mantra.

Basava has endeared himself to the Veerashaivas as no āchārya has done. The reason is clear; for it is to him that they owe their religion. It is not uncommon to find among the Veerashaiva people who

rise with the name of Basava on their lips and go to bed with the name on their lips. They usually address him as Basavanna, where 'anna' is a term of endearment. Their favourite mantra is: ಬಸವಾ ಶಿವನೇ ಶಿವನೇ ಬಸವಾ:—Basava is Shiva and Shiva is Basava. Basava is the most common of the proper names found among Veerashaivas. Though names like Revana and Marula are found only here and there we scarcely come across proper names like, Panditaradhya & Ekorama. There is one more thing that deserves consideration, 'Linga' generally goes with Basava and it is not infrequently that we hear the name, Basava-linga. This only shows that there is some very intimate association between Basava and Linga. Panditalinga, Ekoramalinga are absent.

If there were the Veerashaiva religion before Basava then there was no necessity on the part of Basava to revolt against the Varnashramic faith. It would have been enough for him to become a convert to the Veerashaiva religion and he would have lived contentedly in that fold. But as it was, his very revolt led to the rise of the Veerashaiva faith. There appears to be a curious resemblance between the ways in which the Buddhist and the Veerashaiva religions came into being. The Buddha was dissatisfied with things as they were, went into the forest and lived there a life of meditation. Consequently a way out of the difficulty suggested itself to him; the light that he so received spread among the people and that was the Buddhist religion. Basava got disgusted with things as he found them, went to Sangameshvara and

concentrated his mind on finding a way out of the difficulty. Light did break in upon him and he in accordance with the promptings of his conscience went to Kalyana, the then capital city of Karnatak to spread the light he received at Sangameshvara. His religion was the religion of Ishtalinga. Though the idea of Linga itself was not new then, the idea of Ishtalinga was new and this idea he seems to have received at Sangameshvara. Ishtalinga stood for him as the symbol of both Sangamalinga at Sangameshvara and his own soul: Happily he got the service of great souls like, Prabhudeva, Channabasava and Mahadevi-yakka to contribute to and to propagate his cult. In no other way can we explain the height of glory to which the cult of the Ishtalinga rose at Kalyana and round about, within less than two decades. There is no mention of any other source of Veerashaiva religion in Vachana literature which is nothing but Veerashaiva literature. Basava and his colleagues who were modesty itself would have mentioned in their Vachanas about the existence of Veerashaiva religion before them, if it did exist before them. Again there is nowhere any mention of Basava having got Lingadiksha from anybody. He himself was responsible for his Lingadiksha. This is only another way of saying that he and he alone started Linga-diksha or the cult of the Ishtalinga. The Vachana of Allamprabhu which we have already quoted in these pages lends ample support to this. Allamprabhu says that Channabasava and he belong to the tradition of Linga started by Basava.

§ ಅನಿಮಿಷಂಗೆ ಲಿಂಗವ ಕೊಟ್ಟುತ ಬಸವಣ್ಣ. ಆ ಲಿಂಗ ನಿನಗೆ ಸೇರಿ
ತ್ತಾಗಿ ಬಸವಣ್ಣನ ಸಂಪ್ರದಾಯದ ಕಂದನು ನೋಡಾ ನೀನು. ಭಕ್ತದಳದುಳ
ದಿಂದೆ ಚಿನ್ನಸಂಗಮನಾಥನೆಂಬ ಲಿಂಗವನನುಗ್ರಹಿಸಿಕೊಂಡೆನಾಗಿ, ಬಸವಣ್ಣನ
ಸಂಪ್ರದಾಯದ ಕಂದನು ನೋಡಾ ನಾನು. ಇಂತೀ ಇಬ್ಬರಿಗೆಯು ಒಂದೇ
ಕುಳಸ್ಥಳವಾದ ಕಾರಣ ಕೂಡಲ ಚಿನ್ನಸಂಗಯ್ಯನಲ್ಲಿ ಬಸವಣ್ಣನ ಮಹಾ
ಮನೆಯ ಪ್ರಸಾದ ಒಂದೇ ಕಣಾ ಪ್ರಭುವೇ.

The first Veerashaiva pontifical throne was that of Allamaprabhu. It was established by Basava for Allama-prabhu. It is known as the Shunyasahasana. The five pontifical thrones of the five āchāryas were established later to propagate the Veerashaiva religion and to protect it against aggression. We have already quoted a few pages back a stanza from Channabasava Purana to the effect that the pontifical throne of Revana was established close at the heels of the disruption that followed the affair of Haralayya and Madhuvayya, and close at the heels of Basava's disappearance from the scene of action at Kalyana. At such a critical juncture the need was felt of a math for the protection of the faith founded only a few years before. The math that was founded in consequence was done so in the name of Revanāśādhya. The other four maths followed suit in course of time and they came to be named after the other four achāryas. The achāryas after Basava are real personages. The acharyas before Basava have no existence apart from miracles and Basava performed no miracle apart from his life. In the kingdom of a Jain king, Basava, in spite of his being the prime minister of that Jain king,

§ Vide chapter on "Channabasavadevara Sampadane" in the Sūnya Sampadane by Gūlūru Siddha Veeranāchārya.

founded the Veerashaiva religion and heightened its glory within a decade or so. It was nothing short of a miracle. Nothing less wonderful than a miracle was produced during that short space of time. Whoever turns over the pages of Vachana Shastra, that rich and vast treasure of religious literature, cannot but feel that it is all original. There is a freshness and a vigour about it, which no borrowed literature can ever have. It pulsates with the life and spirit of the Sharanas under the leadership of Basava. It was all inspired by Basava and Basava alone.

We can reach back to Basava, to Christ and to the Buddha. We can reach back to Agastya, to Bibhishana, we can reach back to Revana, to Marula, to Panditârâdhya and to Ekôram, the Veerashaiva acharyas who at best only helped to spread and promote Veerashaivism; but we fail to reach back to the âchâryas who founded the Veerashaiva faith in all the four Yugas. We fail to reach back to the Agastya who received the knowledge of Shatssthalâ at the hands of Revana. Only by outraging history can we prove the antiquity of the Veerashaiva faith and make the Panchâchâryas its founders. But Basaveshvara and his connection with the Veerashaiva religion are nothing if not historical. He stands out clear from all myth. His figure stands surrounded by the halo of Veerashaivism. In and through history, in and through the Vachan literature, and above all, in and through the faith we follow today, we can reach back to Basava, the real founder of the faith.

In an article entitled "the Lingayats" published in Triveni vol IX No 11, Miss V. T. Lakshmi M. A. writes as follows:—A study of the course of Virasaivism is interesting. In the time of the king, Bijjala, of the Kalchurya

line, in the 12th century, his minister Basava gave a popular, if not a political turn to Saivism. The ground had already been prepared for him by a succession of Saiva teachers.....originating in Kalyana; the Virasaiva faith soon spread through the north-west of Mysore and according to tradition, within sixty years of Basava's death (1161-1228 A. D.) it was embraced from Ulvi to Sholapur from Balehalli or Balehannur to Sivaganga...The principal Lingayat maths at Chittal-droog, the Balchanur math and a host of others of lesser significance and Basava, Channabasava and their followers, Prabhudeva, Madiraja, Machaiya, poetess Mahadevi and others are revered by the Virasaivas.

" In this connection, a passing reference must be made to Fleets' conjecture that neither Basava nor Channabasava could have been the founders of Virasaivism, in the light of the absence of inscriptional evidences..... But this theory is not sound, in view of the weighty literary evidence.

× × × ×

" Such is the brief history of the origin and growth of one of the sanest and most powerful and influential branches of Saivism in South India, in the 12th century. It was as generally agreed upon, a very popular religion in its day...Simple living and high thinking were the ringing watch-words of its worthy founder, Basava, whose views were, however, far in advance of the times. He believed that the religious life of the people was closely allied to their social welfare. In the words of Rice he carried on social revolution, side by side with religious reformation."

(XII) Philosophy and Practice of Lingayat Religion.

Now we come to the most difficult task indeed, that of giving the philosophy and practice of the Lingayat religion. It is certain that we shall not be able to do justice to the subject. It was much better if it had been treated by a competent scholar of the religion fully and properly. But as none such has been forthcoming it has fallen to our lot. We profess our incompetence and inability to set forth the doctrines of the religion fully and properly, though we shall try to perform the task to the best of our ability, now that it has fallen to our lot.

A religion may be defined as a system of belief in the Superhuman Power, which governs the course of the universe and the human life in it, and is entitled to some form of worship from the human beings for their attaining eternal happiness. The system of belief connotes doctrines concerning the relation of the universe and man to God, the Superhuman Power, and explains how God, as the Almighty Power, creates, sustains, and destroys or reabsorbs the Universe. They also explain and lay down the procedure and methods of worshipping God for the human beings so that they may be free from the trammels of the worldly life and attain eternal happiness by the grace of God, which forms a special feature of God. Thus a religion has two parts (1) the philosophy and (2) the practice. The former explains the work of God with the universe and the latter the way of attaining the grace of God for liberation and final beatitude. The practice of a religion is based on the philosophy of the religion. Such is

the idea of religion for all practical purposes, however perfunctory it may be. The Lingayat religion has both parts in it distinct to itself and can, therefore, claim to be a distinct religion.

*The philosophy of Lingayat religion is monism and is called Shaktivishistadwaita. It is, as has been noted before, adopted from and improved upon Kashmere Shivadwaita. Though adopted from the Kashmere School of Shaivism it is given the distinct name of "Shaktivishistadwaita" to give prominence to Shakti, the Power or Energy of the Lord, Parama Shiva (the Parabrahman), living in intimate union with Him. The intimate union or oneness of Shiva and His Shakti, as we have already stated, is beautifully expressed by Kalidas in words "वागर्थवित्र संपृक्तौ पार्वतोपरमेश्वरौ" पार्वती, the Shakti of परमेश्वर, and परमेश्वर are as intimately one as the words and their senses. Words, divested of their sense, are a mere babble and there can be no word without sense; similarly Shiva and Shakti cannot be apart from each other but are inseparably one. The attributes of परब्रह्म, according to Vedanta, are सत्, चित् and आनन्द; these are the only three positive qualities that are attributed to ब्रह्म, which can be spoken of in no other positive terms but only in the negative terms as "नेति नेति" (not this, not that etc.). According to शक्तिविशिष्टाद्वैत these three positive

* The following sketch of philosophy is based chiefly on Kashmere Shaiva literature and the books on Lingayat religion, namely सिद्धांतशिखामणि, शिवाद्वैतमंजरी शिवाद्वैतदर्पण, and the commentary on the first by मरितोटदार्थ. Extracts from सिद्धांतशिखामणि and मरितोटदार्थ's commentary thereon will be found in appendix II (a).

qualities of परब्रह्मन् (परमेश्वर) are well expressed in terms of the Lord's Self-consciousness as "अस्मि, प्रकाशे, ज्ञेयमि" i. e. the Lord is conscious of His being, shining; and joying independently of anything else. Hence He is स्वतन्त्र and His Shakti, in the form of His Self-consciousness, is a part and parcel of His Self. Shiva is the supreme entity. He is the all-knowing, all-doing, all-sustaining being called Prakāsha, the serene Lord, all-pervading indivisible and infinite. He, as the underlying reality in everything, is all-transcending. That is to say, His nature is primarily of two-fold aspect—an immanent aspect in which He pervades the universe, and a transcendental aspect in which He is beyond all universal manifestations. He is the origin and source of the universe and is the परब्रह्मन्, as the Vedantins are pleased to call him. He is Vimarsha-rūpa, i. e. He is Self-conscious. The vibration of the perfect egoity is His शक्ति and through Her He holds and visualises the entire universe of objects as "This is". The Vimarsha, the Perfect Egoity, is the शक्ति.

The Prakāsha of Paramashiva is the substratum of His psychic images, the result of His reflection, which are merely its modes or forms. Images, psychic or physical, are due to a stimulus received either from external factors or the revived residual traces (संस्कारः), as when one imagines or dreams. The mirror is also a substratum of images. But the images reflected in it are merely the effect of external objects that receive light from some other source and not from the mirror itself. A self-luminous jewel shines on some external object and has its image reflected in it. But neither

the mirror nor the jewel is conscious either of itself or of the object reflected in it. Hence the nature of a mirror or a jewel is altogether different from the nature of the Lord's Prakâsha, though the mirror, the jewel, and the Lord's Prakâsha have the capability of receiving images, i. e. all the three can be the substratum of images. The mirror is not self-luminous and, therefore, can receive no image of an external object in darkness. A jewel is self-luminous but is not conscious of its capability of receiving images. While the Lord is not only self-luminous but is conscious of His self-luminosity. The mirror and the jewel are, thus, jada or unintelligent. But the Lord is All-intelligent or चैतन्यरूप. This is well expressed by * भरितोटदार् as follows:—सनातनी नित्या शक्तिः ज्ञानक्रियासामरस्यात्मिका स्वभाविकी विमर्शशक्तिः अस्तीति शेषः । अन्यथा प्रकाशरूपत्वेऽपि ब्रह्मणः प्रतिबिम्ब-नक्षमत्वादिस्वस्वरूपपरामर्शशून्याच्च स्फटिकवणिमुकुरादिप्रकाशवत् सच्चिदानन्दरूप-स्वरूपपरामर्शशून्यत्वाच्च जडतागतिः अनिवार्या इति । It is clear from the short extract that (1) the परमशिव, the परब्रह्मन् is प्रकाशरूप (2) He has self-consciousness (आत्मविमर्श, विमर्श, or परामर्श) (3) This विमर्श is His शक्ति (4) and इच्छा, ज्ञान, क्रिया, are the modes or aspects of that विमर्श. The consciousness of self-luminosity is also called परावृत्ति or चैतन्य or merely चित्. Prakâsha, therefore, is the most distinctive aspect of Shiva. There is another difference between the mirror and the jewel and the Lord's Prakâsha. The former receive images from objects that are external to them. But the Lord being all-inclusive there is nothing external to Him. All objects are in Him and are merely the modes or forms of His Prakâsha. It is the

* Commentary on V-39 of सिद्धांतशिवब्रह्मणि.

विमर्श or consciousness of Perfect Egoity that gives rise to the images, which are, therefore, essentially the same (सामरस्यात्मक) as their substratum, the Prakāsha. An individual soul has the residual traces (संस्कारः) of objects external to it and revives those traces. It can also imagine things and can build up some grand object by imagining. The Lord, the Universal Consciousness or Self-can similarly imagine or manifest ideally the world or the Universe, just as a Yogin creates something and holds it up before the on-looking spectators, which they feel as real as the material world. Thus the world or the universe is the Lord's ideal manifestation or the result of Lord's Prakāsha-Vimarsha, i. e. the Lord's imagination or reflection or thinking. It is evident that this reflection or idea of the Lord is different from the reflection on a mirror or a jewel. The Lord's reflection is the ideal creation or imagination, just as an individual self imagines an object; but the reflection of a mirror or a jewel is merely material or physical representation of a thing in the mirror of the jewel. The upshot is that Shiva is Prakāsha and is conscious of His Prakāsha, which, therefore, is used for that aspect of Shiva which serves as a substratum for all that is manifested ideally, exactly as the Buddhi does for the images that an individual builds at the time of imagination. And Vimarsha stands for that aspect, which is simply a power that may be called consciousness (for want of a better word), a power, which gives rise to self-consciousness, will, knowledge, and action (इच्छा, ज्ञान, क्रिया) in succession and is responsible for selection from what is already within and manifestation of the universe from the material selected at

will, as apparently separate from itself. The Lord's self-consciousness, the power of will, knowledge and action may be said to be different aspects of this very Vimarsha. The creation of the universe, therefore, is nothing but ideal projection or psychic reflection or manifestation. The philosophy of the universe or creation is generally named *Realistic Idealism.

The power or शक्ति of Shiva is a sort of reflex relation of self-identity and is never dissociated from Him. Shakti is unalienated conscious nature of Shiva with all the contents unmanifested. † She is, therefore, the divine nature that supplies the ground of Shiva's realization of His own Self. She is illumination independent of anything else than its own self which is but the power of limiting the all-transcending Shiva. Shiva of unsurpassed blissful joy is the enjoyer, भोक्तृ, and desire and such other contents of His self are His enjoyables (भोग्यवस्तुने). And it is for this reason that He assumes the form of Shakti. Hence the whole world of diverse names and forms exists as real only when it has its roots deeply struck into the nature of Shiva, the Supreme Being, and is, therefore, nothing else than the externalization of Self-conscious Shiva as the object of His own enjoyment. Shakti in short is आत्मविमर्श or प्रकाशविमर्श and works wonders in obedience

* In our humble opinion "Idealistic Realism" would be better.

† Neither Shiva nor Shakti is He, She or it, and may be referred to by any of these terms. But Shiva is He and Shakti is she on account of the gender of the words that stand for them in Sanskrit.

to Shiva's will, which again is nothing but a phase or mode of His power. She possesses the common nature of Shiva and is styled धर्मचारिणी or the lawfully wedded wife of Shiva acting in perfect accord with her husband's disposition or will. Vimarsha or the vibrating power of Prakāsha is स्वर because its existence does not depend on anything else as does will, knowledge and action, each of which depends for its existence upon what immediately precedes. This represents the principal power of the Highest Lord, Maheshwar, as the Self is often so called. This includes all other powers which are attributed to the Ultimate the Parashiva or Parabrahman. The विमर्शशक्ति or Universal Consciousness is given different names from different points of view. It is called चैतन्य because it is conscious of itself and acts for uniting, separating, and dealing in multifarious ways with what is within. It is called स्वर because it vibrates and represents the essential nature of the Universal Consciousness of परमस्वर, which is responsible for the apparent change from the state of absolute unity. It is also called महावक्ता because it is the cause and आश्रय (substratum) of all that is said to exist in any form. परवाक् or परमाद is another name because it represents the speech in its most subt'e form. In short Prakāsha stands not only for the common substratum of all manifestables and the manifested but also for the manifestables and the manifested themselves. Therefore when the Ultimate Principle, Shiva, is spoken of as Prakāsha Vimarshamaya it means that the Ultimate in its aspect of Prakāsha is both the Universe in either the manifested or the unmanifested state and its

permanent substratum; and that in its aspect as Vimarsha it is that power, which is ultimately responsible for keeping the universe in the state of perfect identity with itself, as at the time of Mahapralaya, and for manifesting it as apparently separate from itself, as at the time of creation.

Vimarsha or the power of Shiva resides in Him, as stated before, in a sort of reflex relation of identity. Power without the wielder of the power is unimaginable; and there must be some kind of relation between them. The relation of Shiva and His Shakti is technically called समवाय, which has been well explained by अचमष्ट in his तर्कसंग्रह as follows:—*नित्यसंबन्धः अयुतसिद्धवृत्तिः । द्वयोर्मध्ये एकमविनश्यदपराश्रितमेवावतिष्ठते तौ अयुतसिद्धौ । यथावयवावयविनौ गुण गुणिनौ क्रियाक्रियावन्तौ जातिव्यक्ती विशेषनित्यद्रव्ये चेति । i. e. Samavāya means a relation by virtue of which two different things like a substance [द्रव्य] and an attribute residing on that द्रव्य, substance and कर्म, substance and सामान्य, cause [कारण] and effect [कार्य], atoms and विशेष [particularity], appear so unified as to represent one whole. It is, in other words, an inseparable union of essential identity and points to a reality that continues to remain in the character of an undivided organic whole. The two things forming one whole are never joined together (अयुतसिद्ध). But the idea of separateness exists in human mind only, when one concentrates one's analytic thought on the compact indivisible whole and tries to separate the content from the unified whole by predicating some definite character to it. It is clear from this that Shiva and Shakti are one indivisible whole. The

* Athalye's तर्कसंग्रह, p: 61.

Lingayat philosophers give a special name "सामरस्य" to this intimate union. सामरस्य means essential identity and is different from तादात्म्य; the difference between तादात्म्य and सामरस्य has been explained in our notes on pages 178—180 of notes. This essential identity or सामरस्य has been briefly but lucidly explained by मरितोट्टार्य as *follows:—ब्रह्मनिष्ठासंयोगस्य क्रियापूर्वत्वात् अन्यतरोभयकर्मजश्च संयोगस्तावद्विभक्तदेशस्थितयोरेवोपपद्यते इति ब्रह्मवाद्यदेशाभावेन संयोगस्य असंभवात् अक्रियापूर्वसंयोगस्य अप्रसिद्धत्वात् विष्णोः (व्यापनशीलस्य शिवस्य--editor) अविच्छिन्नप्रसरत्वेन विच्छेदशून्यतया संधि-बंधानवकाशश्च...

औष्ण्यं हुताश इव शीतलिमानभिदौ शय्यासु सार्दवमिवाश्मसु कर्कशत्वं ।

बाह्येषु मोह इव योगिषु च प्रबोधः स्वातंत्र्यमस्ति हि विंयंत्रयितुर्मेहस्तः ॥

इत्यभियुक्तेश्च सामरस्याभेदलक्षणतादात्म्यसंबन्धेन वर्तमाना (शक्तिः) etc..

The philosophy of Lingayatism is so far the same as the Kashmere Shivadwaita. But Kashmere philosophers have not given any special name to their Adwaitism; but the Lingayats call it "शक्तिविशिष्टाद्वैत" to give prominence to the wonder-working power of Shiva. However शक्ति is not so prominent as in Shâktism, where Shiva is so negligible without Shakti that Shiva becomes a kind of जडवस्तु without the Shakti. But according to Lingayat religion Shakti is Shiva's obedient handmaid executing the commands of her Lord. She is in a perfectly harmonious relation with Shiva, the ultimate Reality. Hence Shiva is characterized and distinguished (विशिष्ट) by His power or capacity to work, which is only a phase of His प्रकाश in the form of विमर्श. This is शक्तिविशिष्टाद्वैत. The Kashmere philosophers imply the शक्तिविशिष्टत्व of Shiva but do not express it in so many words. While the Lingayats express it by naming their Adwaita "शक्तिविशिष्टाद्वैत." This is the first point of

* सिद्धांतशिखामणि page 65.

2-55

difference between the two Schools, which is only a difference in terminology and also an improvement in Lingayat philosophy. Hence विशिष्टत्व does not imply any inseparable union of two or more substances like ब्रह्मन्, जीव, अचित् of the Ramanuja system or of South Indian Shaivism, as maintained by श्रीकण्ठ. विशिष्टत्व simply stresses the nature of चित् or प्रकाश that connotes the power to work wonders.

There is another reason why the essential identity (सामरस्य) of Shiva and Shakti is stressed and termed शक्तिविशिष्टाद्वैत. The reason is that the Lingayat philosophers like the Kashmereans do not agree with and approve of केवलाद्वैत of शंकराचार्य, the preacher of मायावाद, the theory of illusion. Like the Kashmere philosophers the Lingayats hold that the Lord's creation is real and no illusion. They reject मायावाद and prove that creation is the result of Shiva's wonder-working power that is capable of doing things which are impossible for any other agency to do. The capability of the Lord is, therefore, said to be अघटनघटनापटीयशी. The मायावाद of शंकराचार्य is demolished and शक्तिविशिष्टाद्वैत established by भरितोट्टदर्य in his commentary on—गुणत्रयात्मिका-शक्तिः ब्रह्मनिष्ठा सनातनी । तद्वैषम्यात्समुत्पन्ना तस्मिन्वस्तुत्रयाभिधा सि. V. 39.

The relevant portion of the commentary is:—

नन्वनाद्यविद्यासंबन्धादिभिः पूर्वमुपक्रांतत्वेनानिर्वचनीयसंबन्धेन ब्रह्मनिष्ठा सनातनी ब्रह्मसमानसत्ताका गुणत्रयमयी शक्तिः अध्यासरूपिण्याद्यविद्याशक्तिरस्ति । तद्वैषम्यात्तुगुणवैषम्यात्तस्मिन् ब्रह्मणि वस्तुत्रयाभिधा वस्तुत्रयमित्याभिधा समुत्पन्नेति व्याख्यातं शक्यत्वात् किमित्येतावान्प्रयास इति चेन्न.

“तदीया परमा शक्तिः सच्चिदानंदलक्षणा

समस्तलोके निर्माणसमवायस्वरूपिणी

तदिच्छया भवत्साक्षात्तत्त्वरूपानुकारिणी

इति ततोऽपि पूर्वोपक्रांतवचनविरोधात् ।

“ ब्रह्मांडशतकोटीनां सर्गस्थितिलयां प्रति ।

स्थानभूतो विमर्शो यस्तद्भांडस्थलमुच्यते ॥

पराहंतासमावेशपरिपूर्णविमर्शवान् ।

सर्वज्ञः सर्वगः साक्षी, सर्वकर्ता महेश्वरः ।

विश्वाधारमहासंवित् प्रकाशपरिपूरितम् ॥

“ पराहंतामयम् प्राहुर्विमर्श परमात्मनः ।

यथा चंद्रे स्थिरा ज्योत्स्ना विश्ववस्तुप्रकाशिनी ।

तथा शक्तिर्विमर्शात्मा प्रकारे ब्रह्मणि स्थिता ” ॥

इति वक्ष्यमाणभांडभाजनस्थलवचनविरोधाच्च ॥

अत्र शक्तेः शिवाभिन्नत्वेन निरवयवत्वात् कथं सांशप्रपंचोपादनकारणत्वं संभवतीति नाशंकनीयम् ॥ यथा परमाणूनां निरवयवत्वेऽपि तत्कार्यरूपद्व्यणुकादेस्साव-
यवप्राप्त्या विश्वोपादानत्वसंगीक्रियते तथा तत्स्वातन्त्र्यपरिकल्पिताया मायाशक्तेः
सावयवत्वसंभवाद्विश्वोपादानत्वं संभवतीति शक्तेरघटनघटनापटीयस्त्वात् ।

अथ भगवदंगीकृताविद्यांगीकारोऽपि न संभवति । तस्य दोषरूपत्वेन ब्रह्मणस्तदा-
श्रयत्वे दोषित्वप्रसंगात् ।

ननु शुक्तिकाशकलभासमानरजतस्य यथा तत्संपर्को न विद्यते तथा ब्रह्मणि
भासमानाविद्याया अपि तत्संपर्काभावान्नोक्तदोष इति चेत्तर्हि जीवेश्वरविवेकः प्रब न
स्यात् । अविद्यासंपर्काभावात् । नच प्रतिबिंबद्वाराः तद्विवेकः संभवति इति वाच्यम् ।
मुखादिबिंबबाह्यदर्पणादिवद्विन्नरूपब्रह्मबाह्यदेशे दर्पणस्थानापन्नाविद्यास्थित्यंगीकारा-
संभवाद्ब्रह्मबाह्यदेशासंभवात् जलप्रविष्टमुखदर्पणरेखावच्च तत्रैव मग्नस्य तत्रैव
प्रतिकलनासंभवात् । ब्रह्मापेक्षया अविद्याया अस्वच्छत्वाच्च । तथापि दर्पणप्रतिबिंबित-
मह्मादिवत् प्रतिबिंबितपदार्थस्य अर्थक्रियाशून्यत्वेन भोक्तृत्वादेर्निरायभ्रयत्वप्रसंगः ।
नच दर्पणप्रतिबिंबितादित्यस्य नेत्रचंचुत्ववत्संभवतीति वाच्यम् तद्वद्विन्नरूपे ब्रह्मणि
भोक्तृत्वादेरभावात् । नच हरिद्राचूर्णयोगेनानुभयनिष्ठलौहित्यभासनमिव संभवतीति
वाच्यम् । तद्वदविद्यातत्प्रतिबिंबयोः साक्षाद्वस्तुत्वाभावात्संयोजकान्तरशून्यत्वाच्च । मुख्य-
प्रकाशस्यासंगत्वात् । अनेनैव लोहमणिदृष्टांतस्यापि दूरीकृतत्वात् । तथापि प्रतिबिंबस्य
दर्पणद्युपाधिनब्रधनत्वेन निश्चिततया मायाकार्यत्वेन मिथ्यात्वात् प्रत्यगैक्यं न
संभवतीति तत्त्वमसीत्युपदेशो निरर्थक एव स्यात् । नन्वविद्यानिवृत्तिद्वारा तस्यापि

निवृत्तिर्जायत इतीदमेव प्रत्यगैक्यमिति चेदात्महानिरपुरुषार्थ इति कस्यापि भवदभिमत-
मुक्तौ प्रवृत्तिरेव न स्यादिति संक्षेपः

अथ तद्विशिष्टत्वमपि न संभवति दोषित्वप्रसक्त्या ब्रह्मणस्तत्संपर्कभावादि-
त्युक्तत्वात् । तथाप्यंशे वा सांकल्ये वा ॥ नाद्यः ब्रह्मणो निरंशत्वेनोर्ध्वाधास्तिर्य-
ग्भागभेदशून्यत्वात् । कल्पितांशभेदोपि न संभवतीति । कुत्र स्थिता कल्पयत्यविद्येति
विज्ञानुमशक्यत्वाद्ब्रह्मब्राह्मदेशाभावात् । नच निरंशोऽप्याकाशे नक्षत्रादिस्थितिरिव संभव-
तीति वाच्यम् ॥ तस्या वाय्वाधारत्वादाकाशस्यापि जन्यद्रव्यत्वेन सांशत्वांगीकारेण
तत् दृष्टान्तस्यानुभयवादिसिद्धत्वाच्च । नन्वघटनघटनापटोयसी सेति चेत्सत्यं तद्भावस्य
चैतन्याश्रयबलाधीनत्वेनोक्तरीत्या तदसंभवादन्यथा चैतन्यं खंडितमेव भवेत् सांख्यमत-
प्रवेशापत्तिश्च ॥

नापि द्वितीयः शुद्धाशुद्धविभागासंभवात् । ननु संसारावस्थायामशुद्धत्वं सुक्त्य-
वस्थायां शुद्धत्वमिति चेन्न ॥

“जीवोऽंशः शुद्धचित्तस्तथा जांवेशयोर्भिदा

अविद्यातच्चित्तो र्योगः षडस्माकमनादयः”

इति ” संसारावस्थायामेव शुद्धाशुद्धविभागस्यांगीकृतत्वात् । नन्वेवं निर्वक्तुम-
शक्यत्वेऽपि “तम आसीदित्यादि” श्रुत्यादिप्रमाणबलादविद्यांगीकरणीयैवेति चेत्तेषां
श्रुत्यादिप्रमाणानां सत्यत्वप्रसंगः । प्रमाणप्रमेययोर्घटं प्रतिचक्षुरादेरिव तद्विज्ञातीयताया
अंगक्रियणीयत्वात् । न च व्यवसायं प्रत्यनुव्यवसायस्य प्रामाण्यांगीकारान्नायं नियम इति
वाच्यम् । ज्ञानस्य ज्ञातृविभ्रांतत्वेन कदाचिदिदमिति प्रमेयपदनिष्ठत्वाभावेनानुव्यवसायस्य
व्यवसायभूतघटद्वयंगमीकरणप्रवीणत्वात् । अन्यथा व्यवस्थाहानिरनवस्थापत्तिः घटोपि
घटांतरविषयस्यादिति अतिप्रसंगश्चेति तद्दृष्टान्तस्यानुभयवादिसिद्धत्वात् ॥

अविद्यायाश्च सत्यत्वप्रसंगः अनादिभावेनांगीकृतत्वात् । नचासंप्रयोजकोयं
हेतुः यदि सत्यत्वं न स्यात्तर्ह्यनादिभावत्वेच न स्यात् घटवादिति व्यतिरेकिदृष्टान्तस्यापि
विद्यमानत्वात् । ब्रह्मातिरिक्तत्वेनांगीकृतत्वादसत्कल्पतापत्तिश्च । तद्विज्ञस्य तद्वाह्यता
नियमेनास्तीत्यत्र मानाभावात् । सकलप्रमाणशेषिमहाप्रकाशब्राह्मत्वात् । नच
घटंगतरूपादिदृष्टान्तः तद्वदसमवेतत्वात् । नापि घटाकाशदृष्टान्तः । “आत्मना
आकाशः संभूत इत्यादि” श्रुतेः पवनादीनां साक्षात्परंपरया तत्कार्यत्वेन तदंतर्गत-
त्वं संभवात् नेह तथा द्वयोरप्यानादित्वात् । नापि नीरक्षीरन्यायः आद्यंतकोट्योः

परस्परबाह्ययोर्मध्यकोटौ प्रमात्रा संयोजितत्वेन क्षीरस्यनीरांतरांतरांतत्वात् । नेह
तथा चैतन्यस्यासंगत्वात् । तद्वत्समानजातीयत्वाभावाच्च ॥

यथा कथंचिदंगीकरेऽपि तस्याः प्रमेयत्वात् प्रमेयस्य प्रमाद्वारा प्रमातृ-
विश्रातिरंगीकरणीयेति विद्यैव भवेत् अविद्येति वार्तैव न स्यात् । अन्यथा नष्टघटविषयिणी
स्मृतिर्न स्यात् । नच संस्कारात् संभवतीति वाच्यम् । तस्यापि सविषयत्वेनैवात्मसमवेत-
त्वात् । एवं भवदभिमताविद्यायां मानाभावात् अंगीकरेऽपि निर्वाहाभावात् बाधका-
विर्भावाच्चानुपपन्नत्वेन ब्रह्मणो जडतानिवृत्त्यर्थवत्त्वात्तत्त्वभावंभूतविमर्शशक्तेरंगीकरणी-
यत्वेन तस्या विश्वोपादानकारणीभूतमायारूपत्वमुपपादयितुं प्रयागोऽयं सार्थक इति ॥

नन्वेवं चेत् ब्रह्मणि किं प्रमाणं स्वातिरिक्तमानांतराभावात् । अन्यथा ब्रह्मासदेव
भवेदिति चेन्न । तस्य स्वप्रकाशत्वेनाहंपरामर्शमयस्वानुभूतिप्रमाणस्य जागरूकत्वात्
विमर्शशक्तेः प्रकाशाभिन्नत्वेऽन्यघटनघटनापटीयस्त्वात् स्वस्वातंत्र्यपरिकल्पितसाम-
रस्याभेदसद्भावात् प्रमेयप्रमाणव्यवहारः संभवतीति न काचिदनुपपत्तिः । स्वातिरिक्त-
मानांतरगम्यत्वे घटवज्जडत्वापत्तिः । श्रुत्यादिप्रमाणानां “ चत्वारिवाक्पूरिमिता-
पदानीति” श्रुतेः आरंभविवक्षाध्यवसायोक्तिरूपेण विमर्शमयत्वेन विभागपरामर्शदशायां
तन्माहात्म्यप्रकाशनपरत्वात् श्रुत्यादिप्रसिद्धाविद्यादिशब्दानां स्वातंत्र्यपरिकल्पितमाया-
परत्वसंभवात् सर्वं समंजसम् ॥ ३९ ॥

So also शिवाद्वैतदर्पण refutes मायावाद briefly as follows:—
*यत्तु ब्रह्म विवर्तमानतया माया परिणममानतयोपादानमिति तन्मंदम् । सद्रूपे विवर्तधि-
ष्ठाने अद्रूपप्रपंचोपादानकल्पनानैवित्यात् । “ नासतो विद्यते भावो नाभावो
विद्यते सतः” इत्यादिना सदसतोरुपादानापोदेयाभावाच्च निषेधावगमात् । नहि सद्रूपे
विवर्तधिष्ठाने शुक्तौ असद्रूपरजतोपादानत्वमिष्यते अनुभवविरोधात् । असमानाधिक-
रणयोः तयोः कार्यकारणभावासंभवात् । इतरथा घटं प्रति तन्तोऽपि कारणरं किं न
स्यात् । स्याच्च कालांतरांयदेशांतरीयकपालादीनां घटादिकं प्रत्युपादानत्वम् त्वन्नते
कालांतरीयदेशांतरीयरजंतं प्रति शुक्लेऽपादानत्वस्वीकारात् । तस्मात्सदात्मकौपादेयस्य
जगतः सदारमकमेवोपादानं भवितव्यमिति सदात्मकशक्तिविशिष्टपरशिव एवोपादानम् ।
In the same way a great portion of शिवाद्वैतमंजरी is devoted
to the refutation of मायावाद and it specially criticizes the
अनिर्वचनीयसंबंध of माया with ब्रह्मन्.

* शिवाद्वैतदर्पण, pp. 13, 14.

There are two great defects in Shankaracharya's मायावाद, which admits माया as the शक्ति of the ब्रह्मन्. But there is no explanation of the origin and abode of माया as noted by late Dr. Ghate, who says—"But whence comes this अविद्या (माया), this primeval cause of ignorance, sin and misery? No satisfactory answer has been given to this question." The second defect is that the relation of माया as the शक्ति of ब्रह्मन् and ब्रह्मन् is not well explained. Hence आधार (substratum) of माया is not made clear. The two weak points of मायावाद are criticized and the theory refuted. शक्तिविशिष्टाद्वैत explains the connection of माया, the meaning of which is not अविद्या but something else as will be noted presently, with the ब्रह्मन् in the way noted hitherto.

The extracts (.given above), containing the short discourse about the refutation of मायावाद, will speak for and justify themselves. They briefly state and pull down the theory of Maya of Shankar. माया is there in the system of Lingayat philosophy as the sixth of 36 principles or तत्त्वाः, which it is not possible for us to explain here. They are identical with the 36 principles given on pp. 355, 356 above and the table fronting the page 356. But the first six principles, as maintained by the South Indian school of Shaivism differ in their sense and functions from those of Kashmere school and the Lingayat school of Shaktivishistâ-dwaita. It is also not possible for us to note fully the explanation of the तत्त्वाः by the different schools. But it may be said that the South Indian Shivâdwaita is similar to the Vishistâdwaita of Râmânuja. But the Kashmere and Lingayat Schools differ from both Ramanuja's and Shankar's doctrines. मरिगोटद्वय, the commentator of सिद्धांत-

† The Vedanta—Introduction, page 25.

शिखामणि says that शक्तिविशिष्टाद्वैत is real निर्विशेषाद्वैत, for the simple reason that there is no विशेष as maintained by रामानुज. At the same time he means to claim शक्तिविशिष्टाद्वैत to be real निर्विशेषाद्वैत rather than that of Shankaracharya's केवलाद्वैत, which, he means, is not true, being defective and objectionable, as noted already in the extracts given above. मरितोटद्वय says in his commentary on—

यत्न विश्राम्यतीशत्वं स्वाभाविकमनुत्तमम् ।

नमस्तस्मै महेशाय महादेवाय शूलिने ॥ 1. 7. (सि.)

यत्र वेदागमप्रसिद्धपरब्रह्माख्यपरशिवे अनुत्तमं श्रेष्ठं स्वाभाविकं अमायीयं ईशत्वं उमामहेश्वरत्वं विश्राम्यति ।

घृतकाठिन्यवन्मूर्तिः सच्चिदानंदलक्षणा ।

शिवाद्धेदेन नैवास्ति शिव एव हि सा सदा ॥

इति सूतगीतोक्तेः तादात्म्यं भजते । तस्मै महेश्वराय “तमीश्वराणां परमं महेश्वरं” इति श्रुतेः ब्रह्मादिकारणेश्वराय अपरिमितप्रकाशाय शूलिने इच्छा-ज्ञान-क्रियाशक्तिमयत्रिशूलिने परमशिवाय नम इत्यर्थः । अनेनायं सिद्धांतो निर्विशेषब्रह्माद्वैतलक्षणः इत्यनुसंधेयः ।

Here “अमायीयं ईशत्वं” i. e. the Lordship of the universe not given rise to by Mâyâ or अज्ञान rejects the मायावाद, in which ब्रह्मान् is the Lord of the universe brought into existence by माया as its material cause. In this school of केवलाद्वैत Brahman, the Supreme Reality, is a mere “sundered abstraction” sitting apart from the phenomenal universe. The conception of Brahman, the changeless unconditioned reality (कूटस्थ) is tantamount to some inert principle like the Sankhya पुरुष. “निर्विशेष” rejects the विशिष्टाद्वैत of Rāmānuja (and for that matter that of the Shrikantha School) in as much as in this school the परब्रह्मन् has the विशेष in the form of चित् (जीव) and अचित् (जड). These two चित् and

अचित् are separate entities quite distinct from the ब्रह्मन् though in intimate union with it.

So far there is perfect agreement (except in terminology noted already) between the schools of Kashmere and the Lingayats. But now the Lingayats strike a new path different from that of Kashmere School. And the difference lies in the explanation of the sixth principle माया. माया according to the Kashmere School, is दुर्घटसंपादनसमर्थः शक्ति-विशेषः । It is the Lord's power that accomplishes something that is impossible of accomplishment for any other agency. This seems to be synonymous with the अव्ययव्यवहारपटीयसी शक्तिः of the Lingayat School. But it is not so. माया in the Kashmere School is तिरोधानशक्ति and begins to operate as the sixth principle (तत्त्व). While it operates it works wonders and accomplishes what is impossible for any other agency. The तिरोधानशक्ति becomes a limiting adjunct of the Lord and gives rise to the five कंचुकाः (sheaths), of the Universal Experiencer (Shiva) with His five characteristics limited by the शक्ति, namely, नित्यत्व or eternity, becomes, काल or time of limited duration; व्यापकत्व or all-pervasiveness becomes नियति or space limited; पूर्णत्व or all-completeness becomes राग or attachment to something only; विद्या or all-knowledge becomes (अशुद्ध) विद्या or limited knowledge; and सर्वकर्तृत्व or all-authorship becomes किञ्चित्कर्तृत्व or कला. The Lord is entangled with these and becomes a जीव. The meaning of माया approaches here the *etymological meaning of माया, which being derived from मा to measure, is taken to mean, that by which something is measured i. e. the power of,

*In South Indian Shaivism माया is derived from मा to involve and या to evolve. See "Shaiva School of Hinduism" by S. Shivapadasundaram, page 49.

voluntary self-limitation. * "The first manifestation of the impure creation is *Mâyâ*. It is this *Tattva*, the manifestation of which, first of all, apparently breaks the unity of Universal Self in its creative aspect. It manifests diversity independently of any external helper or promoter. It is conceived both as the power of obscuration and as the primary cause of all the limited manifestations. In its former aspect it is often referred to as "Moha" and in the latter as "parānīśā." Its effect also by transference of epithet, (*upacāra*) is spoken of as " *mâyâ*." As such, *Mâyâ* is limited; for, whatever is manifested as apparently separate from the Universal Self is essentially so. It is pervasive, because it is the cause of the universe. It is subtle, because it passes ordinary comprehension. As an aspect of the Universal Self it is eternal.

The impure creation consists of two kinds of limited manifestations, the sentient and the insentient. The *Mâyâ*, as the force of obscuration, is responsible for the appearance of the one Universal Self as innumerable individual selves, whose distinguishing feature is ignorance of their real nature (*svarūpākhyāti*) and consequent imperfection of their powers of knowledge and action;

मोहयति अनेन शक्तिविशेषेण इति मोहो मायाशक्तिः तस्याः वशः सामर्थ्यं मोहनकार्यं प्रति अविरामः यथोक्तं "माया विमोहिनी नाम ॥" I. P. V. I. 35. But *Mâyâ Tattva* as the primary cause of all the insen-

* *Abhinavagupta*, an Historical and Philosophical Study, pages 244—246.

tient limited manifestations i. e. as parānisa, contains all the manifestables within:

कार्यं चास्यां सदेवहि कलादिधरणीश्रान्तम् ॥ T. A. VIII—4.

Its manifestative activities are controlled by the Maheshvara's will.

The supposition of Mâyâ as a principle of obscuration is both necessary and logical. For, if the Ultimate Reality is possessed of all the five powers, cit, ânanda, icchâ, jnâna and kriyâ, and so is perfect in every way, and the universe is identical with it, it has to be explained: where does the plurality of selves 'with all their limitations come from; and what is the cause of the limited creation which forms the object of experience of the limited beings? To account for these facts, or rather, to answer these questions it is that the Mâyâ is supposed to be the force of obscuration. As such, Mâyâ Tattva hides the true nature of the Self so that not only all its five powers are obscured but the universe also, which was in relation of identity with it, disappears. Thus there arises the occasion for the other aspect of Mâyâ, viz., as the cause of the limited universe, to come into play and produce the limited universe in all its parts almost simultaneously much as emblic myrpbalan (âmalaki), being forcefully struck with a staff, lets fall its fruits."

Thus in Kashmere School माया, as a mode of स्वातंत्र्यशक्ति, causes phenomenal diversities. But the Lingayats differ in their philosophic explanation of माया. *Supreme Shakti, they maintain, is nothing but the very self of माया, They

* cf. तस्यै मायास्वरूपायै नमः परमशक्त्यै । सि. I. 9. वंदे माहेश्वरीं शक्तिं महामायादिरूपिणीं ibid II-2.

admit the Kashmerean conclusion of माया as a mode of Shiva's स्वातंत्र्यशक्ति. But they go a step further and identify the Supreme Shakti with महामाया or शुद्धमाया (Pure Mâyâ) consisting of सत्त्व only untainted by either रजस् or तमस्. They hold that महामाया or विंदु is the pure limiting adjunct (शुद्धोपाधि) causing the first five principles (शुद्धाध्वन्) that are free from bondage, as there is no confusion of matter and intelligence. This महामाया is ऊर्ध्वमाया (Higher Mâyâ) as distinct from अधोमाया or Lower Mâyâ, which is अविद्या or अज्ञान. ऊर्ध्वमाया does not produce any confusion of knowledge or illusion in the substratum or abode of Consciousness, on which it stands * (स्वाश्रयामोहकारिणी). While Lower Mâyâ or अविद्या is the impure path (अशुद्धाध्वन्) of mixed gunas (सत्त्व, रजस्, and तमस्) and therefore, causes confusion of knowledge in her abode (अधिष्ठान). It gives rise to illusory forms of perception and acts as the indivisuating principle and causes plurality of Jivas or individual souls. The Lower माया is the sixth principle and brings into existence the five कंचुकाः or sheaths in the same way as the तिरोधानरूपा शक्ति of the Kashmere school. The Lower माया or अज्ञान is beautifully explained by मरितोददार्थ in his commentary on verse No. 39 of सिद्धांतशिखामणि chap. V. The explanation is not only original but philosophically sound and satisfactory. It is as well psychological because it is concerned with consciousness (Universal though). It is as follows :—“ परास्य शक्तिः विविधैव श्रूयते । स्वाभाविकी ज्ञानबलक्रिया चेति ” इति चिदानंदेच्छाज्ञानक्रियानामरूपिणी स्वाभाविकी विमर्शशक्तेः चकारस्य अनुक्तार्थप्रकाशकत्वात् । तत्र चिदानंदयोः अखंडत्वेन, विक्षोभाभावात् इच्छा दिशक्तीनां विक्षोभसंभवात् भेदाभेदस्फुरणमयी मयूङ्गडरसगतपादपक्षवर्णवैचित्र्यन्यायेन स्वतादात्म्यक्रोडीकृतचराचरविश्वमयी एवंप्रति विमर्शशक्तिः अविभागपरामर्शदशायां स्वस्था विभागपरामर्शदशायां गुणत्रयात्मिका भवति । कथमिति चेत् उच्यते । तद्वि-

* सिद्धांतशिखामणि, V-

मर्शशक्तेः अंशमात्रे घृतकाठिन्यन्यायेन क्रियांशस्य ज्ञातृतावियोगात् (ज्ञातृतायाः अवियोगात्) ज्ञानांशस्य कर्तृतावियोगात् (कर्तृतायाः अवियोगात्) उत्तमकर्तृता-विनिर्मुक्तज्ञानांशात् सत्त्वगुणारिमका विद्याशक्तिरूपज्ञा भवति । तादृशज्ञातृताविनिर्मुक्त क्रियांशात् किञ्चित्सत्त्वतमोभिभ्ररजोगुणशक्तिः आविर्भवति । जानामीति व्यवहारे ज्ञानस्य क्रियाभिन्नत्वात् (क्रियायाः अभिन्नत्वात्) करोमीत्यत्र कर्तृताया अपि स्फुरद्रूपत्वात् ज्ञानक्रिययोः वस्तुनः ऐक्येऽपि विभागपरामर्शमहिम्ना ज्ञानं क्रिया न भवति क्रिया ज्ञानं न भवति इत्यन्योन्याभावबुद्धिरेव तमोगुणशक्तिः इत्येवं गुणत्रयाारिमका सती तद्वैषम्यात् गुणत्रयतारत्म्यात् तस्मिन् शुद्धचिद्रूपे परमशिवे वस्तुत्रयाभिधा भोज्यभोक्तृ-भ्रेरकलक्षणनामरूपक्रियावती सती समुत्पन्ना प्रतिस्फुरणगत्या मायाख्यया आविर्भूता इति उक्तार्थसिद्धिरिति भावः । अनेन सर्वं विश्वं अंडरसन्यायेन अविभागपरामर्शरूपेण अस्तीति सूचितमिति न परिणामवादकृतशंकावकाशः ।

चिदात्मैव हि देवोऽतः स्थितमिच्छावशाद्बुद्धिः ।

योगीव निरुपादानं अर्थजातं प्रकाशयेत् ॥ इति ईश्वरप्रत्यभिज्ञोक्तैः
असदुत्पत्त्यसंभवात् अतिप्रसंगात् “ नासतो विद्यते भावः ” इति गीतरवाच्च ।

By analysing the extract it will be seen that (1) Reflection of Perfect Egoity is natural to Shiva and is His Power. (2) that primarily the Power is of fivefold nature (चित्, आनंद, इच्छा, ज्ञान, क्रिया). (3) that इच्छा, ज्ञान, and क्रिया having implicit reference to objects there arises internal agitation in Parama Shiva causing भेदाभेद i. e. diversity of objects (भेद), but being the result of the same cause (विमर्श) they are all one with or non-distinct from Shiva (अभेद). (4) that the Shakti is quiescent before manifestation takes place, which then is not separate from Shiva i. e. all manifestables lie hidden as waves do in the ocean before they arise on the surface. This is अविभाग. (5) At the time of manifestation after agitation with the desire of creation the Shakti assumes the nature of threefold gunas. (6) कथमितिगुणत्रयाारिमिका contains the explanation of the three gunas सत्त्व, रजस्, and तमस् (a) सत्त्व is illumination or intelligence (विद्या) and is the knowledge-portion of Shakti free from

the Highest Agenthood (i. e. of the Supreme Self— उत्तम-
 कर्तृताविनिर्मुक्तज्ञानांशः). This सत्त्व is manifestability or tendency to
 manifestation. (b) रजस् arises from the activity portion free
 from knowledge-portion with the mixture of सत्त्व and तमस्
 (c) Last comes तमस् which is अज्ञान or अविद्या, the Lower Mâyâ
 and arises when at last the close inter-connection between
 the two portions of ज्ञान and क्रिया as the different aspects of
 the same Vimarsha is completely lost sight of, leading to
 an apprehension of their mutual negation (अन्योन्याभावबुद्धि)
 she attains the form of तमस्. Here it is to be noted that the
 Lingayat philosophers do not accept अन्योन्याभाव as Vaishe-
 shikas, Naiyayikas and some other schools of philosophy
 do. अन्योन्याभाव is a myth, though for practical purposes it
 may be recognized. Both भरितोटद्वय and स्वप्रमानंदस्वामिनः,
 the author of शिवाद्वैतमंजरी, pull down the theory of
 अन्योन्याभाव; says स्वप्रमानंदस्वामिनः—एवं स्थिते तत्र चिदानंदयोर्न कदा-
 चिद्विक्षोभः अक्रमस्वभावत्वात् । इच्छादिशक्तीनां सक्रमाक्रमस्वभावत्वेन विक्षोभभावत्वात् ।
 नच सक्रमाक्रमयोर्विरोध इति वाच्यं वदतो व्याघातात् भेदाभेदयोर्विरोध इति ज्ञात्वैव
 वक्तव्यत्वेन तज्ज्ञाने भेदाभेदविषययोर्भासमानत्वात् तस्य संविषयत्वात् । अन्यथा
 विरोधस्फूर्तिरेव नस्यात् । तस्मात् प्रकाशस्य प्रतियोग्यभावात् किंच अन्योन्याभाव
 निवंधनभेदस्यैव अभेदेन विरोधः । न वयं तादृशभेदं द्रुमः तस्या असंभवात् । तत्र अन्य-
 त्वस्य पदार्थस्वभावतानुपपत्तेः । पदार्थस्य पदार्थान्यत्वप्रसंगात् । नच पदार्थस्य पदार्था-
 तरान्यत्वं स्वभावः इति न उक्तदोषः इति वाच्यम् । तस्य विशेषघटितत्वेन अप्रश्न-
 विषयत्वात् भेदसामान्यलक्षणप्रविष्टान्यत्वस्यैव प्रश्नविषयत्वात् । किंच घटान्यत्वं पट-
 स्वभावः पटान्यत्वं घटस्वभाव इत्यसाधारणप्रतीतिः घटपटयोर्भेदे सिद्धे सत्यवोपपद्येत
 इति तस्य अद्याप्यभिलष्यमाणविषयत्वात् । न च तंतुमयत्वमृण्मयत्वादिना तयोर्भेदस्य
 सिद्धत्वादिति वाच्यं । घट एव मृण्मयत्वं पट एव तंतुमयत्वमिति घटपटभेदसिद्धनंतर-
 भावित्वात् । किंच तंतुमयत्वमृण्मयत्वयोरपि भेदः तावत् तदवयवभेदात् तदवयवभेदः
 तदवयवभेदादिति परमाणुपर्यंतपर्यालोचनायां निरंशत्वादतींद्रियत्वाच्च तत्र भेदाग्रहान्मू-
 लक्षयकारि-अनवस्थाप्रसंगात् । नचान्यत्वं भेदनिबंधना कश्चिदुपाधिः । भेदस्य मनो-
 रथायमानत्वेन आत्माश्रयादिदोषप्रसंगात् । शिवाद्वैतमंजरी, page 10.

Maritontadaya's refutation of the doctrine of अन्योन्याभाव is more elaborate as given in the appendix II (b) to which readers may be referred for their information.

The philosophy being idealistic, the explanation of all principles is psychological. Hence the evolution of the 36 principles is ideal or psychological. The Lingayat philosophers satisfactorily explain the evolution of the *principles. According to them the ऊर्ध्वमाया, (Pure intelligence or सत्त्वगुण) causes the शुद्धाध्वन् or the Pure Road containing the first five principles or तत्त्वा's viz. (1) Shiva, (2) Shakti, (3) Sadāshiva, (4) Īshwar, (5) and Shuddhavidyā (also called Vidyā). Then comes the sixth Principle Lower Māyā, the तमस् or अविद्या. This operates in the direction of producing अशुद्धाध्वन् or the Impure Road containing the five principles, which are but the five unlimited prominent characteristics of Shiva limited. They are (1) विद्या (अशुद्धविद्या) which is all knowledge or all vision of Shiva limited by माया. This is किञ्चिद्भूत (2) कला or limited authorship (किञ्चित्कर्तृत्व) is the all-authorship of Shiva limited (3) Shiva is all-interested or all-complete. His all-completeness is limited and becomes राग or limited attachment. 4) Shiva's all pervasiveness is limited and becomes नियति or किञ्चिद्व्यापकत्व [5] Lastly Shiva is eternal. His eternality is limited and becomes काल or किञ्चित्कालत्व or limited duration of Life. These are five Kanchukas with which Shiva comes to be entangled and becomes जीव.

The last part of the extract refutes the theory of परिणामवाद of Sankhyas indirectly, where प्रधान, the Primor-

* Vide appendix II (c) containing the explanation of the 36 Principles, as given in शिवाद्वैतमंजरी.

dial matter, has the same three qualities or *Ġunas*. But the *gunas* are three substances or modes of matter; while according to the Lingayats the three are psychological variations suited to the idealistic philosophy. According to the Kashmere and the Lingayat Schools the universe lies hidden when unmanifested in *Para-shiva* as the waves, foam, bubbles etc. are hidden in the sea and appear on the surface when the sea is agitated; or as the ideal images lie hidden in the human mind and stand before the mind's eye when the mind is set thinking. So the universe is nothing new. It is only the rehash of the material already within the Universal Consciousness. The universe, therefore, is nothing but the *विकार* or modification of *चित्* or *चिद्रस* as said **यस्योर्मिबुद्बुदाभासः षट्त्रिंशत्तत्त्वसंचयः* | This is the difference between the Sankhya materialistic *Ġunas* and the idealistic *Ġunas* of the Lingayats.

This theory of *gunas*, as different forms of psychological working of *परं चित्*, differs vastly from the *gunas* of *Mâyâ* of Shankara's *Adwaita* School. *Mâyâ* in the ultimate sense is never given a place by the side of the Highest Reality, *Brahman*, in the strict School of *Adwaita*, but is always viewed with suspicion as the "Supreme Author" of all evils. They adopt the Sankhya conception of the *gunas* that form the constituent elements of *Mâyâ* bringing forth the illusory forms of perception. But the position of *माया* and her connection with the *Brahman* are inexplicable (*अनिर्वचनीय*) and therefore, inconceivable. The position and connection are themselves illusory as *माया* herself. And

* *सिद्धांतशिखामणि* I. 3.

Maritontadaya's refutation of the doctrine of अन्वये-
न्याभाव is more elaborate as given in the appendix II (b)
to which readers may be referred for their information.

The philosophy being idealistic, the explanation
of all principles is psychological. Hence the evolution
of the 36 principles is ideal or psychological. The
Lingayat philosophers satisfactorily explain the evolu-
tion of the *principles. According to them the ऊर्ध्वमाया,
(Pure intelligence or सत्त्वगुण) causes the शुद्धाध्वन् or the Pure
Road containing the first five principles or तरा's viz.
(1) Shiva, (2) Shakti, (3) Sadāshiva, (4) Īshwar, (5) and
Shuddhavidyā (also called Vidyā). Then comes the
sixth Principle Lower Māyā, the तमस् or अविद्या. This
operates in the direction of producing अशुद्धाध्वन् or the
Impure Road containing the five principles, which are
but the five unlimited prominent characteristics of
Shiva limited. They are (1) विद्या (अशुद्धविद्या) which is
all knowledge or all vision of Shiva limited by माया.
This is किञ्चित्ज्ञान (2) कला or limited authorship (किञ्चित्कर्तृत्व) is
the all-authorship of Shiva limited (3) Shiva is all-
interested or all-complete. His all-completeness is limi-
ted and becomes राग or limited attachment. 4) Shiva's
all pervasiveness is limited and becomes नियति or किञ्चिद्व्यापकत्व
[5] Lastly Shiva is eternal. His eternality is limited
and becomes काल or किञ्चित्कालत्व or limited duration of
Life. These are five Kanchukas with which Shiva
comes to be entangled and becomes जीव.

The last part of the extract refutes the theory of
परिणामवाद of Sankhyas indirectly, where प्रधान, the Primor-

* Vide appendix II (c) containing the explanation of
the 36 Principles, as given in शिवाद्वैतमंजरी.

dial matter, has the same three qualities or *Gūnas*. But the *gunas* are three substances or modes of matter; while according to the Lingayats the three are psychological variations suited to the idealistic philosophy. According to the Kashmere and the Lingayat Schools the universe lies hidden when unmanifested in Parashiva as the waves, foam, bubbles etc. are hidden in the sea and appear on the surface when the sea is agitated; or as the ideal images lie hidden in the human mind and stand before the mind's eye when the mind is set thinking. So the universe is nothing new. It is only the rehash of the material already within the Universal Consciousness. The universe, therefore, is nothing but the विकार or modification of चित् or चिद्रस as said *यस्योर्भिर्बुद्बुदाभासः षट्त्रिंशत्तत्त्वसंचयः | This is the difference between the Sankhya materialistic *Gunas* and the idealistic *Gunas* of the Lingayats.

This theory of *gunas*, as different forms of psychological working of पराचित्, differs vastly from the *gunas* of *Mâyâ* of Shankara's Advaita School. *Mâyâ* in the ultimate sense is never given a place by the side of the Highest Reality, Brahman, in the strict School of Advaita, but is always viewed with suspicion as the "Supreme Author" of all evils. They adopt the Sankhya conception of the *gunas* that form the constituent elements of *Mâyâ* bringing forth the illusory forms of perception. But the position of माया and her connection with the Brahman are inexplicable (अनिर्वचनीय) and therefore, inconceivable. The position and connection are themselves illusory as माया herself. And

* सिद्धांतशिक्षामणि I. 3.

Shankaracharya escapes the dilemma by simply saying that the position and connection being (अनादि) beginningless the question does not arise. This theory of Mâyâ is defective in this respect in spite of its wide popularity. But if students of philosophy were to carefully study the theory of Mâyâ (illusion) they will find that Shankaracharya could not go beyond his own conception of Mâyâ, much less could he explain the real meaning of Mâyâ, its origin and working as the Lingayats have done.

The Lingayat philosophy of Mâyâ is an improvement upon the Kashmerean theory, where there is no explanation of what the real Mâyâ is; the conception of the three gunas comes in connection only with शक्ति the thirteenth principle. They have no explanation of the शुद्धात्मान; and their idea of Mâyâ, as the sixth principle is very vague as the तिरोधानशक्ति and no proper psychological explanation of the principle is given. But the Lingayats have clarified all these obscure points and satisfactorily explained the evolution of the principles from the idealistic point of view. This is the second point of difference in the two schools. We may bring to the notice of the readers that the extracts given on pages 437, 432, 438 and 447 form one complete whole of Maritontadarya's commentary on the verse No. 39 of शिवादिशिवामणि, Chap. V. It contains a brief but lucid statement of the philosophy of Lingayatism. The commentary is given in a connected form in appendix II (a) for ready reference of readers.

Before we proceed further we should explain what is meant by मयूखंडरसन्याय which is resorted to often by



शिवाद्वैतदर्पण identifies ब्रह्मन् with घनलिंग and defines it as "घनलिंगपर्यायवाचकः षट्स्थलात्मकपराशिव एव ब्रह्म ।", after stating the necessity of ब्रह्मज्ञान for मोक्ष in the following way:—†भगवान् बादरायणः मोक्षैकप्राधान्यभूतब्रह्मज्ञानव्रतादनार्थं उगनिषत्सारभूतशारीरकसूत्राणि प्राणिनीय तत्रादौ ब्रह्मजिज्ञासां सूत्रयामास "अथातो ब्रह्मजिज्ञासा" इति । अतः अथ शब्दार्थोऽष्टावरणपंचाचाररूपतिथिधर्मप्राप्त्यनर्थवचनः । अतः शब्दोहि अधिकारसंपूर्णत्वं ब्रूते । पतिधर्मप्राप्त्यनंतरं यतोऽधिकारपूर्णत्वरूपतिथिधर्मप्राप्तिः अतः हेतोः ब्रह्मणो जिज्ञासा कर्तव्या इति शेषः । अथ किं तद्ब्रह्म किं तस्य लक्षणमिति चेदुच्यते । तल्लक्षणं तु सूक्ष्मचिदचिद्रूपशक्तिविशिष्टं ब्रह्म इति । सूक्ष्मत्वं स्वभावानिर्मलत्वम् । The word स्थल here has a special technical meaning, which will be explained presently. Parashiva is घनलिंग, Linga the Highest. He is ब्रह्मन्. Parashiva as the उपास्यदेवता is characterized by sixfold forms of Linga (लिंगस्थलानि), the worship of which in a graded course leads to atone-ment (समरसमुक्ति essential identity) of अंग, the devotee, and Linga. (घनलिंग) ब्रह्म (ज्ञेयब्रह्म) is characterized or distinguished by Shakti of primeval purity in the form चित् (intelligence) and अचित् (non-intelligence, the reflectional modification of चित्). The definition with the addition of चिदचिद्रूप apparently looks different; but it is not so. It only elaborates or explains the nature of Shakti of ब्रह्मन्. The meaning of the adjective सूक्ष्म as primevally pure is special. स्वभावनिर्मलत्वं (primeval purity) is purity existing at all times, as distinguished from the purity attained after मुक्ति. अचित् requires elucidation because it generally means non-intelligent matter (जडवस्तु) as opposed to Jivas. अचित् is modified चित्, the result of the mental reflection of Consciousness (Vimarsha) as explained in the book a little later in words—*अस्मन्मते ब्रह्मधर्मरूपायाः शक्तेः चिच्छक्तिरूपत्वं तत्प्रतीतिविरूपायाः अचिच्छक्तिरूपत्वं इत्यंगीकारेण चिच्छक्तितत्प्रतीतिविरूपायाश्चोः ब्रह्मधर्मत्वे विरोधाभावेन शक्तिद्वयं समुच्चित्य एकस्यैव सूक्ष्मचिदचिद्रूप-

† शिवाद्वैतदर्पण page 3.

* शिवाद्वैतदर्पण page 8.

शक्तिविशिष्टत्वस्य लक्षणीकरणे तात्पर्योत् । It is evident that अचित् as the प्रतिबिम्ब of चित् is only reflectional image or ideal representation and no physical representation or physical image. If it were otherwise चिदचिद्रूपशक्तिविशिष्टत्व would only amount to Ramanuja's Vishishtādvaita or South Indian Shaiva Vishishtādvaita. But it is not so. For further elucidation of अचित् we may note the following:—

† भोज्यमव्यक्तमित्युक्तं शुद्धतामसरूपकम् ।

अत्यंतगूढचैतन्यं जडमव्यक्तमुच्यते ॥

शुद्धतामसोपाधिकं भोज्यमव्यक्तं प्रकृतिरित्यर्थः । किमिदमव्यक्तमित्यत आह अत्यंतं इति । वृक्षादीनां इंद्रियप्राणादिशून्यत्वेन केवलजडत्वेऽपि पिपासायाः विद्यमानत्वात् सस्यादीनां शिलादीनां वृद्धिदर्शनात् अव्यक्तचैतन्यमिति व्यवहारः । अव्यक्तं प्रकृतिर्मायेति पर्यायः । Thus अचित् is only चित् modified in the way that consciousness is in a very much concealed or indistinct form.

*“ In the phenomenal world there is nothing absolutely conscious nor absolutely unconscious. Consciousness and unconsciousness are always intermingled. Some things, however, appear to be more conscious, and some are more unconscious than others. This is due to the fact that Chit, which is never absent in anything, yet manifests itself in various ways and degrees. The degree of this manifestation is determined by the nature and development of the body in which it is enshrined. Spirit remains the same; the body changes. The manifestation of consciousness is more or less limited as ascent is made from the mineral to man. In the mineral world Chit manifests as the lowest form of sentiency, evidenced by reflex response to stimulus, and that physical consciousness which is called in the West atomic memory. The sentiency of plants is more develop-

† सिद्धांतशिखामणि page 69.

* The Serpent Power, page 30.

ed, though it is, as Chakrapani says in the Bhanumati a dormant consciousness. This is further manifested in, those mirco-organisms which are intermediate stages between the vegetable and animal worlds, and have a psychic life of their own. In the animal world consciousness becomes more centralized and complex reaching its fullest development in man, who possesses all psychic functions, such as cognition, perception, feeling and will. Behind all these particular changing forms of sentiency or consciousness, is the one formless, changeless Chit as it is in itself (svarūpa) and as distinguished from the particular forms of manifestations."

अचित्, therefore, is प्रकृति, the thirteenth and the rest of the 36 principles. We may note by-the-by, that चिदचित् includes all the 36 principles. चित् indicates and includes the first five principles of the शुद्धात्मा; चिदचित् the next seven principles from माया to पुरुष; and अचित् all the rest 23 from प्रकृति to the solid earth. भोग्य means all objects of sense for the enjoyment of पुरुष (जीव).

Now we have to see what स्थल means. स्थल, लिंग, and अंग are very special and quite technical in the Lingayat theology and have their own etymology. स्थल, which ordinarily means place (आधार), means here the ultimate substratum or abode of the universe. स्थल thus means the Ultimate itself. अनलिंग is the ultimate and is the prime and primeval स्थल (substratum) of all. अनलिंग, is, therefore, described as—

* अनलिंगं महाभासं सच्चिदानंदलक्षणम् ।

निष्कलं निष्क्रियं शान्तं स्वतंत्रं स्वप्रकाशि च ॥

* शिवाद्वैतमंजरी page 26.

This घनलिङ्ग, as the substratum of all principles and the universe, is स्थल which is explained etymologically as—

† यत्र दौ स्थायते विश्वं प्राकृतं पौरुषं यतः ।

लीयते पुनरंते च स्थलं तत्प्रोच्यते ततः ॥

स्थकारः स्थानवाची स्यात् लकारो लयवाचकः ।

तयोः कारणभूतं यत् तदेव स्थलमुच्यते ॥

These verses bring out the full sense of स्थल, which is not only the source and the abode of the universe but also the place into which the universe loses itself at the time of destruction (प्रलय). लयस्थान is specially applicable to the individual souls because they become समरस with घनलिङ्ग when they attain Mukti. So स्थल is ब्रह्मन् in the sense of being the ultimate substratum. All this is very briefly but finely expressed in शिवाद्वैतमंजरी in words— ‡ सकलप्रपञ्चसृष्टिस्थितिलयस्थान-भित्तिभूतं वस्तु स्थलशब्देनाभिधीयते । तद्वस्तु उक्तलक्षणमूलप्रणवप्रकाशैकविग्रहं परशिवतत्त्वं । This घनलिङ्ग, out of compassion for the Jivas, entangled with the world and subjected to all sorts of miseries and afflictions of the worldly life, becomes उपास्य-देवता, the Linga. All this is well expressed by—

§ चिद्रूपं परमं लिङ्गं शांकरं सर्वकारणम् ।

चिद्रूपं हि परं तत्त्वं शिवाख्यं विश्वकारणम् ॥

निरस्तविश्वकालुष्यं निष्कलं निर्विकल्पम् ।

सत्तानन्दपरिस्फूर्तिसमुल्लासकलामयम् ॥

अप्रमेयमनिर्देश्यं सुमुष्टुभिरुपासितम् ।

परं ब्रह्म महालिङ्गं प्रपञ्चातीतमव्ययम् ॥

अपरिच्छिन्नमव्यक्तं लिङ्गं ब्रह्म सनातनम् ॥

उपासनार्थमंतस्थं परिच्छिन्नं स्वमायया ॥

तस्माल्लिङ्गमिति ख्यातं सत्तानन्दचिदात्मकं ।

बृहत्वाद्वंद्वणत्वाच्च ब्रह्मशब्दाभिधेयकम् ॥

† अनुभवसूत्र, II, 4, 5. ‡ page 26. § शिवांतशिखामणि pp. 91-93.

This is quite all right. But the question may arise as to why should ब्रह्मन् create the universe and become Linga? All philosophers are agreed in their explanation that it is the लीला (sport or play) of परमेश्वर without any particular object to be gained, as He is all joy and there is nothing wanting in Him. It is so maintained in ब्रह्मसूत्रा (II-1-33) "लोकवस्तु लीलाकैवल्यम्." Lingayats also cannot be an exception. They also admit the लीला of God. But they hold quite a different idea underlying the लीला. लीला, they say, is actuated out of compassion for the jivas as His devotees (Angas) and He becomes Linga, the उपास्यदेवता. So it is said— *अक्रमाकर्मकस्वर्गवेदनलक्षणसच्चिदानन्दस्फुरणमयं एवंविधपरि- पूर्णाहंतात्मकपरमशिवस्य पूज्यपूजकलीलायां निस्तरंगसमुद्रे तरंगोत्पत्तेः प्राक् लहरीव आत्मनि ईषच्चलनमुत्पद्यते । ईषच्चलन is vibratory motion of Perfect Egoity and the result is the Linga (उपास्य) and the Anga (उपासक). This is expressed in continuation in the extract above—तच्चलनेन अन्योन्यसमरसीभूतस्वतंत्रस्वप्रकाशतांशमात्रे तु उत्तमकर्तृता- मात्रवियोगात् न्यूनाधिकभावेन स द्विधा भिद्यते । तत्र अधिकभावः पञ्चस्वप्रकाशतायां प्रतिस्फुरणगत्या प्रविष्टमूलप्रणवरूपशिवचैतन्यमेव लिंगतत्त्वं भवति । न्यूनभूतस्वप्रकाश- तायां तथैव प्रविष्टशिवचैतन्यमेवांगतत्त्वं भवति । Here अधिकभाव simply means पूर्णत्व and not the greater of the two quantities in the literal sense. After division the Linga is as पूर्ण (immanent) as before division. न्यून means संकुचित. The Supreme Soul is संकुचित by the five कंचुका and thus attains न्यूनीभाव, which, therefore, does not mean literally a "lesser quantity" as opposed to a greater quantity. All this lucidly explains the evolution of Linga and Anga and their relationship as उपास्य and उपासक. The following two verses finely and briefly sum up the evolution of लिंग and अंग.—

* शिवार्द्रैतमंजरी page 27.

† स्थाणौ सर्वाश्रयेऽनंते सच्चिदानंदरूपिणि ।
यस्मिन्ब्रह्मणि लीयते प्रपंचस्तत्स्थलं भवेत् ॥
स्वशक्तिकोभमात्रेण स्थलं तत् द्विविधं भवेत् ।
एकं लिंगस्थलं प्रोक्तं अन्यदंगस्थलं स्मृतम् ॥

In short the Lingayats, as religious beings, start with Linga and end with Linga and therefore they are Lingayats and not merely because they wear Linga on their bodies.

Linga is explained etymologically as—

‡ लीयते गम्यते यत्र येन सर्वं चराचरम् ।
तदेतत् लिंगमित्युक्तं लिंगतत्त्वपरायणैः ॥
लगागत्यर्थयोर्द्वेतुभूतत्वात्सर्वदेहिनाम् ।
लिंगमित्युच्यते साक्षाच्छिवः सकलनिष्कलः ।

Such is the exalted and pure idea of Linga not only as the उपास्यदेवता but also as the ultimate resort of the jivas, where they go and become essentially at-one (समस) in Mukti. To a Lingayat Linga is the Highest Reality capable of being realized through devotional worship and meditation. The conception of Linga, as the representation of the thought-symbol of the formless or the all-formed Almighty, is lofty and edifying and there is no trace of either superstition or any impure and dirty idea attaching to it. We have already proved that Linga in general is in no way connected with the phallic worship and phallic emblem and that it is merely the amorphous representation of the formless (निराकार) God, Shiva. But European scholars, mixing up the phallic worship found elsewhere with the Linga-worship in India, have proved themselves so incapable of divorcing Linga from the phallic emblem that they stretch the same idea to the Linga of the Lingayats

† शिवाद्वैतदर्पण p. 43. ‡ अनुभवसूत्र page 10.

and make unfair and sweeping remarks about it and the creed of Lingayatism. All this is due to their gross ignorance of its doctrines and creed. If they had studied the literature of the religion carefully they would never have said so. For instance says Barth* "In passing from this system (i. e. Pratyabhijna of Kashmere), which we know only in its learned form, to the sect of Lingayats, which is known to us as a popular religion, we descend from the heights of the Timaeus down to the level of the grossest superstition." So also Hopkins says † "Thus what philosophy the Jangamas professedly have is Vedantic, but in fact they are deistic (not pantheistic) followers of Shiva's priest Basava, who taught Shiva-worship in its grossest form, the adoration of Linga (phallus); while his adherents, who are spread all over India under the name of Jangamas or Lingayats, are idolatrous deists with but a tinge of Vedantic mysticism." We do not know what to say to this except that their study and knowledge of the doctrines and creed of the Lingayat religion was very shallow and superficial and based their assertion not on the study of the literature of the religion but on the prejudiced and scandal-mongering hearsay. Otherwise they would never have said so if they had studied the literature with care so as to have an insight into the principles of the religion. On the contrary C. P. Brown, who cared to study the religion better and had an insight into its truth and ideals says § "This symbol (Lingam) is as separate from indecency in the Hindu mind as circum-

* Barth's Religions of India p. 207. † Hopkin's Religions of India p. 482. § Madras Journal of Literature and science, series I Vol. XI (1840), pp. 145-167.

cision in the Mahomedan mind. The Brahmins with their usual love of filth have connected a variety of obscenities with Linga worship, but they are wholly unknown to the Jangamas, who look upon this idol (a mistaken notion—editor) just as the Catholics do upon a reliquary with deep veneration—

Hanging a golden stamp about their necks
put on with holy prayers"—Macbeth-IV-3.

....Some very obscene stories regarding the origin of the Lingam have been published by various authors. These stories (with which I never met in Hindu authors) are perhaps Brahmanical; they have nothing to do with the Jangamas; in their books there is no mention of the subject; and I have not met with any Jangama acquainted with these fables." Such is the emphatic statement of Mr. Brown made with dispassionate and impartial spirit regarding the misinterpretations of the sublime symbol by European writers. * "Much harm has, therefore, been done to many of the Shaiva schools of thought by well-known European writers in whose mind the idea of Lingam, somehow or other, is so closely associated with the phallus that they cannot but see some hidden trace of "phallic obscenity" even in the highest philosophical interpretation of Lingam by some of the masterly writers of this (Lingayat) school." This is obviously all due to their superficial study and consequent lack of insight into Shaivism and Lingayatism. The unreasonable aspersions cast upon the Linga and its worship by Lingayats and the exalted philosophical creed of Lingayatism, have

* Shakti or Divine Power by S. K. Das, page 21 f.

caused the digression so far; but it was unavoidable in the vindication of truth.

Now about Anga (अंग), a Jīva devoted to the worship of Linga, as will be clear from the explanation given of it as follows:—

† अनाद्यनंतमजं लिंगं तत्परं परमं प्रति ।
यद्गच्छति महामक्त्या तदंगमिति निश्चितम् ।
अं भवेत् परमं ब्रह्म तद्रतं तत्परायणम् ।
अंगस्थलमिति प्रादुरंगतत्त्वविशारदाः ॥
अमिति ब्रह्मसन्मात्रं गच्छतीति गमुच्यते ।
रूप्यतेऽंगमिति प्राज्ञैरंगतत्त्वविचितकैः ॥

So any individual soul (जीव) cannot be called an Anga. Anga is the उपासक arising out of the उपास्योपासक बीजा of परमशिव. Jiva is defined as—*स्थूलचिदचिद्रूपशक्तिविशिष्टः जीवः । But as every जीव is expected to be intent on being free from the trammels of the worldly life he is in general taken to be an Anga. Hence it is said in the preceding sentence—तत्रांगपर्यायवाचकः अहंप्रतीतिविषयः जीवः । But a Jiva becomes Anga only when he becomes an उपासक of Linga. Therefore, it is further on said (p. 40 of the book)—एवं स्थूलचिदचिद्रूपशक्तिविशिष्टः जीवः अनेकजनमार्जितसुकृतजन्यस्वकर्मपरिपाकवशेन विनष्टमलवासनः नित्यानुष्ठितशिवार्चनशिवोचारादिजनितशिवप्रसादप्रभावेन शुद्धांतःकरणः यदा जायते तदास्य किञ्चित्तरकिञ्चित्कर्तृत्वादिशक्तयो भक्तिरूपेण परिणमन्ति तदायं जीवः अंगपदवाच्यो भवति । The definitions of शिव and जीव differ only in respect of सूक्ष्म and स्थूल that qualify चिदचिद्रूपशक्ति. स्थूल therefore, means in contradistinction with मलत्रयविशिष्ट (*स्थूलत्वमिति मलत्रयविशिष्टत्वं अत एव अशुद्धत्वमित्यपि व्यवहारः). शिव, thus, is of pure or unlimited power natural to Him. While जीव is शिव Himself with the powers contracted or

† अनुभवसूत्र IV—2 to 5. * शिवाद्वैतदर्पण p. 22.

limited. Both are one and the same, though for the time being they are only apparently separated on account of the लीला of ब्रह्मन् through the activity of His Power प्रकाशविमर्श. This is most beautifully expressed (in the book on p. 36) as follows:—एवं सूक्ष्मस्थूलप्रपञ्चाकारशक्त्युपाधिभेदेन शिवजीवयोर्भेदः निरूपितः इदानीं तयोरभेदात्मकं शिवाद्वैतं निरूप्यते । शिवाद्वैतमित्यत्र शिवश्च शिवश्च शिवो तयोरद्वैतं शिवाद्वैतं इति व्युत्पत्तिवल्लब्धं प्रथमशिवपदं सूक्ष्मचिदचिद्रूपशक्तिविशिष्ट-ब्रह्मबोधकं भवति । अपरं शिवपदं स्थूलचिदचिद्रूपशक्तिविशिष्टजीवबोधकं भवति । अद्वैतपदं च तयोः अभेदबोधकं भवति । तथा च स्वशक्तिपरिणामवशात् जीवभावमापन्नं यत्परशिवतत्त्वं तत्स्वशक्तिविकासवशात् मलत्रयापगमेन शरीरत्रयानवच्छिन्नं सत् स्वस्वरूपानन्दनिर्भरं स्वयमेव भवतीति न तयोरात्यंतिकभेदः उपपद्यते इति । मलत्रय or the three kinds of taint (मल) are आणवमल, कर्ममल and मायामल attached to जीव; or rather it is the three taints that make जीव. They are the result of the contraction or limitation of Shiva's or Linga's इच्छाशक्ति, ज्ञानशक्ति, and क्रियाशक्ति, and are explained in the book (on p. 35)—तस्मादप्रतिहतस्वातंत्र्यरूपेच्छाशक्तिः संकुचिता सती अपूर्णमन्यतारूप-माणवमलमुच्यते । ज्ञानशक्तिः संकुचिता सती सर्वज्ञत्वस्य किञ्चिज्ज्ञत्वाप्तेः अंतःकरण-बुद्धौद्रियसंबन्धवशात् भेदवेद्यप्रथारूपं मायीयं मलमुच्यते । एवं क्रियाशक्तिः संकुचिता सती सर्वकर्तृत्वस्य किञ्चित्कर्तृत्वाप्तेः कर्मेन्द्रियसंबन्धवशात् शुभाशुमानुष्ठानमयकर्म-मलमुच्यते । It should be noted that the three taints have been explained slightly differently in शिवाद्वैतमंजरी p. 35, as follows:—अस्य स्वतंत्रप्रकाशमहेश्वराद्विच्छिन्नत्वेन मायाक्रांतत्वात्, नाहमीश्वरः इति आत्मनि अनात्मताज्ञप्तिः आविर्भवति । तथैव अनात्मनि देहादौ आत्मताज्ञप्तिश्च । एतद्वयं आणवं । तत एव शुभाशुभवासनारुषितं कर्ममलं । अन्योन्याभावभेदलक्षणं मायिकमलं च प्राप्तं भवति । This latter explanation tallies with that given in स्वच्छंदशास्त्र as—

* गोपितस्वमहिम्नोऽस्य संमोहाद्विस्मृतात्मनः ।

यः संकोचः स एवास्य आणवो मलमुच्यते ॥

† Ibid. * शिवसूत्रविमर्शिनी, Kashmere Series of Texts and studies, p. 15, footnote 70.

ततः षट्कंचुकव्याप्तिलोपितनिजस्थिते ।
 भूतदेहे स्थितिर्यासौ मायीयो मल उच्यते ॥
 यदंतःकरणाधीनारब्धः कर्मेन्द्रियादिभिः ।
 बहिव्याप्रियते कर्म मलमेतस्य तन्मतम् ॥

It may be noted that the five कंचुका's (that become six by addition of माया) are the result of मायामल. In short the Lingayats bring the individual soul (अंग) into close relationship with Shiva in the form of Linga. And because the jiva is none other than Shiva Himself limited by His Shakti, he has to be free from the limitations and become Shiva again. Thus technically the two Shiva and Jiva are Linga and Anga respectively, उपास्य and उपासक and the result is the उपास्योपासकभाव. It will be evident that Lingayats, deeply imbued with spiritualism begin with sublime religious conceptions about ब्रह्म and develop their own philosophy and build up their own theology with minds saturated with sincerity of devotion to their Godhead.

Jiva in his status as Anga is impelled by the desire of attaining at-one-ment with Shiva that he may be altogether free from the miseries of the ever-revolving world and cycles of re-birth. He has to strive and struggle for it and must have the capacity to do so. That capacity is given him by Shakti. Shakti as the gracious nature of Shiva is described as—

* अमृतार्थं प्रपन्नानां या सुविद्याप्रदायिनी
 अहर्निशमहं बंदे तामीशानमनोरमां ॥ i. e.

अमृतार्थं मुक्तयर्थं प्रपन्नानां शरणागतानां या शिवसमवेतशक्तिः सा सुविद्याप्रदायिनी....
 तत्त्वमस्यादिवेदांतमहावाक्यप्रकाशितशिवजीवैक्यविद्याप्रदायिनी । तां शिवप्राणकांतां

* शिवांतशिवखामणि, Chap. I. 12 with टीका.

अहर्निशं वंदे । So Shakti furnishes the jiva with knowledge spiritual, intellectual and philosophical, when the jiva seeks her aid. It in short means that capacity to strive for Mukti is given to jiva by Shakti. Shakti, the gracious nature of Shiva has similarly to undergo modifications corresponding to the modifications of Linga. This modification of Shakti, the primeval प्रकाशविमर्श, is a theological necessity. Linga (चनलिंग) being the theological synonym of Shiva Parabrahman, His Shakti can never be separate or dissociated from Him. Without the Shakti the conception of Linga, as the उपास्य of Anga, is impossible. Shiva as Linga is impelled by a spiritual yearning and can listen to the prayers of Anga and help him out of the mire of worldly existence. This Shiva can do by infusing into Anga something of His own active nature. This means that when चनलिंग (Linga the Highest) undergoes two-fold modifications of Linga, the उपास्य and Anga, the उपासक, Shakti also inevitably and simultaneously undergoes two-fold modifications, कला associated with Linga and भक्ति associated with Anga. All this is beautifully told in the following:—

लिंगत्वेनांगरूपेण स्थलमात्रं तथोच्यते ।

स्थलं चिन्मात्रमेव स्यात् । लिंगं स्याच्छिव एव हि ॥

तथांगं जीव एव स्यादिति शैवी परा स्थितिः ॥

यथा स्थलं द्विधा भूतं तथा शक्तिर्द्विधा भवत्

शक्तिरप्रतिमा साक्षाच्छिवेन सदधर्मिणी ।

साक्षिणी सत्यसंपूर्णा निर्विकल्पा महेश्वरी ॥

सा शक्तिर्द्विधा भूता स्वस्वातंत्र्यबलेन तु ।

समानधर्मिणात्वेन विभक्ता भक्तवत्सला ॥

लिंगस्थलाश्रया काचित् काचिदंगस्थलाश्रया ।

लिंगस्थलाश्रया शक्तिः कलारूपा प्रकीर्तिता ॥

अंगस्थलाश्रया शक्तिर्भक्तिरूपा भवापहा ॥

We must note the meaning of भक्ति here. भक्ति generally means the feelings of devotion or attachment to a Godhead. But here भक्ति means उपासना (भजन). This is not to say that worship or उपासना can be performed without devotional feelings. The feelings of devotion are always there at the bottom of भजन or उपासना. But the main feature and sense of भक्ति is उपासना or activity of worship. Mere devotion or devotional feelings will not be able to do anything. It is merely a mental attitude which cannot accomplish the desired object without proportionate activity. Mental attitude of devotion must be aided by activity physical or mental. This activity through devotion is उपासना, भजन. And this is what भक्ति expresses here. Mental attitude of devotion or feelings of devotion should express themselves in physical or mental activity. Such mental attitude of devotion and consequent activity is worship or उपासना. Moreover उपास्य and उपासक must have उपासना to make a complete set, as the author of लिंगधारणचंद्रिका says on page 4 of the text “ किंच उपासनविधिस्थले उपास्योपासनोपासकानां त्रयाणामपि विधेयत्वेन etc.” Here लिंग is the उपास्य, and अंग is the उपासक. Necessarily, therefore, भक्ति means उपासना to make up the triad. That भक्ति means devotional worship (उपासना) of the Godhead will be clear from the description of the methods given of it in Chap. IX of सिद्धांतशिखामणि, where भक्ति is said to be of three kinds. It is of three kinds because worship can be performed physically, orally or mentally. So it is said—

एषा एवंविधरूपा सेवा बाह्यादिभेदेन त्रिविधेत्याह
बाह्यमाभ्यन्तरं चैव बाह्याभ्यन्तरमेव वा ।
मनोवाक्यायभेदैश्च त्रिधा तद्भजनं विदुः ॥

Here भक्ति is called सेवा, the devoted service of the Lord and termed भजन. Hence भक्ति is not mere feeling of devotion but worship of the Lord in devotion.

The Lingayat School thinks भक्ति superior to शक्ति, even though the former is a modification of the latter. They hold that भक्ति is superior to शक्ति, because शक्ति has the tendency towards creation and worldly life that is full of countless miseries; while भक्ति has the tendency towards unification or at-one-ment of Shiva and Jiva. Shakti operates towards evolution or the manifestation of the universe. This is प्रवृत्ति or forward current. As opposed to this भक्ति operates towards the destruction of the प्रपञ्च (of an individual soul though). This is निवृत्ति or the reverse current. Shakti therefore, produces the veil (आवरण) and veils Shiva and Herself. While भक्ति attempts the removal of the veil. Shakti is clouded by the veil and is, thus, darkened. While Bhakti shines brightly while removing that veil. All this is expressed very beautifully and tellingly (in continuation of the verses quoted just above) and deserves to be noted carefully as follows:—

यथा महानसज्ज्वाला विभक्ता दीपिकाकृतिः ।
तथा माहेश्वरी शक्तिः विभक्ता भक्तिरूपिणी ॥
ज्वाला तमस्विनी यस्मात् दीपिका सुप्रकाशिनी ।
तस्मात्सवासना शक्तिर्भक्तिर्निर्वाक्षना मता ॥
भक्तिर्महत्तरा शुद्धा सुसूक्ष्मा शोभना परा ।
सन्निदानंदरूपा स्यात् भुक्तिमुक्तिफलप्रदा ॥
शक्तिरेव स्मृता भक्तिर्भक्तिरेव हि सा सदा ।

शक्तिभक्त्योर्न भेदोऽस्ति परमार्थनिरूपणे ॥
 शक्तिः प्रवृत्तिराख्याता भक्त्या तद्विलयो मतः ।
 शक्तिवैचित्र्यतो रूपं निरूपमपि याति हि ॥
 भाक्तिवैचित्र्यतो रूपमपि नीरूपतामियात् ।
 प्रपंचवृध्यपेक्षा हि शक्तेः स्वाभाविको गुणः ॥
 अधोमुखी भवेच्छक्तिः भक्तिरुर्ध्वमुखी भवेत् ॥
 समाया शक्तिराख्याता निर्माया भक्तिरीरिता ॥
 अपि तर्कप्रमाणाभ्यां शक्तेर्भक्तिर्गुणाधिका ।
 उपास्यत्वं भवेच्छक्त्या भक्त्योपासकता भवेत् ॥
 तस्माल्लिङ्गस्थले शक्तिर्भक्तिरङ्गस्थले स्थिता ।
 लिङ्गस्थलं शिवः साक्षाज्जीवस्याङ्गस्थलं भवेत् ॥
 लिङ्गाङ्गस्थलयोरैक्यं शिवजीवैक्यमेव हि ॥

These verses show how भक्ति or उपासना is highly applauded. The underlying principle is that the जीव should be a devotee, a sincere devotee of the Godhead. He should be Godly and never ungodly. All individual souls are expected to be spiritually minded in all sincerity and strive to follow the path of भक्ति until at-one-ment is reached and they are all immersed in eternal happiness. Lingayats are, therefore, a monistic school of sincere Bhakti without the least tinge of superstition, that is so unreasonably attributed to it by European writers like Barth and Hopkins on account of their superficial study and knowledge of the religion.

The Linga, Anga, Kalâ, and Bhakti, the result of the modification of परशिव (called चतुर्लिङ्ग) and his शक्ति, further undergo six-fold modifications. In the first instance they become threefold each. Then the three-fold modifications further become twofold each. Thus Linga becomes first three, namely (1) भावलिङ्ग Linga the Ideal, (2) प्राणलिङ्ग or Linga the Mental or Vital, (3) इष्टलिङ्ग

or Linga, the Physical or Phenomenal. The भावलिंग then becomes twofold (1) महालिंग or Linga the Great, प्रसादलिंग or Linga the Gracious, (2) प्राणलिंग becomes चरलिंग or Linga the Itinerant (dynamic) and शिवलिंग or Linga the Auspicious and (3) इष्टलिंग becomes गुरुलिंग or Linga the Preceptive and आचारलिंग or Linga the Practical. Similarly Anga becomes three, योगांग, the devotee (in the stage of) At-onement, भोगांग, the devotee (in the stage of) Enjoyment (in the company of Linga or Shiva), and त्यागांग, the devotee (in the first stage of) Abandonment of the world or or detachment from the world. In this stage the Anga conceives an aversion towards the worldly life as being worthless and begins to cultivate spiritualism in a graded course so as to ultimately to attain Mukti. This is called technically संसारहेलस्थल. Further योगांग becomes two, ऐक्य or Anga (in the stage or condition of) Identity and चरण or Anga (in the stage of) Surrender; भोगांग becomes two प्राणलिंगी or Anga the Psychic and प्रसादी or Anga the Grace-earning; and त्यागांग becomes two माहेश्वर, Anga the Peaceful or Persuaded and Bhakta, Anga the Devoted or Devotee. As regards Shakti there are no names given clearly of the first three modifications; nor have the latter been clearly stated. However we may take these three modifications as प्रकाशन, विमर्शन, and आभासन. These three are co-existent with the first three modifications of Linga. प्रकाशन is mere Universal Consciousness without स्पंद or vibration. But in the second stage of evolution there is स्पंद or vibration. Hence it can be called विमर्शन or Universal Consciousness with स्पंद. In the third stage of आभास, the स्पंद assumes shape, in which इदंता or thisness of the phenomenal world becomes a distinct thing though not yet separate as phenomenal

world or visible manifestation. All these will be explained presently. The प्रकाशन has in it two Powers (or aspects of Power) विच्छाक्ति and पराशक्ति, Universal Consciousness and Transcendental Power; विमर्शन has twofold aspects आदिशक्ति Originative Power and इच्छाशक्ति the Power of volition or Will; the twofold aspects of आभासन, the Power (in the stage of) manifestation are ज्ञान or knowledge or Perception and क्रिया Activity or Action. The कलाs corresponding to the six Powers are शान्तितीतकला or the phase of Super-peace or complete tranquillity, शान्तितीतकला or the phase of peace without vibration, शान्तिकला peace with vibration, विद्या or the phase of conception, प्रतिष्ठा or the phase perception or formulation and निवृत्ति the phase of explication or effectuation. Bhakti correspondingly has first three forms विशुद्धभक्ति, or the state Purity in which there is complete renunciation or detachment from the world; त्रिचारभक्ति or the state of psychic culture preparation or development; the state of attachment or submission to the Lord. The later twofold forms of the three forms of भक्ति respectively are—समरस or the stage of identity and आनन्द or the stage of joy; अनुभव the experiential (the first stage of experience which after further development progresses towards आनन्द or joy) and अवधान or the state undivided attention; निष्ठा or firm or unshaken faith in the Godhead or the state of fixity of faith, and श्रद्धा the state of faith in God or attachment to the Lord.

The first three modifications of Linga have other equivalent names, namely, ईश्वर, बिंदु, सत् of भावलिंग, हिरण्यगर्भ, नाद, चित् of प्राणलिंग, विराट् विद्या, आनन्द of इष्टलिंग. In the same way प्राज्ञ, तैजस and विश्व are the names of योगांग, भोगांग त्यागांग respectively. When tabulated they will be as follows:—

It may be noted that बिंदु in the table means परबिंदु or the primeval source (परशिव or तत्वातीतशिव in super-tranquil state) and is to be distinguished from बिंदु (the dot) or शिवशक्ति in the state of stir (स्पंद) tending towards evolution. Similarly नाद sometimes means परशिव or घनलिंग in the state of perfect tranquillity as distinguished from नाद the sound in the state of stir or vibration tending towards evolution. Hence नाद and बिंदु are synonymous with each other or different from each other in accordance with the sense given them in a particular place. Similarly चित्, the second of the three modifications, means चित् in the state of vibration and should be distinguished from चित्, the first of six modifications in the state of highest tranquillity.

It is very important to note that घनलिंग, लिंग, भावलिंग, and महालिंग are one and the same. In the same way चित् and शाल्यतीतोत्तरकला are one and the same. This is natural because Anga in his progress towards at-one-ment by stages of spiritual development reaches the highest state or stage of essential identity (सामरस्य) with परशिव i. e. महालिंग which is भावलिंग, which in turn is लिंग or घनलिंग, the Highest. So also चित् and शाल्यतीतोत्तरकला are one and the same as the highest phase of शक्ति of घनलिंग. These six modifications of लिंग, शक्ति, अंग and भक्ति all corresponding and related to one another, are षट्स्थल, the six localities or stages. They are six localities because लिंग and शक्ति are located in the body of जीव or अंग. They are six stages because Anga attains at-one-ment by these six distinct stages of spiritual development in his progress towards Mukti by a graded course of उपासना. All this means षट्स्थलानामेकपरशीव.

Thus परशिव, the परब्रह्मन्, the only one Almighty Lord, is theologically घनलिंग. The घनलिंग undergoes twofold

modifications on account of His wonder-working Power, महाभावा or आदिभावा. His Shakti also simultaneously undergoes modifications as कला and भक्ति. The कला operates towards creation and भक्ति operates towards the unification or at-one-ment of Anga and Linga. Hence according to Lingayats the creation of the phenomenal world in all its details is expressed and explained as the result of पूज्यपूजकलीला of the Almighty. The चनलिंग and the 36 principles (तत्त्वाः) expressed and explained theologically, are identical with तत्त्वादीतपश्चिन्न and the 36 principles of other Schools of Shaivism and Shaktism. They agree perfectly in sense and import but differ in terminology. The difference in terminology is due to the special stand point (पूज्यपूजकलीला) taken by Lingayat philosophers. We should now note how the principles are identical.

(1) The Transcendent Parama Shiva is He *Who is of the nature of Bliss itself and all complete in Himself. He holds in himself the still unmanifested Universe as an idea, rather, as an experience of his own, which is also the root of all that afterwards becomes expressible in terms of discursive thought and speech. At the same time he transcends even this supremely ideal Universe or which is the same thing, this universal experience. So long as He is this, that is, so long as He is both the transcending Reality, Bliss and Intelligence as well as the one all-including Supreme experience of the perfect, because the supremely ideal Universe, there is no need of a universal manifestation,”

This is the चनलिंग of the Lingayats already described. He is technically महालिंग; and आदिभावा, चैतन्य, or परासंवेद is

* Kashmiri Shaivism, page 61.

His Shakti, technically चिच्छक्ति, the first of the six modifications of Shakti.

(2) The second is शिवतत्त्व.† “The Shiva Tatva is the first manifestation and the power of “being” (चित्) predominates in it. It is purely subjective, and has no objective or predicative reference. It is free not only from the impurities of Karma and Mâyâ but also from that impurity which is technically called ânavamala. The experience of this state, if the use of such a word is permissible, is pure “I”. This experience may be compared to that of Nirvikalpa Samâdhi. It is wrong to use even such a predicate as “am” in reference to it; because “am” also implies some kind of relation of identity, which presupposes both the self-consciousness and the consciousness, however vague or indefinite, of something apart from the self.”

This is the प्रसादलिंग of the Lingayats with पराशक्ति or Shakti, the transcendental. The Shakti is also called महाभाया, ऊर्ध्वभाया, or शुद्धभाया of the pure road (शुद्धाध्वनः).

Both परमशिव and शिव, the first तत्त्व, come under the first of the first three modifications, namely, भावलिंग, “Linga the Ideal.” In the condition of घनलिंग (the तत्त्वातीतशिव) He is all-transcending and the Universe is in the supremely ideal condition. In the condition of शिवतत्त्व He becomes immanent and the Universe is still in the same state. Therefore, भावलिंग is “Linga the Ideal” and is mere Prakâsha. The Shakti of भावलिंग is प्रकाशन, if it may be so called. Both these aspects are included by सत्. The first positive quality of ब्रह्मन्. The Universe is in the noumenal stage.

† Abhinavagupta, an Historical and Philosophical Study, pp. 239-40.

(3) The third is शक्तितत्त्व, the second तत्त्व, that follows शिवतत्त्व. * "The next category, the manifestation of which follows that of the Shiva, is the Shakti. This can scarcely be called the second तत्त्व. Its manifestation takes place almost simultaneously with the first, for unless there be consciousness of what is manifested, how can it be said to have been manifested at all? It is, however spoken of as the second, because the consciousness presupposes the "being" as the rays do the flame. Just as there can be no rays without a flame so there can be no consciousness without "being". But still just as in the successive manifestations of the light energy flame undeniably precedes the rays, so, in those of Universal Self "being" precedes consciousness. Though the experience of the being belonging to this state, like that of the preceding, is without any objective reference, yet it is not altogether without predicative reference. The experience of the Shakti is marked by the additional element of "am" to the "I" as "I am."

The Shakti of this तत्त्व is आदिशक्ति or Originative Power, because it gives rise to the first conception in Shiva of the Universe. This is चरणि or movement towards the manifestation of the Universe.

(4) The fourth is सदाशिव, the third तत्त्व. This is so called because there is for the first time the notion of being in the experience as "I am this." † "This is the third category and the power of will (इच्छा) predominates in it. The will, as our experience tells us, is not altogether without any objective reference, nor is its object so dis-

* Abhinavagupta, an Historical and Philosophical study, page 240.

† Ibid page 241.

tinot as that of knowledge. Therefore, this Tattava represents a very faintly affected state of the self. It is a transitional stage between the unaffected state of Shiva and Shakti and the distinctly effected state of the Ishwar Tattva. The affection of the Universal Self at this stage may be compared to that of the limited self of an artist when the desire to produce first arises within him. It may also be compared with the extremely faint outline of an intended artistic production on a canvas. The experience of the being of this tattva may be represented as "I am this." It has, however, to be remembered that the "this" which represents the Universe, the cause of affection, is so faint that it can be said to affect the universal beings of this tattva as little as a picture does a canvas when it is represented by extremely faint outlining dots only." The Shakti here is desire, will, or volition (इच्छाशक्ति) because now arises desire or will in Shiva for the first time to produce the Universe. This is the Shivalinga of the Lingayats. Linga the Auspicious wishing well of the Jivas (Angas) in their attempts at attaining mukti in the universe. Both these tattvas (शक्तितत्त्व) and (सदाशिवतत्त्व) come under प्राणलिंग, Linga the Vital or Mental; Vital because it is for the first time that there is the vitality of the universe in the form of conception or the Universe is in the conceptual stage.

Both these aspects the third and the fourth are included by चित्; the second positive quality of ब्रह्म and the universe is in the conceptual stage. The Shakti of प्राणलिंग is विमर्शन.

(5) Next comes ईश्वरतत्त्व, the fourth तत्त्व. †“This is the fourth category. The power of knowledge (ज्ञान) predominates in it. It is marked by the rise into prominence of the “This” element of the Universal Self which had but very faintly affected the self in the Sadāshiva tattva. It is but natural that the objective element should predominate in it, because knowledge is nothing but an affection of the self due to internal or external causes; and the distinction of the state of volition from that of knowledge is only this that the affection of self in the former case is very faint but in the latter it is so very clear that the element of the self, which predominates in the former case is thrown into the background in the latter. The difference between these two states of the Universal Self may be compared to those of a canvas; the former to the one in which the intended picture is faintly outlined in hardly perceptible dots; but the latter to the other in which the picture is fully drawn and the canvas is thrown so much in the background that ordinary people instead of calling it canvas call it picture. The idea of the predominance of the objective element in the experience of the Ishwar state is conveyed in the Trika literature by giving the first position not to “I” as in the case of the Sadāshiva state. “I am this” but to “this” as “This I am.” It is perhaps to imply the idea of predominance of the objective element that this category is called “Ishwar tattva”, because the lordliness of a lord consists in his holding what constitutes his lordliness, to be more important than his self.”

† Abhinavagupta, an Historical and Philosophical Study, page 242.

This is गुरुलिंग of the Lingayat philosophy, Linga the Preceptor, directing the Anga in his attempts at Mukti. The Shakti of this tattva is ज्ञान (knowledge) or formulation (concrete planning) of the universe,

(6) Lastly comes विद्या or सद्बिद्या. * "It is the fifth category and is marked by the predominance of the power of action (क्रियाशक्ति). In this the objective element is neither so obscure as in the Sadāshiva, nor so predominant as in Ishwar, but it is, like the two pans of an evenly held balance (समवृत्ततुल्यपुटन्यायेन), in a state of perfect equality with the subjective. The experience of this state may be expressed as "I am this".

This is आचारलिंग, Linga, the Practical or devotional activity. Here the universe appears in the full-fledged form. The Shakti of this tattva is क्रिया or activity that brings the universe into existence. Here the Linga puts Anga (the devotee) into devotional activity for his attaining Mukti. Both these aspects come under इष्टलिंग Linga the physical or phenomenal, as the whole universe is in the manifested condition. The universe is in the perceptual stage, as it assumes the state of being perceived as the phenomenal world. Both these are included in the आनन्द, the third positive quality of परब्रह्मन्. The Shakti of इष्टलिंग is आमासन.

It is evident from the foregoing that the six Lingas of the Lingayat philosophy are identical with the तत्त्वातीत-पराशिव and the first five tattvas of the other Shaiva schools. The theological equivalents of these are called (1) शिवतत्त्व.

* Abhinavagupta, an Historical and Philosophical study, 242.

(2) साक्षात्तत्त्व, (3) अमूर्ततत्त्व, (4) मूर्ततत्त्व, (5) कर्तृतत्त्व, and (6) सकलतत्त्व.

We may tabulate the six as follows:—

परशिव—शिव (घनलिंग)	शक्ति—सदाशिव	ईश्वर—विद्या
महालिंग प्रसादलिंग	चरलिंग—शिवलिंग	गुरुलिंग—आचारलिंग
भावलिंग or सत्	प्राणलिंग or चित्	इष्टलिंग or आनन्द

The corresponding Shakti will be:—

चित् — परा	आदि — इच्छा	ज्ञान — क्रिया
प्रकाशत् or सत्	विमर्शन or चित्	आसासन or आनन्द

In support and explanation of what is described above the following verses from अनुभवसूत्र (तृतीयाधिकरण) may be noted:—

प्रथमं भावलिंगं स्यात् द्वितीयं प्राणलिंगकम् ।
 तृतीयमिष्टलिंगं स्यात् इत्येवं त्रिविधं स्मृतम् ॥ ५ ॥
 निष्कलं भावलिंगं स्यात् भावग्राह्यं परात्परं ।
 सन्मात्रे भावलिंगं स्यात् इति निष्ठां महारमनां ॥ ६ ॥
 प्राणलिंगं मनोग्राह्यं भवेत्सकलनिष्कलम् ।
 तत्प्राणेष्वन्तर्भनद्यो लिंगमाह इति श्रुतिः ॥ ७ ॥
 सकलं हक्लाग्राह्यं इष्टलिंगस्थलं महत् ।
 इष्टवाप्तिकरं साक्षादनिष्टपरिहारकम् ॥ ८ ॥
 सद्रूपं भावलिंगं स्यात् चिद्रूपं प्राणलिंगकम् ।
 आनन्दरूपमाचार्यैरिष्टलिंगमुदाहृतम् ॥ ११ ॥

Such is the Shaktivishishtadwaita philosophy that explains the why, the what and the wherefrom of the creation and human life in it, as every system of philosophy of religion does in its own way. And the foregoing treatment will make it evident how this

philosophy differs fundamentally not only from the philosophy of non-Shaiva schools but also from that of other sister schools of Shaivism. Here Linga or Ghanalinga creates the universe in his पूज्यपूजकलीला, Linga being the उपास्य and Anga being the उपासक. The creation of the physical universe is not wanton but purposeful, for it is meant for supplying the necessary stimuli for varied experiences of individual souls and for their attaining at-one-ment with the Universal Soul, the Ghanalinga. So it is said in शिवाद्वैतदर्पण, page 44,— अनुग्राहकत्वात् लिङ्गस्थलमुपास्यम् । अनुग्राह्यत्वात् अङ्गस्थलं उपासकम् ।

The individual souls or Angas are mere manifestations of the Universal Self and their acts of knowledge are wholly dependent upon it. It is the very Universal Self, which sees and knows through the innumerable bodies and as such is called the individual. It is the very life of the means of right knowledge, through which the existence of the external objects as such is established. Thus Jiva or Anga is Shiva limited by the power of Mâyâ. Shiva is macrocosm and Jiva is the microcosm.

Here the question naturally arises as to how the Anga encaged in the small human body be Shiva, the Universal Self, or how Shiva and Jiva be one and the same, so that the latter may become सन्निर (essentially one) with the former? This is met by the reply that आकाश, the subtlest element, is all-pervasive; and though it is limited by a jar or a cave, as is seen in this limited world, it does not lose its all-pervasive character. Similarly the Universal Self, though all-pervasive, is limited and confined into the human

body by the inscrutable work of *Māyā* for the time being but it does not lose its all-pervasiveness. This is discussed in शिवद्वैतदर्पण (pp. 38, 39) :—

किंतु शरीरत्रयावच्छिन्नजीवस्य तदनवच्छिन्नेन शिवेन सह अभेदबोधसंभवेन तयोरात्यंतिकभेदस्य दुर्भारत्वादिति चेदुच्यते । यथा घटमठाद्युपाध्यवच्छिन्नस्य आकाशस्य उपाधिभेदेन भेदोपपादनेऽपि तदनवच्छिन्नेन महाकाशेन सह अभेदबोधः उपपद्यते तथा तत्तच्छरीरभेदेन भेदोपपादनेऽपि तदनवच्छिन्नेन शिवचैतन्येन तथाभेदबोधः उपपद्यते । तथाच श्रूयते वातुलोत्तरेः—

महान्घटप्रभेदेन यथाकाशः प्रतीयते ।

प्रतीयते तथा चैकं स्थलं लिंगांगभेदतः ॥

Now the question again arises how Shiva as Linga is in the human body and how he is known to be there. This issue is raised and discussed and the presence of Linga in the human body is established in the book (on pp. 44—46) as follows :—ननु शरीरत्रयावच्छिन्नस्य अंगपदवाच्यजीवस्य शरीरत्रयानवच्छिन्नेन लिंगपदवाच्यशिवेन सह कथं अभेदः स्यादिति वाच्यम् ।

सर्वेष्वंगेषु सर्वत्र सर्वदा सर्वतोमुखं ।

लिंगं गुरुपादिष्टेन सुप्रतिष्ठितमात्मनि ।

प्रकाशति ततोऽमुष्य चेतनस्य निरंतरम् ॥

इति वातुलोत्तरवचनेन श्रीमद्गुणा दीक्षात्रयेणास्य जीवस्य मलत्रयं अपनोय शरीरत्रये स्थापितलिंगत्रयसंबन्धात् सर्वांगलिंगमयत्वेन अस्य सर्वेन्द्रियेषु सर्वशरीरेषु च सर्वं लिंगमयमेव भवतीति कुतोऽस्य शरीरत्रयावच्छिन्नत्वशंकावकाशः ।.... ननु भवद्गुणरीत्या जीवस्य सर्वांगलिंगमयत्वं कथमुपपद्यते शरीरत्रयस्य यत्किञ्चित्स्थाने लिंगत्रयस्य योजनादिति चेदुच्यते । शरीरत्रयस्य यत्किञ्चित्स्थाने लिंगत्रयस्य योजनेऽपि तल्लिंगत्रयं महालिंगादिभेदेन षड्विधं भूत्वा सर्वांगमावृत्य तिष्ठति । एवं क्रमेण सर्वेन्द्रियेष्वपि तल्लिंगस्य योजनमवगंतव्यम् । तदुक्तं—

आचारलिंगं प्राणाख्यं भक्तस्थलसमाश्रमम् ।

निवृत्तिकलयोपेतं गंधग्रहणसाधनम् ॥

गुरुलिंगं तु जिह्वाख्यं माहेशस्थलसंभ्रमम् ।

प्रतिष्ठाकलयोपेतं रसग्रहणसाधनम् ॥

शिवलिंगं तु नेत्राख्यं प्रसादिस्थलसंभ्रम् ।

विद्याकलासमोपेतं रूपग्रहणसाधनं ॥

त्वगाख्यं चरलिंगं तु प्राणलिंगेऽस्थलाश्रम् ।

शांत्याख्यकलयेपेतं स्पर्शग्रहणसाधनं ॥

प्रसादलिंगं श्रोत्राख्यं शरणस्थलसंभ्रम् ।

शांस्त्यतीतकलयेपेतं शब्दग्रहणसाधनं ॥

मानसं तु महालिंगं ऐक्यस्थलसमाश्रम् ।

शांस्त्यतीततरोपेतं सर्वग्रहणसाधनं ॥

एवं कर्मेन्द्रियाणेषु क्रमाल्लिंगस्य योजनम् ।

ज्ञातव्यं योगिभिः सर्वं तत्तल्लिंगानुभावतः ॥

This is better explained in शिवाद्वैतमंजरी, page 28, as follows:—

एवं लिंगतत्त्वस्य शरणतत्त्वं (devotee) अंगं शरणस्य लिंगं प्राणः अनयो-
र्बीजवृक्षन्यायेन अन्योन्यसामरस्यमेव । एवमनादितः शरण एव लिंगं लिंगमेव शरण
इति नूनं । अथैवाविधशरणस्य स्वविमर्शलक्षणगुरुकटाक्षसंप्राप्तस्वात्मप्रख्यमिज्ञानशालित्वात्
एतन्मन एव प्रणवरूपमहालिंगं । बाह्येन्द्रियविषयशब्दादिसकलरूपदार्थग्रहणसाधनत्वेनात-
मुखत्वात्, नादसुनादमहानादरूपदेशिकवाक्यशास्त्रविवक्षाध्यवसायोरूपपदसंज्ञादि-
क्रमेणानुग्रहात्मकप्रसादहेतुत्वात् शब्दग्रहणसाधनश्रोत्रमेव यकाररूपप्रसादलिंगं । चरजंग-
मयोः पर्यायत्वात् तस्य त्वक् सर्वांगव्याप्ता सती तत्र शीतादिस्पर्शसाधनत्वात् वाकार-
मयजंगमलिंगं । महाप्रकाश एव नेत्रगोलकं प्रविष्टः सन् सकलरूपदार्थप्रकाशनसाधनत्वात्
नेत्रमेव शिकारमयशिवलिंगं । गुरोः मंत्रमूर्तित्वात् षडक्षरमंत्र एव मधुराम्लादिषड्वस्वरूपतां
प्राप्त इति तादृक्षमंत्रोच्चारणरसास्वादनसाधनत्वात् जिह्वैव मकारमयगुरुलिंगं । ईडापिंग-
लाख्यनाडीद्वारा प्राणवायुसंचाराश्रयत्वात् सत्कर्माचरणहेतुभूतदेहशुद्धिरूपरेचकादिक्रमो-
त्पन्नप्राणायामाचरणसाधनत्वाच्च प्राणमेव नकारमयाचारलिंगमिति भण्यते । एवं लिंगतत्त्व-
मवर्गतव्यम् ।

The long and short of this is that परशिव or चरलिंग, thus enclosed in the human body, is Himself जीव, which is, therefore, शिव confined in the human body. The body is the miniature of the universe, being composed of the five elements (पृथ्वी, आप्, तेजस्, वायु, आकाश) and having all 36 tattvas in it. The presence of the

Universal Self is indicated by the six localities it occupies in the human body and its activities are exhibited through the five organs of knowledge (ज्ञानेन्द्रियाणि) and the five organs of action (कर्मेन्द्रियाणि). All this is described lucidly in the above two extracts. It may be noted by-the-by that the six Angas are connected with the six Lingas, as clearly stated in the first extract above "आचारलिंगं प्राणाख्यं etc." But the evolution of the six Angas as the devotees of the corresponding Lingas is very clearly stated in the following verses of अनुभवसूत्र (pp. 13, 14.)

किंतेवेषां स्थलानां तु प्रादुर्भावः प्रदर्श्यते ।

शिव एव स्वचिच्छक्त्या महालिंगस्थलं भवेत् ॥ ३५ ॥

तदुपासकरूपत्वादैक्यस्थलमभून्महत् ।

स्फुरणाद्वै पराशक्तेर्महालिंगस्थले परे ॥ ३६ ॥

प्रसादलिंगसंज्ञं तु प्रादुरासीन्महास्थले ।

तदुपासकरूपत्वाच्छरणस्थलमावभौ ॥ ३७ ॥

प्रादुर्भूते स्थले तस्मिन्नादिशक्तेप्रभावतः ।

स्थलं च चरलिंगाख्यं समुत्पन्नमनुत्तमम् ॥ ३८ ॥

तदुपासकरूपत्वात्प्राणलिंगिस्थलं वभौ ।

स्थलं समुत्थितं ज्योतिर्मयं तस्मात्सुशोभनं ॥ ३९ ॥

शिवलिंगस्थलं साक्षादिच्छाशक्तिप्रभावतः ।

तदुपासकरूपत्वात्प्रसादिस्थलमावभौ ॥ ४० ॥

शिवलिंगस्थले ज्ञानशक्तिस्फुरणयोगतः ।

उदभूत्कारणत्वेन गुरुलिंगाभिधं स्थलं ॥ ४१ ॥

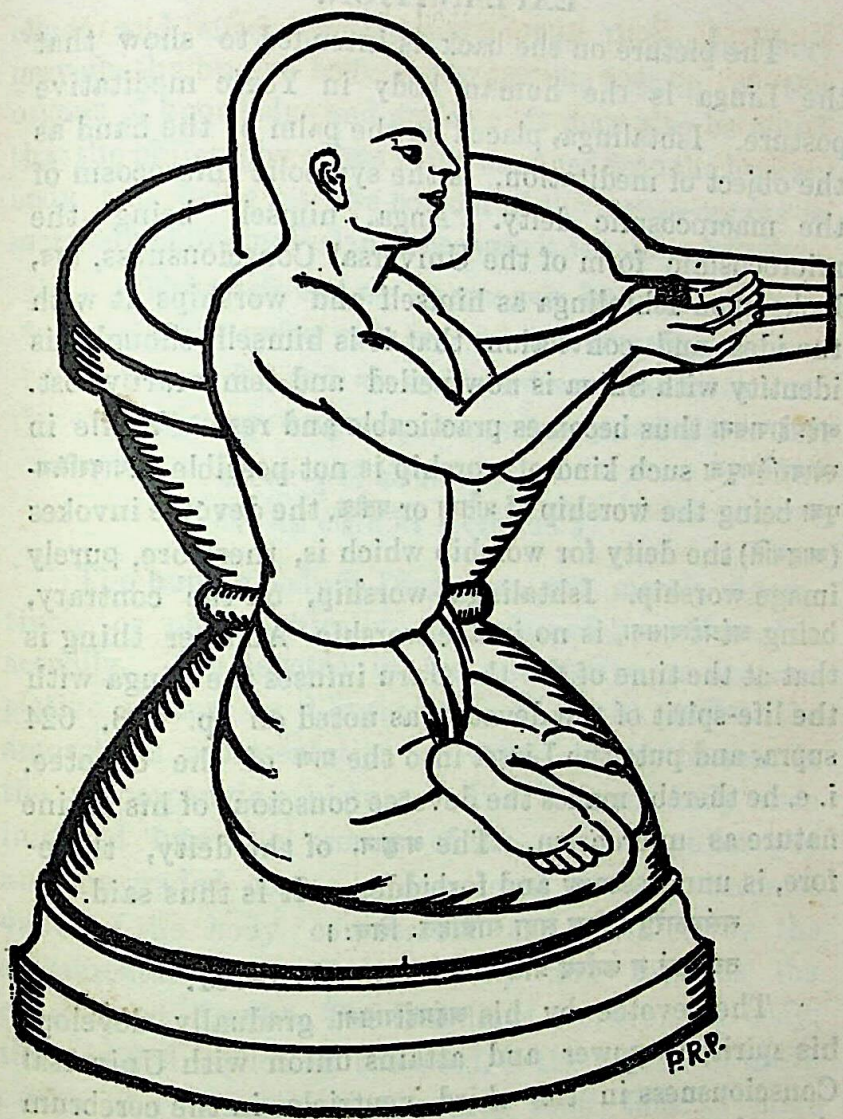
तदुपासकरूपत्वान्माहेश्वरमहास्थलं ।

गुरुलिंगस्थले तस्मिन् क्रियाशक्तिप्रभावतः ॥ ४२ ॥

आचारलिंगसंज्ञं तु स्थलं जातं सुशोभनं ।

तदुपासकरूपत्वात् भक्तस्थलमजायत ॥ ४३ ॥

It will be seen from the above that the Lingas and Angas are very closely related to one another as the



Man in meditative posture is Lingarūpa.

ध्यानस्थः योगी लिंगमूर्तिः ।

(Referred to on page 483)

EXPLANATION.

The picture on the back is intended to show that the Linga is the human body in Yogic meditative posture. Ishtalinga, placed on the palm of the hand as the object of meditation, is the symbolic microcosm of the macrocosmic deity. Anga, himself being the microcosmic form of the Universal Consciousness, शिव, looks upon Ishtalinga as himself and worships it with the idea and conviction that it is himself, though his identity with Shiva is now veiled and temporarily lost. अहंग्रहोपासना thus becomes practicable and real. While in स्थावरलिंगपूजा such kind of worship is not possible. स्थावरलिंगपूजा being the worship of प्रतिमा or प्रतीक, the devotee invokes (आह्वयति) the deity for worship which is, therefore, purely image worship. Ishtalinga worship, on the contrary, being अहंग्रहोपासना, is no image worship. Another thing is that at the time of दीक्षा the Guru infuses the Linga with the life-spirit of the devotee, as noted on pp. 623, 624 supra, and puts the Linga into the प्राण of the devotee, i. e. he thereby makes the devotee conscious of his divine nature as microcosm. The अह्वान, of the deity, therefore, is unnecessary and forbidden. It is thus said—

ससंस्कारेषु लिंगेषु सदा सन्निहितः शिवः ।

तत्राह्वानं न कर्तव्यं प्रतिपत्तिविरोधकम् ॥ सि. I-181.

The devotee by his अहंग्रहोपासना gradually develops his spiritual power and attains union with Universal Consciousness in the third ventricle in the cerebrum through nerves of Optic Thalamus connected with आज्ञाचक्र. Universal Consciousness (शिव) descends there from above to meet जीव ascending from below. Hence आज्ञाचक्र is said to be the final and sixth stage for the union (सामरस्य) of शिव and जीव. This explains away the apparent difference between the seven stages of Pâtanjala or Shâkta Yoga and the six stages of Shivayoga by Shatsthala.

cause and effect respectively. The Lingas in short pervade the human body and are at the bottom of the organs of knowledge and action. It may also be noted that the philosophy of ब्रह्मन् being confined into the human body and being at the bottom of the sense-organs is maintained by the Vedanta; because it is said in केनोपनिषत्—

केनेषितं पतति प्रेषितं मनः केन प्राणः प्रथमः प्रैति युक्तः ।

केनेषितां वाचमिमां वदन्ति चक्षुः श्रोत्रं क उ देवो युनाकि ॥

श्रोत्रस्य श्रोत्रं मनसो मनो यद्वाचो ह वाचं स उ प्राणस्य प्राणः ।

चक्षुषः चक्षुः अतिमुच्यधीराः प्रेत्यास्माल्लोकादमृता भवन्ति ॥

यद्वाचानभ्युदितं येन वागभ्युद्यते ।

तदेव ब्रह्म तद्विद्धि नेदं यदिदमुपासते ॥

The human body is Lingarūpa, not merely figuratively or philosophically, as explained heretofore, but actually. The devotee in his meditative or contemplative posture is Linga itself, i. e. the इष्टलिंग, the amorphous representation of परशिव, as may be seen in the accompanying picture. The human body when initiated into the secrets of the spiritual philosophy and the graded course of devotional worship becomes मंत्रशरीर (the body consecrated and elevated by the sacramental rite called “दीक्षा”) and becomes the counterpart of इष्टलिंग. The Ishtalinga worn on the body, the minified replica of the Lord, is the object of meditation and concentration rather than that of mere formal worship; and the devotee looks upon it as his reflection and follows a graded course of subjective culture of the soul, so as to be free from the three taints and the five sheaths. He then naturally comes to be essentially one with the Lord. That this स्थूलशरीर is Lingarūpa is stated in the following:—

* ॐकारो वदनं देवि नमःकारौ भुजद्वयं ।
 शिकारौ देहमध्यस्तु वायुकारौ पदद्वयम् ॥
 पीठं पादादिजान्वन्तमानामेर्मध्यमीरितम् ।
 हृदयांतं वतुलं स्यात् कंठांतं गोमुखं स्मृतं ॥
 भ्रूमध्यांतं लिंगकंठो मस्तको लिंगमस्तकः ॥

These verses describe मंत्रपिंडर of the body but they also give an idea of how the parts of the body in the meditative posture correspond to the parts of a Linga, the amorphous representation of the Lord. It is therefore, said further on in sequence इतिवाक्यात् तत्तच्छरीरस्याऽपि मंत्रलिंगरूपत्वं सिद्धं तथापि यावच्छरीरेऽधिवासः तावत् क्रियाज्ञान समुच्चयेन उपासनाविधानात् शरीरयोगपर्यंतं लिंगांगधामरस्याचरणमव्याहतमेवेति मंतव्यम् ।

From अनुभवसूत्र it is known that the first three Lingas are in the body; for it is said;—

भावलिङ्गं परं तत्त्वं प्राणलिङ्गं तु सूक्ष्मकं ।
 इष्टलिङ्गं भवेत् स्थूलं एतद्विगत्रयं स्मृतं ॥
 स्थूलं बाह्यमिति प्रोक्तं सूक्ष्ममाभ्यन्तरं स्मृतं ।
 सबाह्यांतरं यत्तत् परमित्यभिधीयते ॥
 देहप्राणात्मरूपेण क्रियामन्त्रप्रयोगतः—III, 13, 14, 15.
 इष्टलिङ्गं तु बाह्याङ्गे प्राणलिङ्गं तथांतरे ।
 भावलिङ्गं तथैवास्मिन्नात्माङ्गे सुप्रतिष्ठितम् ॥—VI-5.

We learn from these verses that the gross physical body is इष्टलिङ्ग and is the cause and the substratum of gross physical activities. प्राणलिङ्ग is the subtle inward body, the cause and substratum of vital activities; and भावलिङ्ग is the highest principle, the soul, the cause and substratum of all intellectual activities (प्रयोग, the prime intellectual cause of both vital and physical activities.)

The other six Lingas, the modifications of the first three Lingas are also in this gross body and they

* शिवाद्वैतदर्पण page 49.

occupy the six specific regions in the body. These six regions are none other than the six chakras (approximately the six nerve centres or plexuses) which are six analogues of the सूक्ष्मशरीर, the subtle body. Thus the आधारचक्र is the residence of the आचारलिंग, स्वाधिष्ठान of the गुरुलिंग, मणिपूर of the शिवलिंग, अनाहत of the चरलिंग, विशुद्धि of प्रसादलिंग, and आज्ञाचक्र of the महालिंग. All this is stated in Sanskrit Bṛhasparvan canto. IV as:—

नकारोऽस्ति महाभागे मूलाधारे चतुर्दले ।
 आचारलिंगनामाऽसौ पृथ्वीतत्त्वरूपमृत् ॥
 स्वाधिष्ठाने मकारोऽस्ति गुरुलिंगस्य वाचकः ।
 जलतत्त्वस्वरूपश्च वेदितव्यो वरानने ॥
 शिकारो मणिपूरेऽस्ति शिवलिंगस्य वाचकः ।
 तेजस्तत्त्वात्मकः साध्वि नात्र कार्या विचारणा ॥
 अनाहते तु वाकारः चरलिंगस्य वाचकः ।
 वायुतत्त्वमयः साध्वि विद्वाद्भिः परिकीर्तितः ॥
 विशुद्धे तु यकारोऽस्ति प्रसादस्य च वाचकः ।
 आकाशतत्त्वमित्येवं आगमैः परिकीर्तितः ।
 आज्ञाचक्रे द्वयोरूपः प्रणवेऽस्ति विमलकः ।
 वाचकश्च महानात्रो मनस्तत्त्वस्वरूपमृत् ॥
 पञ्चाक्षरी महामन्त्रः प्रणवेन षडक्षरः ॥

It may be noted that the Lingas residing in the chakras are connected with the six letters of षडक्षरीमन्त्र “ॐ नमः शिवाय”, each Linga, beginning with आचारलिंग, being connected with letters in the reverse order. Thus the body is इष्टलिंग, the vital movements proceeding from the nerve system (specially autonomic) is the प्राणलिंग and the head containing the cerebrum is the भावलिंग, the seat of परमात्मन्. It is, therefore, clear that the human body is the microcosm.

The five elements, the पञ्चमहामूतानि, पृथ्वी, आप्, तेजस्, वायु, and आकाश along with the आत्मन्, the prime source of the five, are connected with the six Angasthalas. Thus पृथ्वी is

connected with भक्तस्थल, आप् with माहेश्वरस्थल, तेजस् with प्रसादिस्थल, वायु with प्राणालिंगिस्थल, आकाश with शरणस्थल, and lastly आत्मन् with ऐक्यस्थल, in which there is the at-one-ment of Anga and Linga. So it is said:—

आत्मनाकाशसंभूतिराकाशाद्रायुसंभवः

वायोरमिसमुत्पत्तिरग्रेणः उदाहृताः ॥

अद्भ्यस्तु पृथ्वीसंभूतिर्लक्षणैश्च प्रभावतः ॥

अंगानामधुना तेषां अंगलक्षणमुच्यते ।

आत्मांगमैक्यमेव स्यात् व्योमांगं शरणस्थलं ॥

वाय्वंगं प्राणालिंगी स्यात् अनलांगं प्रसादि च ।

माहेश्वरं जलांगं स्यात् भक्तं भूम्यंगमुच्यते ॥ अनुभवसूत्र IV, 35, 93

Thus आत्मन् and the five gross elements (पंचमहाभूतानि) are the causes and effects, the one preceding being the cause of the one immediately following. The Lingas and Angas are connected with one another in order. Atman is subsidiary to ऐक्यस्थल of the Anga, because it is there that the ऐक्य of Linga and Anga takes place; आकाश is subsidiary to शरणस्थल, because it is in this lower stage that Anga is in stage of surrender to the corresponding Linga that shows his grace to the Anga; वायु is the subsidiary to प्राणालिंगिस्थल, because in this stage the Anga has complete control over the vital airs in his yogic practices; तेजस् is subsidiary to प्रसादिस्थल because here the Anga attains the peace of mind (मनः प्रसाद or मनोनिर्भय) by rising above तेजस्; आप् is subsidiary to माहेश्वरस्थल, because in this stage the Anga attains contentment by conquering tastes of worldly objects by rising over them and by being firmly rooted in moral life; पृथ्वी is subsidiary to भक्तस्थल, because it is in this stage the Anga rises above the world and the worldly life by cultivating spiritualism in its initial stage, so as to disentangle himself from the lusts of the flesh and its bondage to corruption.

It is to be noted that आत्मन् and आकाश are closely related, being subtle and all-pervasive, and they form one group. वायु and तेजस् are connected and form one group. Their close relationship is borne out by modern physical science; because motion,* the characteristic of "mass or object in the form of wind that blows and shakes tress", produces heat and the greater the molecular motion the greater the heat. Lastly आप् and पृथ्वी are closely connected as may be seen from the fact that water or liquid substances solidify in low temperature and solid substances become liquid in high temperature.

Thus they form one group. These three groups come under the first three Lingas respectively, namely, भावलिंग, प्राणलिंग, and इष्टलिंग. Similarly the six chakras and the Lingas residing therein are divided into three groups (1) आज्ञा and विशुद्धि (2) अनाहत and मणिपूर (3) स्वाधिष्ठान and आधार, become subsidiaries of the three Lingas respectively of भावलिंग, प्राणलिंग and इष्टलिंग. In short Shaktivishistadwaita is not merely speculative or a matter of "Theological prejudice," as some have said of Kashmere Shivadwaita, but is scientific and is based on the physical and physiological sciences. We shall try our best to explain physiologically the phenomena and working of the Lingas and Angas and their interrelation and mutual action and reaction when come to the practice of षट्स्थल.

Before we proceed next to treat the practice of the Lingayat religion we may note the connection between the organs of knowledge and organs of action of the human body. The organs of knowledge and action are connected with the qualities of the elements. Thus शब्द, the quality

* Athalye's तर्कसंग्रह, pp. 9, 114.

of आकाश, is perceived by the ear which is, therefore, श्रोत्रेन्द्रिय. Touch is the quality of वायु and is perceived by skin spread all over the body and in the body. So skin is the स्पर्शेन्द्रिय both internal and external. रूप or colour is the quality of light (तेजस्) and is perceived by the नेत्रेन्द्रिय, as light is located in the eye. रस or taste is the quality of आप् and is perceived in its varieties by the tongue, which is therefore, रसनेन्द्रिय. Lastly गन्ध, the quality of earth, is perceived by the nose, which is, therefore, घ्राणेन्द्रिय. The (corresponding) organs of action are (1) The mouth and the tongue (2) The hands (3) The feet (4) The genital organ and (5) The excretory organs. The close connection between the ear and the mouth and the tongue is quite clear, because the mouth with the tongue produces sound and the ear perceives it. But the connection between the other organs of knowledge and the organs of action is not so simple. Skin, the organ of tactual knowledge, has hands as the corresponding organ of action of touch. The hands are the ready servants of touch sensation. Whenever any unpleasant touch sensation is felt anywhere on the body the hands readily go over there and remove the sensation either in the waking condition or the unconscious condition. The service of hands during the latter condition is of greater importance. Even a child requisitions the services of hands in connection with tactual sensations. The feet also may be used sometimes for similar purposes. But their service is only out of emergency and very limited and does not extend all over the body. Moreover the hands contain more touch corpuscles than other parts of the body as is said by Furneaux;—

“Touch spots are of different varieties. The largest of these are oval bodies having a diameter of from $\frac{1}{20}$ to $\frac{1}{10}$

of an inch. They are called **Pacinion bodies**, after **Pacini** the discoverer and are abundantly distributed in the **skin of the palms** and soles and in tendons and joints....Other small bodies called **tactile corpuscles** of **Meissner** are abundant in the papillae of the *catis vera* of the fingers and toes, lips and the top the tongue....

The degree of the sensibility of the skin may be measured by the power of distinguishing between two or more sensations produced at points very near each other. For instance, open a pair of compasses till the points are about an inch apart. Apply these points to the palm of the hand, and two distinct sensations are produced. Now apply the points to the skin of the arm, and the sensation is such as would be produced by the application of a single point. Hence we say that the hand is more sensitive to touch than the arm." (Human Physiology, p. 252).

This establishes close connection between the skin as the organ of tactual knowledge and hands as the corresponding organ of action.

The eyes are the organ of knowledge for colour that manifests forms of objects in their varying shades of colour. The corresponding organ of action is asserted to be feet. But the connection between the two is not quite clear; and it is very difficult for us to understand and explain what it is, except that the feet when very much used in walking cause irritation to the eyes; and conversely, when the eyes are irritated their irritation is soothed by the rubbing of the feet with oil as is ordinarily done and seen. We confess our inability to offer better physiological explanation of connection between the two organs. We may also say that when we see an object at

a distance and wish to go to it our feet take us to the object readily, as no other organ can do. This is what can be said in this connection and no better modern physiological explanation can be given. There is, however, an explanation of the connection of eyes and feet in the Indian anatomy and physiology, as stated * in the "Serpent Power", which is an explanation of षट्चक्रनिरूपण. The connection is that "Gāndhâri, to the back of the left sympathetic chain,—supposed to stretch from below the corner of the left eye to the left leg. It was evidently supposed that some nerves of the cervical plexus come down through the spinal chord and joined on to the great sciatic nerve of the sacral plexus. Hastijihvâ, to the front of the left sympathetic chain, stretching from below the corner of the left eye to the great toe of the left foot, on the same supposition as before. Pathological facts were believed to point to a special nerve connection between the eyes and the toes." It is probable that feet contain element of light more than any other part of the body, as hands do more touch corpuscles ! Is it because of this that गौतम, the author of न्यायशास्त्र, developed तेजस् in his feet and had his eyes there and is called अक्षपाद ? As regards the connection between the remaining two organs of knowledge, the tongue as the knower of different tastes and the nose as the knower of different kinds of smell, and the corresponding organs of action, the genital organ and the excretary organ, looks very strange. But the explanation of their connection is that the genital organ is the organ for discharging the liquid matter (urine), waste though it is. And urine being आप्यदार्थ, the genital organ is the organ of action for आप्यदार्थ.

* "Serpent Power, p. 114.

Similarly the excretory organ (rectum) discharges solid waste matter of the body; and that is why it is the organ of action for पृथ्वी. It is in this way that the connection between the tongue and genital organ and between the nose and the excretory organ can be established. Such is our explanation of the close connection between the organs of knowledge and the organs of action. The following verses of अनुभवसूत्र may be noted in this connection:—

* श्रोत्रवाचोर्भेदोऽस्ति शब्दस्य वचनस्य च ।

स्पर्शनादानयोस्तद्वत् भेदो न हि करत्त्वोः ॥

न नेत्रपादयोर्भेदो रूपस्य गमनस्य च ।

भेदो नानंदरसयोर्न जिह्वागुह्ययोस्तथा ॥

नासिकागुदयोर्भेदो नास्तिगंधविसर्गयोः ।

अस्ति चेदप्रमाणं स्याच्छ्रुतिः सत्यार्थवादिनी ॥

Lastly the heart is both the organ of knowledge and action for आत्मन्, the soul confined to the body. So it is said further on in the book:—

ज्ञानकर्मात्मना खानामाश्रयं हृदयं भवेत् ।

आश्रयत्वात्खनैर्मलयात् ज्ञानकर्मोभयात्मकं ॥ १७ ॥

इंद्रियाणां तु सर्वेषामवकाशप्रदत्वतः ।

हृदयाकाश इत्येतत् प्रोच्यते मतिमत्तमैः ॥ १८ ॥

(B) Practice of Lingayat religion.

We now come to this topic that is the sequel to the philosophy of the religion for the attainment of Moksha, the last and the most important of the objectives of human life. The practice is based on the philosophy and is the reverse process of that of the evolution of human life. The practice takes the individual souls back to the original source in the same way

* षष्ठाधिकरण, 9-11, 17, 18.

in which they come into existence and are involved into and entangled with the life in the world.

The practice of the Lingayat religion is expressed very well by the definition of the word “वीरशैव” given in various treatises of the religion. Jiva, as the result of the activity of आदिमाया, comes to be affected by the three taints (मलाः) and covered over by five sheaths (or by six including माया). As a result of आणवमल the jiva becomes अपूर्ण i. e. constricted; as a result of मायामल he is covered over by the five sheaths (कंचुकानि); and as a result of कर्ममल, which is the contracted form of Shiva’s सर्ववर्तुत्वशक्ति, the jiva retains the vague hankering after doing something, which produces tendencies of the mind (वासनाः) and कर्मसंस्कार. He has to be born as a human being in order to be free from the कर्मसंस्कार by enjoying the fruits of कर्म or by destroying the accumulated कर्म that stands to his credit. That he can do by undergoing a course of strict spiritual discipline and by living a holy life of devotion to the Godhead. Such a life of devotion and the course of spiritual discipline forms the practice of the religion, as it does of other religions, and enables the jiva to get rid of the three taints and the five sheaths.

The धर्माचरण is stated in the definition of a Veerashaiva, the jiva that adopts and follows the Veerashaiva or Lingayat religion, as, * “अष्टावरणविशिष्टपंचाचाररूपपतिधर्मप्राप्तिः” A better definition given of it is † “निजलिंगागमसामरस्यरूपविशिष्टाद्वैतमतनिष्ठः एकोत्तरशतप्रभेदभिन्नषट्स्थलज्ञानसंपन्नः त्रिविधवीरशैवदीक्षासंयुक्तः अष्टावरणपंचाचारपरायणः वीरशैवः सर्वोत्तमः” In the first definition given by शिवाद्वैतदर्पण, the term षट्स्थलज्ञान (and षट्स्थलाचरण that

* शिवाद्वैतदर्पण, page 3. † वीरशैवानंदचंद्रिका, page 442.

follows षट्स्यलज्ञान) is omitted but only apparently, because later it is said that the jiva's object is at-one-ment with घनलिंग, which is षट्स्यलकारमकरशिव. And the षट्स्यल has in it comprehensively all that it means, namely, षट्लिंग, षड्भंग, षट्शक्ति, and षड्भाक्ति, the result of the evolution. And the धर्माचरण is the process of practising षट्स्यलविधि for attaining at-one-ment with घनलिंग. The second definition is more comprehensive in that it refers to the philosophy (त्रिशिष्टाद्वैत, i. e. शक्तिविशिष्टाद्वैत), the religious संस्कार (त्रिविधदीक्षा-विधि), and states the religious rites and course of spiritual discipline (षट्स्यलज्ञान, अष्टावरण, and पंचाचार). The best definition is given by श्रीशैवोत्कर्षप्रदीपिका as, “ सक्तश्चुत्तम-पुराणप्रसिद्ध-अष्टावरणपंचाचारविशिष्टतया महालिंगैक्यरूपमोक्षसाधननिरुत्तरपञ्चेतर-शतस्थलग भौकृतषट्स्यलप्रतिपादकसिद्धांतशास्त्रप्रतिपाद्यज्ञानक्रियापरिभेदेन रूपपदार्थ-समर्पणप्रकारीभूत-भंग-लिंग-भक्ति-शक्ति-हस्त-मंत्र-मुख-पदार्थ-नुपंच-नाश्रयषड्भेद-भिन्नस्थानावयवीभूत-इष्टलिंग-प्राणलिंग-भावलिंगपूजापावनैकतानमानप्रतया च त्रिशिष्टाद्वैतज्ञानसंपन्नः श्रीशैवः सर्वोत्तमः । Thus a Lingayat is one who practices (1) अष्टावरण (2) पंचाचार and षट्स्यल. Of these षट्स्यल is all-comprehensive and includes in it everything that the religious practice expresses and lays down. The पंचाचार and अष्टावरण are subsidiaries and auxiliaries to the षट्स्यल. Thus it is the very life and soul of the Lingayat spiritual discipline and religious practice. To take away षट्स्यल is to take away the very life and soul of the religion. For that alone marks it out from all other religions and makes it a distinct religious entity. The third definition given above mentions the chief points of the procedure of षट्स्यल, based on the six Lingas, with the six Shaktis in the form of कण्ठ, the six Angas with the sixfold साके, and the method of offering (अर्पण) all things to the deity before they are enjoyed by the

devotee himself during the worldly life. Before the particulars of पंचाचार, अष्टावरण, and षट्स्थल are explained it would be better to note the principles underlying the practice. They are:—

(1) The first principle is that religion is as necessary for human beings as food is. A man without religion is the creature of circumstances. But the man with religion is master of himself and, therefore, master of all situations and circumstances in life. Man without religion is like a boat on the sea without a rudder. And just as such a boat is left to the mercy of waves to be tossed about by them only to be sunk in the end. Similarly man without religion is subject to the miseries of the world and to the endless series of transmigrations. And to be free from such series of transmigrations he must have recourse to religion that teaches him psychic culture and guides him on the road to eternal happiness, the Moksha. But men seek matter first, and therefore, they miss what they really want. Some people devote an entire life time to the study of science; some spend their lives in the pursuit of an art; others struggle with professions. Success in any line of endeavour is admirable; but desirable above all things else is peace, everlasting peace. Man may acquire endless wealth through honest or questionable methods of business. The wealth may bring him all that he desires but with one glaring exception of everlasting happiness or peace. Happiness, ineffable happiness, is the direct result of a well-planned life conducted on the principles set forth in the religion. Millions of people are living in misery simply because they

have never learnt the true significance and nature of religion and the importance of self-development and self-realization by means of religion. From the beginning of time man's ignorance regarding himself has been directly responsible for his defeat. The same ignorance has resulted in the downfall of empires. It has made a miserable wreck of countless lives. It has fertilized poverty where prosperity might have blossomed and reared up a rich harvest. It has fostered misery where peace and contentment might have dwelt. The battle between ignorance and light has been ever going on, down through ages, but ignorance has never really won a battle. True it is that there are times when ignorance seems to be fortunate in the achievement; but sooner or later it has to give way to light, which gives a deadening blow to its adversary. That light is religion, which, therefore, is to be devoutly learnt and followed.

(2) The second basic principle of the religion is that it is a personal affair, the affair of the Jiva, male or female, in order that it may be free from the trammels of the ever-recurring births and deaths and miseries thereof. Every Jiva is the driver of the car of his own life so that he may avoid the ditches and pitfalls of ignorance and follow the safe route of the religion to ever-enduring bliss, Moksha as it is called. The transitory worldly happiness is not the aim. The religion, therefore, says that man is the architect of his own fortune and he has been furnished by God with necessary capacity and power to be his own architect. There are those that claim that fate is entirely beyond their control.

When they fail in some important undertaking they simply accept defeat as if it were a part of the pattern of life and pass on down the path of existence that to them is strewn with obstacles. No doubt life is strewn with obstacles and difficulties and is not free from various problems. These problems have to do with the moulding of fate. But we cannot dodge the problems and have to meet them face to face and find out a formula that will enable us to control fate. This formula or technique of controlling fate the religion gives. Jiva, though in the grips of fate, is endowed with free will and freedom to act. He can, therefore, design and mould his own fate and can realize self. Jiva is made in the image (प्रतिविम्ब) of God and is His child. His reason is guided by the unerring wisdom of God instead of by his greedy blundering ego. He can master his own fate and control future happenings in his life. He can attain success where failure seems to be inevitable. To attain success Jiva is endowed with limitless power of mind over body and human destiny. The religion proclaims * "That man is only a conduit of infinite knowledge and power that is behind mankind. It teaches him that if desires and wants are in man the power to supply is also in him; and that whenever and wherever a desire or want is fulfilled it was out of this infinite magazine that the supply came and not from any supernatural being. The idea of a super-natural being may rouse to a certain extent the power of action in man; but it also brings dependance, fear and superstition. It degenerates into a horrible

* Rajayoga by Vivekananda, Introduction.

belief in the natural weakness of man....And makes him forget his infinite capacity and power". The Lingayat religion teaches that the highest bliss cannot be *viciously obtained by employing priests*. The agency of priests, as the intermediaries between man and God is a huge joke and hoax. One has to work for one's own salvation by developing and using the power within.

(3) The third principle is very fundamental. It makes no distinction between sexes but gives equal opportunity to both sexes, male and female. The religion declares that both males and females are made in the image of God and both are equally the children of God. The difference in their bodies or constitution is merely and mainly structural; but there is no difference in their mental and intellectual capacities. Apart from conditions imposed upon females in society in any social organization they are equally entitled to spiritual culture for self-realization and ultimate salvation. They have souls to save as much as males, and as such, the religion says, there is no power that can deprive females of their birth-right to work for their own salvation by following the path of religion and adopting the formula or technique as men can do. The sexual distinction between male and female is of the body and not of soul as is said in श्वेताश्वतथोपनिषत् "न त्वं स्त्री न पुमान् etc." Says Swami Vivekananda in his Rajayoga (commentary on Sutra II—30) that "A man who wants to be a perfect Yogi must give up the idea of sex. The soul has no sex. Why should it degrade itself with sex ideas?" Lingayats are therefore perfectly right in placing woman on a par with man in matters of religion.

The religion emphatically repudiates the stupid and meaningless idea of the Varnashramadharma that sexes are fundamentally different and females are inferior to males; the females, accordingly, have to serve slavishly their husbands to attain Moksha. Such an obviously wrong idea the Lingayat religion rejected contemptuously and admitted women readily into the premises of its principles and practice. The women, therefore, came into their own and took their place beside men since the religion was founded by the prophet and philosopher, Basava. The place that woman holds in social life makes it imperative that she should have the liberty to develop her latent faculties and power to work out her own salvation. The religion proves that women are not a chattel but intellectual beings. It irrefutably establishes the principle that the hand that rocks the cradle rules the world; that the same hand goes further and moulds the tastes and destinies of the sons and daughters of mankind. In short the religion proclaims that men and women have equal power and right for spiritual culture and are equally entitled to the secrets of religion. This is the main reason why temporary untouchability of women during their monthly course is done away with for daily and usual religious rites.

(4) The fourth principle is the principle of universal brotherhood of man in matters of religion. The religion, hence, keeps its doors open to all people without any distinction. The artificial barriers of Varnashramadharma between man and man have been torn down and all are admitted within the fold and given equal

rights and opportunities to the principles and practice of the religion to attain self-realization. The religion maintains that spiritual culture and the realization of the self are not the close preserve of a few only. The artificial distinction of human beings into high and low, and therefore, deserving and undeserving of religious rites, is the doctrine of the selfish section of the people for its personal pelf. But in as much as all human beings, the Jivas, are the children of God, all have equal right to the course of reviving the lost divine sonhood and for reclaiming perfection, which is the divine birth-right of all to possess. The religion believes in the fellowship of all human beings and undertakes to give its followers the excellent technique, the proper and the definite method of contacting God step by step. It teaches all how to develop and use their unlimited power within in order that they may regain the forgotten image of God in man. It shows the one scientific highway of self-realization as the common property of all the sons and daughters of Adam and Eve. Man is a very fortunate animal that he is born as man that he may have the opportunity of attaining Moksha by a life of spiritual culture and discipline, as Swami Vivekananda remarks * "The human body is the greatest body in the universe, and the human being the greatest being. Man is higher than all animals, than all angels; none is greater than man. Even the Devas (gods) will have to come down again and attain salvation through a human body. Man alone attains perfection, not even the Devas.

* Rajayoga, page 29 (Adwaitashrma edition.)

According to the Jews and Mohamedans God created man after creating angels and everything else; and after creating man he asked the angels to come and salute him, and all did so except Iblis; so God cursed him and he became Satan. Behind this allegory is the great truth, that this human birth is the greatest birth that we can have." Such being the case is it not inhuman and monstrous that a section of the people called "Shudras" should be deprived of their right to religion? This false principle of Varnashramadharma of dividing people into the privileged and the unprivileged sections is refuted and rejected by the religion and the principle of universal brotherhood of man in religion established. A glowing tribute of praise has been paid in words * "When all the outer observances of the Veerashaivas are closely studied with sympathy and insight, you will see that the entire religion is a vindication of the principle of the brotherhood of man and its necessary concomitant, the neighbourly love, nay, the universal love, and that of the renunciation of the world, that is, the renunciation of the Prapancha with its various cycle of bitters and sweets, sweets and bitters and so on in never-ending succession. I may safely say that there are few faiths that have flourished on the Indian soil which have so openly preached the equality of man, of the prince and the peasant, of the sage and the sinner, in the social scale. The Veerashaivas did away with the lip-religion of polished commonplaces and of mere moral and spiritual shibboleths, and actually lived with the principles that they taught. The invidious

* S. D. Vol. XI, page 218.

distinction that is usually shown in India between man and man, as a social being, as a moral being, as a spiritual being, has brought the country so low in real spirituality that sham and humbug and fine phrases exist in place of real religion. Shiva-drishhti is not the preserve of any one man or woman. It is on the other hand, the treasure-trove that is buried in the Dahara-pundarika of every rational being. And the greatest Samyakdarshins and Anubhavis, who have kept up the spirituality of India, who have been a standing witness to the truth that God can not only be inferred but can actually be seen, can not only be fervently prayed to with emotion and devotion, but can, in the real sense, be known, have not always been drawn from sections of population, who pride themselves on their pharisaic ritual and superiority of blood and birth."

(5) The fifth principle is that life in this world is in no way incongruous with the practice of religion. It is not necessary for any one to go to a forest for the sake of attaining Moksha. Home and life at home do not in any way clash and conflict with the spiritual life. Happiness, ineffable happiness, is the direct result of a well-planned life, conducted on the principles set forth by the religion, which teaches all how to live a life, pious and religious, in the world as a step to at-one-ment with God. The well-planned life of the Lingayats in this world is called "Kâyaka", as practised by the Lingayat saints that formed the holy band of spiritualists clustering round Basava. Kâyaka or the proper method of living a life is the highest achievement of the band of saints. They actually lived the life and demonstrated to the world that life in the world in the midst of worldly affairs was in no way incon-

sistent with the life of spiritual discipline for the realization of Self. That band of saints, who had realized Self, had in it men and women of various ranks and professions. The prophet and leader Basava was the minister of a kingdom; Gundaya was a potter; Appanna was a barber, Haralaya was a shoe-maker; Kakkaya was a tanner; Ketaya was a basket-maker; Chaudaya was a ferryman; Madiwal was a washerman. This is to mention only a few. There were, besides, traders, agriculturists and men of different business lines too many to be mentioned here. It is thus proved that Kâyaka, the well-planned life, was quite practical and nothing was impossible.

(6) Simplicity and suitability of practice is the sixth principle. The technique is the common scientific highway of self-realization for all. By means of the simple and definite technique of **वदस्थल** the Jivas advance as far as they wish up the spiritual ladder. Men differ intellectually. If some are sharp others are dull; if some are active others are slow. But this does not preclude anybody from practising the religion. The technique is so designed that men and women of different physical and intellectual capacity and different temperaments can follow the religion and develop the power of mind over body, health and prosperity. The Jiva, that wants to earn happiness, should take up the practice suited to him and attain Moksha. The religion supplies a long-felt want, because it teaches a simple way, the technique of **वदस्थल** with the net of which one can scientifically trap real happiness. The **वदस्थल** technique, never revealed before, shows six stages or steps on the ladder of consciousness gradually leading to cosmic Consciousness. For achievement does not come overnight.

Man is born almost helpless. The infant cannot walk at birth, but nature brings about development by degrees; and so it is with the technique. It offers instruction in self-realization and development in a graded course. In short if the simple course is adopted and followed sincerely and conscientiously in accordance with Kāyaka, all will be obtained by the grace of God, the Linga. This is why it is oft-times repeated “अल्पक्रिया बहुफलं” as the main feature and motto of the religion. The practice lasts all through life till death in peace. The course is simple and suited to all individuals and development is gradual by degrees.

(7) The seventh principle is Ahimsa or non-injury. The principle of ahimsa, though not the basis, on which the superstructure of religion is raised like that of Jainism and Buddhism, permeates the philosophy and practice of the religion. In the opinion of the prophet a religion is no religion that does not teach *ahimsa*, kindness and compassion. This was the reaction to the Vedic religion, the performance of sacrifices, in which innocent animals were slaughtered. Basava's heart, like that of Buddha, bled for the animals killed in sacrifices and strongly condemned the killing of animals under the garb of sacrifices. Animals are, he says, as much entitled to a happy life as men are. They may be used for the service of man but should be kindly and lovingly treated, as if they were man's kith and kin. Basava's heart full of the milk of human kindness, the universal kindness, reached out to the suffering animals and preached ahimsa and non-violence, physical, mental or oral. In this respect Basava stands second to none, though he comes so late after Buddha and Mahāvira.

(8) The last and not the least but most important is the unity of thought and action, a perfect concordance

between knowing and doing. Man should translate into action what he thinks best in his interest. Peace of mind (प्रसाद) or internal harmony is mainly due to one's satisfaction that one did as one felt. Mere thought or feeling will be of no avail if one thinks one way and acts otherwise. There should be perfect agreement between one's aspirations, thoughts and deeds, between will (इच्छा), thought (ज्ञान) and deed (क्रिया). To divorce doing (कर्म) from knowing or thinking (ज्ञान) is real ignorance (तमोगुण), as has been noted already. ज्ञान or thought without deed is lame; and deed (कर्म) without ज्ञान is blind. A lame man is unfit to undertake a journey, though he sees the way lying before. Similarly a blind man cannot travel in spite of his strong legs, as he cannot see the way ahead. But when both come together and co-operate they safely go to the end of the journey. Behind this allegory there lies profound truth that mere knowledge without action is stagnation. While doing without knowledge and insight leads to disaster. Ordinary morality requires man to act up to his convictions; and actions should not belie truth. One becomes a scoundrel when one's words and actions belie one another. If this is so in ordinary worldly affairs it is much more so in matters spiritual and religious. This is tellingly expressed in:—

न क्रियारहितं ज्ञानं न ज्ञानरहिता क्रिया ।

अपश्यन्धको दग्धः पश्यन्पुंशुश्च दह्यते ॥

Hence the religion requires that its followers should first know the religion and abide by the truth for their salvation. The pilgrim's progress towards attainment of eternal happiness is strewn with difficulties and dangers. But the pilgrim cannot afford to be scared away from the

right path. He must tread the way on in accordance with the principles of the religion. He must understand what religion says and faithfully follow it. Convictions when acted upon grow into habits and ensure the path of the pilgrim's progress towards the goal, the Moksha.

Close connection between thoughts and deeds is explained psychologically also. Thought is the father of the deed. Man does what he thinks fit and forms a habit of doing, which cannot be easily given up. Similarly man's oft-repeated acts either by imitation or suggestion make a deep impression on his mind. This is संस्कार. "संस्कार can be translated very nearly by inherent tendency."... Every work that we do, every movement of the body, every thought that we think, leaves such an impression on the mind-stuff, and even when such impressions are not obvious on the surface they are sufficiently strong to work beneath the surface subconsciously. What we are every moment is determined by the sum total of these impressions on the mind." Vivekanand—कर्मयोग Chap. III.

The practice of the religion is Yoga. Yoga in all its branches or forms, namely, भक्तियोग, कर्मयोग, लक्ष्ययोग, मंत्रयोग and ज्ञानयोग, is requisitioned into the service of these principles, i. e. the practice of the religion is Yogic, the technique of the spiritual discipline and life of the Jiva technically called the Anga. The Yogic technique of षट्स्थल, comprising the different elements of the various forms of Yoga in it, is called "Shivayoga," leading to लिङ्गांगसामरस्य or essential identity of Anga, the individual soul and Linga the Almighty. For the purposes of the highest aim the Yogapāṭa of the Divine Agamas is drawn upon and their practical bearing on the daily conduct of the searcher after

God is no where to be seen more clearly than in the life of a sincere Lingayat. Of all these मक्तियोग the feeling of devotion and the worship in devotion is the root and foundation of all other elements of Yoga; because without Bhakti nothing is possible. The feeling of devotion prepares the mind and confirms the mental attitude of a devotee and enables him to act sincerely in religious practices. Unless अंतःकरण is trained and attuned with the true feelings of devotion, the welling emotion of attachment to the Lord, the devotee's acts are like the movements of a hollow life-less automaton and are not capable of doing any good to the entangled soul. They are like the movements of a scarecrow tossed about by the blowing wind but not the movements of a conscious being. The conscious mental attitude, that gradually grows into an unconscious physical and mental habit, is prepared by Bhakti. Hence the Lingayat philosophers give primacy to Bhakti and Bhaktiyoga; and all other forms of Yoga are complementary to मक्तियोग and hinge on it for the achievement of the highest human ideal. The whole of this is included in षट्स्थल.

The elements of other forms of yoga are complementary to Bhaktiyoga, because men are temperamentally different and act in accordance with their temperaments peculiar to them. * "According to the classification of yoga philosophers there are four kinds of temperaments, the emotional, the active, the mystic and the rational, the inner understanding is more or less moulded by the temperament. Consequently, the inner understanding arouses an attitude of the Divine Reality specific to a parti-

* The Philosophy of Yoga by Swami Jânânanda, pages 27, 28.

cular temperament. The aspirant of a particular temperament, therefore, develops an attitude of Divine peculiar to himself, and this attitude brings forth its corresponding subtle transformation of the subjective series of the Super-ego. The subtle result of this particular transformation restrains the modifications of the subjective series of the sense-ego (चित्तवृत्ति of the जीवात्मन्). It is in fact, in this way that the Absolute Divine is realized. In as much as the resulting attitude differs according to the temperament, the preliminary means differ accordingly. The preliminary external means for the aspirant of the active temperament is Karmayoga, for that of the emotional temperament is Bhaktiyoga, for that of the mystic temperament is Rajayoga, and for that of the rational temperament is Jñānayoga.'

It is a general belief that the Lingayats have discarded all sorts of rites. This is a belief based on the fact that Lingayats have altogether discarded and dissociated themselves from the Karmakāṇḍa and Yajñakāṇḍa of the Vedas and have repudiated the sixteen saṃskaras of the Varnashramadharmā of Hinduism. But the Lingayats, though they have rejected in toto the rites and saṃskaras based on the Vedas and Smritis, which have only the ऐहिकफल and स्वर्ग in view and which find man to the path प्रवृत्ति, have a number of rites appearing like religious externals as absolutely binding on them. The object of these rites is to put man on the wheel of निवृत्ति (the reverse process towards the Lord) and never on the wheel of संसार. And this is clearly * "The reason why

* S. D. Vol. XI page 216.

Veershaivas, although they have strong objections to the Vedic Yajnas inculcated in the Karmakāṇḍa of the Brahmanas, Kalpsutras, Grihyasutras and so on, have special rites of their own, which they observe with all religiosity...the kriyas are extremely puritanical in that they are intended to teach self-abnegation of all the so called good things of the world, and to cultivate in the mind of the Veerashaiva the Jiva Karunyam and neighbourly love." That religious rites are indispensable for spiritual culture is expressed in:—

ज्ञानं प्रधानं न तु कर्महीनं कर्मप्रधानं न तु चिद्विहीनम् ।

तस्माद्वयोरेव भवेत्प्रसिद्धिर्नह्येकपक्षो विद्वगः प्रयाति ॥

न क्रिया रहितं ज्ञानं न ज्ञानरहिता क्रिया ।

अपश्यन्नघंको दग्धः पशन्पशुंश्च दह्यते ॥

It is hereby proved that ज्ञान and क्रिया are at bottom one; to separate them is अविद्या as already stated above.

These puritanical rites of the religion are based on the Yogapada of the Divine Agamas. But this does not mean that the other padas of the Agamas are neglected, viz. Charya, Kriya and Jnāna, on the contrary the charya, Kriya, and Jnāna padas are fully utilized and are made to subserve Shivayoga. It is therefore, said † "I have told you a little previously that Veerashaivism is a specialization of the Yogapada of the Divyagamas, but you must not infer therefrom that no provision is made therein for the discipline corresponding to other padas. As a matter of fact, the charya, kriya, and jnāna-padas of the Divyagamas, find their most authentic emphasis in Veerashaiva mysticism but all those disciplines are steadied and based on the

† Ibid, page 133.

major discipline of the Yogapāda. In other words, we have in Veerashivism, Yoga-charya, Yoga-kriya, Yoga-yoga and Yoga-jñāna, the last imperceptibly shading off into the real सम्प्रदर्शन, शिवसायुज्य, or "Fellow-ship of the Lord." The truths of the Divyagamas are elaborated with an unmistakable profundity and thoroughness, not only with reference to subjective Illumination and antarāngavrittis, but what is most important and the most distinguishing trait of Veerashaivism, also with reference to objective conduct of and attitude towards men and things, or, as we might say, to bahirāṅga vyāpāra. The subjective culture of the soul proceeds pari passu with the objective training of the attitude of the vyavaharic man towards the Lord's prapancha, including animate and the rest."

The reason why भक्तियोग is given primacy and the elements of other yogas are subsidized to it is well accounted for in the following. * "The value of प्राणायाम is more or less physical and physico-mental, as it is nothing more than a Sādhana to still the habitual wanderings of the mind; for when the pulmonary stir is becalmed off, the mind gets to be quiet of its own accord. The fuel for thought is really प्राण in motion. But it should not be forgotten that, though प्राणायाम is a very good help as an initial step, to suppress thought, it cannot be depended upon to achieve the rest, to wit Chittaikāgratā, nor even to prevent a backsliding of the mind on vishaya (विषय), unless there is subjective Ishwarapranidhāna, to keep the aspirant up. Hence, the function of प्राणायाम is that of a mere go cart in

* S. D. vol. XI, page 51.

teaching the child of antahkarana (अंतःकरण) to stand on its own legs and walk a few paces; but to expect the प्राणायाम to achieve for us शिवसायुज्य, is the same as to expect the go cart to help an adult cripple to walk. We see that Hathayogins fall short of the mark, on account of their looking to the Kevalakumbhaka and the Jalandharamudra as their sole supports for planting them on the field of Dahara. When the antahkarana is untrained and unattuned, the true bhakti, which is welling emotion, is lacking towards the Lord, the anubhava of akhandavritti or even the enjoyment of genuine "Luminous sleep" is a mere chimera. But Veerashaivism has so well perfected in these deep truths of spiritual communion, in its teachings of षट्सुख and लिङ्गसामरस्य, that we will have occasion to learn more of them presently."

In short, the practice of the Lingayat religion is Shivayoga that includes in it the elements of other forms of yoga; it is based on the yogapâda of the Agamas; the rites of the religion are all its own, which are extremely puritanical in nature; the religion has entirely discarded the Karmas and yajnas of the Vedas and the Smritis and has repudiated the Vedic Varnashramadharma; it has established the universal brotherhood of man in religion; it is permeated with the doctrine of ahimsa (non-injury) and with all-embracing kindness. It may be noted by-the-by that the religion, having parted company totally with the Varnashramadharma and the doctrine connected with it, claims to be altogether different from Hinduism, the religion of Varnashramadharma. It therefore, claims to be a

different religious entity. Now we proceed to explain the details of the practice.

(1) The पंचाचारः।

Living beings are by nature active. Life without activity is both meaningless and not possible. The mind is incessantly active except during deep sleep. The brain, which is the mind's tool, must be equally active. Various other parts of the body work as occasion requires. At the base of this unceasing activity of mind and body are the soul's needs. It is to supply these needs that body and mind are so active. The ordinary needs of a living being are threefold, bodily, mental and social. The first two are necessary to the being as a mere individual, and the third as a member of society. The needs of the body are food, sleep, escape from danger, and sexual enjoyment. Of these four, the first three are necessary for the protection of the body, and the last for that of the race. Mental needs are knowledge and recreation, the former for enriching the mind and the latter for relief from strenuous work. Social needs include giving and receiving help, loving and hating, dominating and submitting. But existence of God and close relationship with Him of individual souls having been established, another set of needs arises out of the close relationship and is called religious needs; and action for their supply becomes necessary.

The direction of the human beings in society is largely, nay mainly, by imitation and suggestion, which are, as is well known, are psychological in their operation. An extended form of imitation and suggestion is the adoption of local, social or religious

customs. The पंचाचार are intended to convey to the members of the community the principles of religion and religious conduct in general by these two psychological operations. These पंचाचार or five codes of conduct lay down for the individual members rules of behaviour as social beings. They are शिवाचार, लिंगाचार, सदाचार, भृत्याचार and गणाचार. The first two शिवाचार and लिंगाचार are purely personal but react on other individuals of the community in their intercourse everytime and everyday. शिवाचार requires a Lingayat to believe that Shiva is the परब्रह्मन्. He has not to worship any other deity. The devotee (अंग) has to maintain all through his life the faith and belief that Shiva is the only Godhead as the object of उपासना to the exclusion of other deities. Whatever devotional acts he performs, prayers he offers, and thoughts he thinks they must be all about Shiva and none else. This is Shivâchâra. Lingâchâra (लिंगाचार) is the worship of Shiva through Linga, the amorphous representation or symbol of Shiva. The worship of Linga is the worship of Shiva. The worship of Linga (इष्टलिंग), Linga the gross or physical, is the beginning of daily religious observances, prayers and contemplation, growing into the worship of the higher modifications of Shiva, namely, प्राणलिंग and सावलिंग. Linga, the Ishtalinga, is the Godhead of the Anga, the devotee, who should remain faithful to Linga and serve him faithfully, throughout his life, as faithfully as the devoted wife has to serve her husband to the end of her life. This is लिंगाचार. सदाचार requires a Lingayat to follow a profession and live strictly a moral and virtuous life. He should earn money by working in his profession for his livelihood and for supporting his

family. He should utilize his savings and surplus for others in their needs. He should furnish his Guru with funds for the propagation of religion and service of the public. He should feed Jangamas, the Jivanmuktas (जीवमुक्ताः) moving about over the country in the service of religion and to help individual devotees by guiding them in their religious practices, so that the devotees may avoid errors. By सदाचार the members are required to make no difference between one Lingayat and another but should take all to be as respectable and good as Shiva. He should interdine and intermarry freely with Lingayats. Character, right moral and religious conduct, should be the only criterion and consideration in the intercourse with other members of the community; and nothing else like a high or low profession should influence affairs of Social life. This is सदाचार. मृत्वाचार is the devotee's attitude of complete humility towards Shiva and His forms of Linga. So also he has to maintain the attitude of humility towards his गुरु, who gives him all guidance in spiritual discipline and religious practices. Similarly the Jangamas, the Jivanmuktas, and the शिवचारणस should be treated with all respect and in all humility. A Lingayat has to adopt the attitude of service and modesty towards all Lingayats as children and followers of the same God, Shiva or Linga and the same religion. In short the attitude in general of a Lingayat in social behaviour and intercourse should be one of humility, modesty and respect for others; so also he should be kind to all animals and treat them kindly. This is मृत्वाचार, the conduct of a Lingayat as a servant of the society and a friend of all animals. Lastly गणचार is a Lingayat's behaviour.

towards the community as a whole. He should not tolerate scandal of the Godhead and ill-treatment of men and animals by others. As a member of the community he has to strive for its upliftment and development. The short description of पञ्चाचारस will make it clear how they are intended to cultivate in the Lingayats an attitude of devotion and godliness, brotherhood in religion and cooperation between members, a straight forward and honest life, mutual helpfulness and kindness to the animal world.

(2) The अष्टावरणाः ।

The अष्टावरणास are the eight fold shields or protective coverings of the devotee. They protect the Anga from the onslaughts of माया on him and guide him and guide him safely to final beatitude after the life in the world. They shield him from the evils attaching to the worldly life by putting the Anga out of the three taints and five sheaths. They guard and guide on the way to enduring happiness by means of the spiritual discipline and exercises. These eight आवरणास or guards have special significance of their own and are the means of उपासना in his religious life day to day. The five-fold आचारस are rules of behaviour in general in society. But the eightfold आवरणास the details of उपासना for individual members for their own spiritual culture. They are गुह्य, लिंग, जंगम, प्रसाद पादौदक, विभूति or मर्म, रुद्राक्ष and मंत्र.

(1) Linga is the centre and basis of all religious practices and observances. It is the very life and soul of उपासना, which therefore, hinges on Ling. All prayers are offered to Linga and devotion is addressed to Linga. Thus Linga is the very foundation of the spiritual course and

discipline. Still ~~it~~ has the precedence over Linga in these eight guards. The question naturally arises why. The answer is that it is the Guru that initiates the Anga and guards him on in the religious practices and spiritual culture. It is the Guru that performs the ~~दा~~ ceremony of the devotee, who by that ceremony receives another or second birth as it were, the spiritual birth, in contradistinction to the physical birth in the world. It is the Guru that gives the devotee real insight into the principles of the religion, explains the inner meaning of the practices and guides him on the path to Mukti. The Guru explains at the same time the difference between the Lingayat religion and other religions and proves and establishes how this religion is superior to all others. He gives the Anga the necessary instructions and training to enable him to get through the arduous course of spiritual discipline. The Guru is the spiritual mother. He by his gracious look of the eyes, expressive of tenderness, wins the Anga and consoles, just as the kind gracious look of the mother calms us down in distress and comforts us. The Guru being an elderly person with his passions well under his control, is of serene, calm and cheerful disposition. He has gained the first-hand knowledge of the world by experience. His affection, tenderness, and saintly life, his vast knowledge of men and things charms the pupil, who, therefore, finds great delight in serving him, imitating him, and acquiring knowledge from him. The Guru lives in the midst of a town or a village but leads a simple, hardy, and exemplary religious life. His association is inspiring to the Anga or devotee, who, therefore,

follows the instructions of the Guru in toto. The devotee proceeds with the study of the principles and philosophy of the religion with the help of the Guru and takes guidance from him wherever necessary. This is the reason why Guru stands first in the list of Ashtavaranas. The Guru at the same time, is worshipped in his meditative attitude, in a particular yogic posture with the control of breath by प्राणायाम, with the eyes fixed on the Linga in contemplation. The Guru is one who is a jivanmukta and is an actual example of Linga-worship and spiritual discipline. He is Guru not only because he gives precepts and oral instruction but also because he is a model in Linga-worship and moral and religious life for others to follow. Hence the significance of Guru is twofold, as a preceptor and as a living example of the religious course strictly followed. The Guru is therefore, actually worshipped at least occasionally in every household if not everyday. He is then Shiva Himself being a Jivanmukta. When he is worshipped he is called a Jangama an itinerant Shiva. The Guru is, thus the first guard or shield of the soul against the assaults of Mâyâ.

(2) Next comes the Linga the इष्टलिंग worn on the body by the Lingayats. the इष्टलिंग, Linga the gross or physical, the third of the first three modifications of घनलिंग. The इष्टलिंग is what gives the worshipper all that he desires to be worshipped and is, therefore, worshipped every day in devotion. The following will make the meaning of इष्टलिंग clear:—

इष्टावासिकरं साक्षादनिष्टपरिहासकं ।

इष्टिः पूजा तथा नित्यमिष्टं पूजितमादरात् ।

इष्टलिंगमिति प्रोक्तमाचार्यैर्लिंगपूजकैः ॥

The Linga is given to the body at the very birth, as is the custom. The Linga is always on the body of a person from the time of his birth to the time of his death. The person should never lose his Linga, because to lose it is to lose his life in the literal sense of the word. The daily worship of the Linga, before the दीक्षा ceremony of a person is performed, may be informal but necessary for the person, so that he may be imbued with deep reverence for the Godhead and impressed with the significance of spiritual discipline. Though informal it has its own significance. It makes the wearer and worshipper conscious of his duty to the Godhead on account of his uncertain and untenable position in the worldly life. It makes him aware of the necessity of religious life and spiritual discipline in order to be on the way to Mukti. The real worship of Linga as the religious exercise begins after the दीक्षा ceremony is performed by the Guru, who initiates a person into the secrets of religion.

We have already noted in section VIII that the worship of इष्टलिंग is not प्रतीकोपासना, the worship of an image. The image is merely a substitute of a deity. But the इष्टलिंग is not a प्रतीक of the Lord but the Lord Himself. The devotee is also a modification of the Lord and is called Anga. Thus the Anga and the Linga being modifications of the Almighty Lord (ब्रह्मलिंग) in His उपास्योपासक-लीला, the worshipper and the worshipped are face to face with each other in the worship. The idea underlying the उपासना is that the उपासक is in no way different from the उपास्य, the Linga. This is, अहंमहापोसना, in which the devotee starts with the idea that he is a part and parcel of the Lord, though for the present detached from Him. Hence the

truth expressed by “अहं ब्रह्मास्मि” is put into a practical form. This is सहमार्ग or the path of fellowship or friendship of the worshipper with the Lord. Here the worshipper is taught that he is सत्त्व of the Lord; and pure subjective worship of the Lord is inculcated in him. The Anga looks on the Linga as his associate, a friend and a protector, not living apart from him, as in the case of image worship, but living with and in him and making him a part and parcel of Himself, the all-powerful Lord. Anga is the microcosm of the Lord, the macrocosmic Linga. The Anga has become Anga by being cooped up in the body by the working of अदिमाया, the शक्ति of the Lord. And to be free from the narrow limitations of the body he has to worship the Linga, the superior modification in relation with himself but identical with वनलिंग, the macrocosmic Soul. He has to worship with the conviction that he will attain his natural or original condition of Lordship by pure subjective worship of the Lord. This is अहंग्रहोपासना. The Anga is taught that his real station is in the Lord, in whom he lives, moves and has his being.

The इष्टलिंग, as the उपास्यदेवता, is the object of contemplation. The Anga, the worshipper and associate of the Lord, fixes his attention on the Lord, with a view to become one (समत्त्व) with Him ultimately. The चित्तैकाग्रता or the thought of the Lord by the subjective worship and subjective इश्वरप्रणिधान with the idea of “अहं ब्रह्मास्मि” is the highest spiritual ideal that deserves to be carefully and assiduously cultivated. Instead of fixing one's attention on anything only with a view to steady the mind and not allowed to backslide, so that it may be brought under full control, it is incompara-

bly superior that the mind should be fixed on the Lord in meditation as the ultimate resort and the object of at-onement.

In the preparatory stage Linga or पराशिव is सख्य of the devotee. He is, therefore, his intimate friend and associate. But later the devotee gradually moves towards the higher ideal of सामरस्य in the advanced stage. In the preparatory stage the भक्त is in the सविकल्पकसमाधि, and in the advanced or perfected stage he is in the निर्विकल्पकसमाधि.

Linga, the उपास्य, is only the representation of the भक्त in his meditative posture as may be seen in the picture (see ante p. 483). Thus, the Anga is reflected in the Linga, as it were. This makes the idea of अहंशरीरासना real or actual. The Linga and Anga are, therefore, the obverse and reverse of the same thing. The Anga realizes that Linga is macrocosmic because it is free from all limitations; while he is microcosmic being confined to the body. He has to expand himself by tearing off the limitations. To attain the ideal and objective he has to seek the Highest in himself by developing the power in himself. That power is शक्ति, the modification of the Lord's शक्ति; as without that शक्ति, the sincere devotion and attachment to the Lord, nothing is possible. That is the root cause of self-expansion.

The real Linga in its various forms is in the body. The six centres of nerve power, called the ādhāras of Shakti by the Shāktas and the followers of Rājayoga, are the six places that the Lingas occupy. The worship of those Lingas to develop the human power into vast all-reaching spiritual power, is the real worship. This is internal worship and the superior or the only form of worship. But this is very difficult in the beginning before

inculcating a thestic and spiritual attitude and cultivating the habit of devotion to the Godhead with the conviction that He is in him, For most men are of emotional temperament and can be easily attracted to the path of Bhakti. Men of severe intellectual temperament living on the hollow pabulum of abstractions are always rare. Intellectual attitude has to be prepared by emotion. And devotion to the Godhead in some concrete form is necessary. This is done by इष्टलिंग; and herein lies the real significance of इष्टलिंग as the gross form or modification of घनलिंग. All this will be obvious by the following discussion:—

* लिंगधारणमाख्यातं द्विधा. सर्वार्थसाधकैः ।
 बाह्यमाभ्यन्तरे चेति मुनिभिर्मोक्षकांक्षिभिः ॥
 त्रिद्रूपं परमं लिंगं शांकरं सर्वकारणम् ।
 यत्तस्य धारणं चित्ते तदातरमुदाहृतम् ॥
 तदेव सर्वभूतानां अंतस्त्रिस्थानगोचरम् ।
 मूलाधारे च हृदये भ्रूमध्ये सर्वदेहिनां ॥
 ज्योतिर्लिंगं सदा भाति यद्ब्रह्मेत्याहुरागमाः ।
 उपासनार्थं अंतस्थं परिच्छिन्नं स्वमायया ॥
 लयं गच्छति यत्रैव जगदेतच्चराचरम् ।
 पुनः पुनः समुत्पत्तिं तल्लिंगं ब्रह्मशाश्वतम् ॥
 आधारे हृदये वापि भ्रूमध्ये वा निरंतरम् ।
 ज्योर्लिंगानुसंधानं आंतरं लिंगधारणम् ॥
 ये धारयन्ति हृदये लिंगं त्रिद्रूपमैश्वरम् ।
 न तेषां पुनरावृत्तिर्धोरसंसारमंडले ॥
 तस्मात्सर्वप्रयत्नेन शांकरं लिंगमुत्तमम् ।
 अंतर्विभावयेद्विद्वानशेषकेशमुक्तये ॥
 अंतर्धोरयितुं लिंगमशक्तः शक्त एव वा ।
 बाह्यं च धारयेत्लिंगं तद्रूपमिति निश्चयात् ॥

* सिद्धांतसिद्धाभणि, pp. 91-96.

लिंगं तु त्रिविधं प्रोक्तं स्थूलं सूक्ष्मं परात्परम् ।

इष्टलिंगमिदं स्थूलं यद्वाह्ये धारयेत्तनौ ॥

इष्टलिंगमिदं साक्षादनिष्ठापहारकं ।

धारयेदवधानेन शरीरे सर्वदा बुधः ॥

Hence the propriety of बाह्यलिंगधारण that is necessary for gradual psychic culture. The worship of बाह्यलिंग leads to the worship of अंतर्लिंग in due course. The इष्टलिंग, taken to be the gross form of चनलिंग, is to be filled with शिवकला or spirit of चनलिंग; and the Anga, a part and parcel of the Godhead, is also to be inspired with the sincere spirit of devotion at the same time. The Anga is to be taught that the Highest is in him and in the इष्टलिंग. So the Bhakta starts with the worship of इष्टलिंग that he is Shiva and Shiva is jiva. This is अंद्रप्रहोपासना pure and simple.

(3) Jangama is the third आवरण and is peculiar to this religion. No like of it is to be found in any other religion. He is an itinerant जीवमुक्त moving about in the country for the guidance of the devotees in their spiritual exercises and culture. He is, therefore, considered equal to the Godhead, the Linga, and also Guru.

The goal of the soul is the liberation from the three limitations and mainly from आणवमल; because liberation from that मल makes the soul essentially one (समस) with परशिव. The first fruits of आणवमल are the feelings I-ness and my-ness. A person, therefore, that has become free from आणवमल, has neither I-ness nor my-ness, and does not refer to himself as an individual. He has neither pride nor anger, neither sorrow nor fear. He has no thought of his body, his family, his property, and other things that are ordinarily supposed to belong to him. The direct effect of freedom is the free flow of energies to

know, to desire, and to do. The liberated soul therefore possesses unlimited knowledge. It can transcend time and see the past, the present, and the future events in the universe, though it does not mind them as it has no concern with them.

The products of माया only serve as means for the soul's activities of knowing, desiring, and doing. But as the liberated souls have nothing in this world to know, to desire and to do, these products of माया are no more of any use to them. The liberated souls may give them up as soon as they attain liberation, i. e. they may leave the physical body. They require no place to live in, things to enjoy, and get completely out of the domain of माया. They move about and reveal the ultimate truths of religion to those that need them. They give valuable guidance in the course of spiritual discipline and religious exercises by example of their own. Because they move about for this self-less purposes they are called Jangamas. We know of ordinary men called the priests who profess to lead others to liberation. They are but blind leaders of the blind. They are themselves not liberated, and therefore, ignorant of ultimate truths, and can give little help to others. The liberated men, the Jangamas, alone possess the necessary knowledge and are able to assist others in their endeavours to attain liberation. They are, therefore, indispensable to them. The love God, in directing the universe, so arranges the evolution that some become jīvan-mukta Jangamas and supply this great need of other souls. But these souls are in no way affected by their mind and body. Having seen the true nature of माया, they cannot be influenced by such insignificant products of माया and their bodies and minds.

The performance of action is necessary for the souls bound by the three taints for the acquisition of truth by experiencing the effects of action. As the liberated souls require no further knowledge, they need not perform any fresh action, and are therefore free from the need of indulging in any activity for their own sake. As regards the fruit of past actions, they must all have been experienced except perhaps those that determine the nature of the body. If the body perishes at liberation it means that all the fruits of past actions have been experienced. If it does not it follows that there are some acts left whose fruits it has yet to experience. Hence there are two classes of liberated souls, (1) those that leave the body at liberation, and (2) those that continue with the body even after liberation. The latter are Jivanmukta Jangamas.

When the soul is liberated from *आणवमल*, it can have a full flow of energy from *माया* and acquire omniscience. But, if it is deprived of or liberated from *माया* also, it cannot know or do any thing. It is quiescent. Then the love of God comes to it directly and fills it with divine illumination and makes it one with God. The Jivanmukta Jangamas on the contrary are merged in the infinite love of God and shower that love on the unliberated souls. Some Jivanmuktas remain in their original position as kings, statesmen, or householders, and make themselves useful to others by their acts and lives. Some become religious preachers and tour round the country attracting disciples and followers who try to walk in their foot-steps and are helped by them in their course of religious life. But in the midst of these activities, they remain unaffected, all the acts being automatic and unattached.

Their chief value to unliberated or worldly souls is the dual position they occupy. They are man and God in one and are useful to men in both capacities. As they have been men like ourselves, we can understand them, have direct communication with them, and get from them an idea of true love, true knowledge, and true action. Their very presence uplifts us and gives us joy. We feel no want in their presence and find in them the infinite love attributed to God. They are each, in his measure, the embodiment of God, and thus demonstrate to us the existence of God. Their words arouse in us love for God, and their gracious acts strengthen us and make us masters of the influence of आणवमल. They are also the best objects of our worship. They are saints (शिवशरणाः) and men of endless spiritual power. If the figures of ordinary men, a little above us in intellectual or spiritual attainments, can absorb our whole attention when we talk to them, how much more can these divine beings, the real Sharanas or Jangamas, influence our minds? They make an indelible impression on our minds and drive out of us petty objects of the world that catch our fancy. When our minds have grasped profound truths and our hearts have tasted endless love, we desire nothing except their example. If we worship them, it will be the first form of worshipping God. This is why the Jangama is the third shield and is to be worshipped as reverentially as Linga and Guru. In fact no difference is made between the first three आवरणाः, the Guru, Linga, and Jangama.

(4) विभूति or मन्त्र is the fourth आवरण and भस्मधारण is the fourth religious exercise. All ritualistic exercises serve the twofold purpose of increasing the love for God.

and adherence to the religious life. Every religion has a set of religious exercises for its followers. The wearing of cross by the Roman Catholics is a special exercise intended for reminding them of the great solicitude that Jesus had for the salvation of the world. The cross induces them to accept, and to co-operate with Christ for their personal salvation. Similarly sacred ashes of the Shaivas and the Veerashaivas remind them of the love of God, which reduces to ashes the impurities in them and their six-fold enemies the desire of the world, the anger, the avarice, the infatuation, the pride and the hatred. They make us feel that the Lord's love is with us and creates in us a desire to lead a spiritual life. This underlying idea of भस्म and its contemplation and wearing are very important ritualistic exercises. भस्म has been described as:—

* शिवभिन्नानं यत्प्रोक्तं भासनाद्भसितं तथा ।

महाभस्मेति संचित्य महादेवं प्रभामयं ।

वर्तते ये महाभागाः मुख्यास्ते भस्मधारिणः ॥

It is said to be of five kinds according as it serves five different purposes noted in the following:—

† विभूतिर्भसितं भस्म क्षारं रक्षेति भस्मनः ।

एतानि पञ्चनामानि हेतुभिः पञ्चभिर्भूतम् ॥

विभूतिर्भूति हेतुत्वात् भसितं तत्त्वभासनात् ।

पापानां मर्द्दनात् भस्म क्षरणात् क्षारमापदाम् ।

रक्षणात्सर्वभूतेभ्यो रक्षेति परिगीयते ॥

(5) Next comes रुद्राक्ष, the fifth आवरण. The origin of रुद्राक्ष is described in a Purānik story that Shiva looked up in a meditative and concentrated attitude at the

* सिद्धांतशिखामणि vol. I, page 101.

† Ibid, 102.

three castles of त्रिपुरासुर. The tears, that fell from his eyes in the act of looking up steadily, became solid and came to be called रश्मि (on account of their falling from the eyes of रश्मि). The रश्मि is a reminder of Shiva's fixed gaze, the Yogic steadfast gaze. The devotee has to bear this in mind and try to cultivate yogic steadfastness like Shiva, the great matchless Yogin. They urge a devotee on to attain perfection in his Yogic meditation.

(6) पादोदक, the holy water, with which the Linga, the feet of the Guru, and the Jangama are washed, is the sixth आवरण. Water is the most important of the five elements from the point of view of cleanliness. Water enables man to keep clean by washing away all dirt. The body and clothes are washed and kept clean. All washing requires water without which nothing can be kept clean. The taint or dirt sticking to the body, clothes, or anything else cannot be removed except with the help of water. Hence water as the cleansing agent is most important and indicates cleanliness. External cleanliness of the body makes mind fresh and clean. After a bath mind becomes calm and ceases to be perturbed a little while; and the water slips down the feet. A bath in a pond considered to be holy (तीर्थ) makes the mind free from impure ideas for the time being and pure thoughts arise in the mind. This is a psychological effect. But the pity is that it is temporary and not permanent. The पादोदक is symbolical of the washing of three taints attaching to the soul. Guru and the Jangam being jivanmuktas are free from all taints. And their पादोदक is the embodi-

ment of the washing of the taints. The devotee has to be free from the taints attaching to his soul and take a lesson from the पादेदक that he has also to strive to be free from the three taints, when he takes the पादेदक of his Guru or a Jangama. The पादेदक is thus intended to produce a psychological effect on the devotee that he should wash his soul clean of the three taints, as he has to wash his body clean of all physical dirt. The exercise of taking the पादेदक is the exercise for making the devotee aware of the three taints and the necessity of washing them away from the soul gradually by cultivating a mental attitude of good sense and principles of moral conduct. The पादेदक is not merely ordinary water called तीर्थ. It is symbolical of the water of knowledge (ज्ञानजल) that washes away the taints that stick to and constrict the soul.

(7) प्रसाद comes next, the seventh shield. प्रसाद generally means favour or grace of a superior being. In religion प्रसाद means favour or grace of God shown to the devotee. प्रसाद in this religion signifies more than this. प्रसाद is the grace of God no doubt. But that is real प्रसाद that leads to the peace of mind by the grace of God. Mind and its impure working becomes the root-cause of all troubles and worries of life by producing कर्मसंस्कार, which causes the cycles of birth and re-birth. And if the mind is kept clean and pure and absorbed in the thought of God the कर्मसंस्कार is destroyed and all troubles and worries of life vanish. Hence the real प्रसाद is the stable cleanliness and calmness of mind; the purity and equanimity of mind, which is the soul's agent and organ, brings about the

purity and freedom of the soul. Such is the real sense and significance of प्रसाद. He is प्रसादी, the Anga in the third stage of development as devotee, that attains such प्रसाद, as is said:—

* लिंगनिष्ठादिभावेन ध्वस्तपापनिवर्धनः ।

मनःप्रसादयोगेन प्रसादीत्येष कथ्यते ॥

नैर्मल्यं मनसो लिंगं प्रसाद इति कथ्यते ।

शिवस्य लिंगरूपस्य प्रसादादेव सिध्यति ॥

शिवप्रसादं यद्द्रव्यं शिवाय निनिवेदितम् ।

निर्माल्यं तत्तु शैवानां मनोर्नैर्मल्यकारणम् ॥

मनःप्रसादसिद्ध्यर्थं निर्मलज्ञानकारणम् ।

शिवप्रसादं स्वीकुर्वन् प्रसादीत्येष कथ्यते ॥

अक्षुब्ध्या हि सर्वेषां तत्त्वशुद्धिरुदाहृता ।

विशुद्धं अज्ञातं हि यच्छिवाय समर्पितम् ॥

तदेवं सर्वकालं तु मुञ्जानो लिंगतत्परः ।

मनःप्रसादमनुलं लभते ज्ञानकारणम् ॥

आत्मभोगाय नियतं यद्द्रव्यं समाहितं ।

तत्तत्समर्प्य देवाय मुञ्जीतात्मविशुद्धये ॥

नित्यधिदेन देवैर्न भिषजा भवरोगिणाम् ।

यद्यत्प्रसादितं भुक्त्वा तत्तज्जन्मरसायनम् ॥

पत्रं पुष्पं फलं तोयं यच्छिवाय निवेदितम् ।

तत्तत्स्वीकारयोगेन सर्वपापक्षयो भवेत् ॥

यथा शिवप्रसादान्नं स्वीकार्यं लिंगतत्परैः ।

तथा गुरोः प्रसादान्नं तथैव शिवयोगिनाम् ॥

To obtain the favour of the Lord the devotee has to constantly keep in mind that all that he does, eats, sees, hears, and enjoys is owing to the Lord. He has therefore, to express his gratitude to the Lord that whatever he enjoys and whatever he does is his प्रसाद. He should address all that he takes or does to God

* सिद्धांतशिखामणि chap. 11.

before taking or doing the same himself. All this is best stated in the verses quoted above. This is कर्मयोग of the best type. When the mind is trained like this it gradually develops the sense of purity and calmness. The soul gradually becomes free from कर्मबन्ध and ultimately attains freedom from further transmigrations i. e. it attains final beatitude.

All this is during Linga worship. But the practical example of प्रसाद is that of the Guru and Jangama, whose प्रसाद the भक्त receives. He then learns from them the secret of प्रसाद and the way of addressing to God all that he takes and does. Thus the प्रसाद of गुरु, लिंग and जंगम is an exercise of utmost importance in spiritual development.

(8) The last and not the least is मंत्र, the eighth shield. मंत्र, though last is very important, as it contains the elements of मंत्रयोग, the practice of मंत्र. The significance and importance of मंत्र for various purposes and in different forms are to be found in Shaktism, in which मंत्रयोग has been fully developed. In Shaktism the practice of मंत्र forms an integral part of Shākta rituals. And the schools of Shaivism also have their own rites based on मंत्र and मंत्रयोग. It is necessary to know the scientific basis of मंत्रs and मंत्रयोग, on which the efficacy of मंत्रs depend and which has made मंत्रs so important and indispensable in the practice of the religion.

* The word मंत्र is derived from the roots "मन् to think" and "त्रै to save or protect"; and means that which protects him that mutters and realizes it. By the combination of मन् and त्र, that is called मंत्र, which from

* The following explanation is based on "Studies in मंत्रशास्त्र" by Sir John Woodroff.

the religious standpoint, calls forth (आमंत्रयति) the four aims of sentient beings, as happiness in this world and eternal happiness in liberation. मंत्र is thus thought movement, vehicled by and expressed in speech. Its स्वरूप is, like all else, Consciousness (चित्) which is the शब्दब्रह्मन्. A मंत्र is therefore, not merely sound or letters. This is a form in which Shakti expresses herself.

In order to understand what a मंत्र is the cosmic history should be known. The cosmos evolves out of Consciousness, the चिच्छक्ति and मायाशक्ति of Parashiva. Consciousness, the ultimate aspect of Shiva, in its aspect as the great "I" first sees the object as part of itself and then as other than itself and has thus the experience of the universe. This is achieved through Shakti that is the pure mirror, in which Shiva experiences Himself (शिवरूपविमर्शनिर्मलादर्शः). Neither Shiva nor Shakti alone suffice for the creation. Shivarupa is the form of experience consisting in the notion of "I" (अहमित्येवाकारकम्). Shakti is the pure mirror for the manifestation of Shiva's experience as "I". (अहमित्येवं-रूपं ज्ञानम् । तस्य प्रकाशे निर्मलादर्शः). The notion is similar to the Sāṅkhya notion of the reflection of पुरुष on प्रकृति as सत्त्वमयी बुद्धिः and of ब्रह्मन् on माया of the केवलानन्द school. From the mantra aspect starting from Shakti (Shaktitattva) associated with Shiva (शिवतत्त्व) there was produced नाद; from नाद came बिन्दु, which to distinguish from other Bindus, is known as the Causal, Supreme or Great Bindu (कारण, पर, or महाबिन्दु).

शब्द literally means and is usually translated as "sound," the word coming from the root शब्द

“ to sound ”. It must not, however, be wholly identified with sound in the sense of that which is heard by the ear or sound as effect of cosmic stress. Sound in this sense is the effect produced through excitation of the ear and brain by vibration of the atmosphere between certain limits. Sound so understood exists only with the sense organs of hearing. But considering Shabda from its primary or causal aspect, independant of the effect which it may or may not produce on the sense organs, it is vibration (स्पर्दन) of any kind or motion which is not merely physical motion, which may become sound for human ears. There is thus shabda wherever there is motion or vibration of any kind. It is now said that the electrons revolve in a sphere of positive electrification at an enormous rate of motion. If the arrangement is stable we have an atom of matter. If some of the electrons are pitched off from the atomic system, what is called radio-activity is observed. Both these rotating and shooting electrons are forms of vibration as Shabda, though it is no sound for mortal ears. To a Divine ear all such movements would constitute the “music of the spheres.” Were the human ear subtle enough a living tree would present itself to it in the form of a particular sound which is the natural word for that tree. It is said of ether (आकाश) that its Guna or quality is sound; i. e ether is the possibility of स्पर्दन of any kind. It is that state of the primordial material substance (प्रकृति), which makes motion or vibration of any kind possible (सर्वगुणः आकाशः). The ब्रह्मस्वरूप or चित् is motionless and is known as चिदाकाशः. But this आकाश is not created. चिदाकाश is the ब्रह्मन् in which stress of any kind manifests itself,

a condition from which the creation proceeds. This चिदाकाश is known as शब्दब्रह्म through its मायाशक्ति, which is the cause of all vibrations manifesting themselves as sound to the ear, as touch to the tactile sense, as colour and form to the eye, as taste to the tongue and as odour to the nose. All mental functioning again is a form of vibration (स्पर्शन). Thought is a vibration of mental substance just as the expression of thought in the form of the spoken word is a vibration affecting the ear. All spandana presupposes heterogeneity (वैषम्य). Movement of any kind implies inequality of tensions. Electric current flows between two points because there is a difference of potential between them. Fluid flows from one point to another because there is a difference of pressure. Heat travels because there is a difference of temperature. In creation (सृष्टि) this condition of heterogeneity appears and renders motion possible. Âkâsha is the possibility of spandana of any kind. Hence its precedence in the order of creation. Âkâsha means ब्रह्म with माया, which मायाशक्ति or stress is rendered actual from a previous state of possibility of stress, which is the Shakti's natural condition of equilibrium (प्रकृतिस्वाम्यावस्थ). In dissolution the मायाशक्ति of Brahman (according to the periodic law which is a fundamental postulate of Indian cosmogony) returns to homogeneity when in consequence Âkâsha disappears. This disappearance means that Shakti is equilibrated and that therefore there is no further possibility of motion of any kind i. e. as the Tantras say, the divine Mother becomes one with Paramashiva. Shâradâtîlaka says:—

सच्चिदानंदविभवात् सकलात्परमेश्वरात् ।

आधीच्छक्तिस्ततो नादो नादाद्बिंदुसमुद्भवः ॥

Here सकलपरमेश्वर is Shiva-tattva. Shakti is Shakti-tattva. Nāda is the first produced source of मंत्र and the subtlest form of Shabda, of which Mantra is a manifestation. Nāda is three-fold, as Mahānāda, Nādānta and Nirodhini, representing the first moving forth of the Shabda-Brahman as Nāda, the filling up of the whole universe with Nādānta and the specific tendency towards the next state of unmanifested Shabda respectively. Nāda in its three forms is in the Sādākhyā-tattva: Nāda becoming slightly operative towards the speakable (वाच्य), is called अर्धचंद्र which develops into बिंदु. Both of these are in the ईश्वरतत्त्व. The undifferentiated Shabda-Brahman or Brahman as Brahman as the immediate cause of the manifestation of Shabda and Artha is a unity of consciousness (चैतन्य), which then expresses itself in three-fold function as the three Shaktis, इच्छा, ज्ञान, क्रिया; the three Gunas as सत्त्व, रजस्, तमस्, and so forth. These are the products of the union of प्रकाश, and विमर्शशक्ति. This triangle of Divine desire or creative will and its first subtle manifestation is the cause of the universe. The great "I" (अहं), developing through the inherent power of its thought activity (आत्मविमर्श) into the universe, loses as Jīva the knowledge of its true nature and the secret of its growth through अविद्याशक्ति. Here then there appears the duality of subject and object; of mind and matter, of the word and its meaning (शब्द and अर्थ). The one is not the cause of the other, but each is inseparable from and concomitant with, the other as a bifurcation of

the undifferentiated unity of Shabda-Brahman whence they proceed. The one cosmic movement produces at the same time the mind and the object which it cognizes; names (नाम) and language (शब्द) on the one hand, and forms (रूप) or object (अर्थ) on the other. These are all parts of one co-ordinated contemporaneous movement and therefore each aspect of the process is related the one to the other. The genesis of Shabda is only one aspect of the creative process, namely, that in which the Brahman is regarded as the author of Shabda and Artha into which the undifferentiated Shabda-Brahman divides itself. Shakti is Shabda-Brahman ready to create both Shabda and Artha on the differentiation of Parabindu, the root-cause of all Mantras. The Shabda-Brahman is supreme speech (परावाक्) or Supreme Shabda (परशब्द). From the fourth state of Shabda there are three others—पश्यंती मध्यमा and वैखरी, which are the Shabda aspect of the stages whereby the seed of formless consciousness explicates into multitudinous concrete ideas (expressed in the language of the mental world) the counterpart of the objective universe. But for the last three stages of the sound the body is required and therefore, they only exist in Jiva. In the latter the Shabda-Brahman is in the form of Kundalini Shakti in the Mûlâdhâra Chakra. In Kundalini is Parashabda. This develops into the "Matrikas" or "little mothers" which are the subtle forms of the gross manifested letters (वर्ण). The letters make up the syllables (पद) and syllables make sentences (वाक्य), of which elements the Mantra is composed. Parashabda in the body develops in Pashyanti Shabda or Shakti of general movement (सामान्यस्पंद) located in the

tract from the Mûlâdhâra to the Manipûra associated with मनस्. It then in the tract upwards to the Anâhata becomes मध्यमा or Hiranyagarbha sound with particularized movement (विशेषस्पंद) associated with बुद्धितत्त्व; वायु, proceeding upwards to the throat expresses itself in spoken speech which is वैखरी or विराट्शब्द. Now it is that the मंत्र issues from the mouth and is heard by the ear. Because the one cosmic movement produces the ideating mind and its accompanying Shabda and the objects cognized or Artha, the creative force of the universe is identified with the Mâtrikas and Varnas, and the Devi (Shakti) is said to be in the forms of letters from A (अ) to Ha (ह) which are the gross expression of the forces called Mâtrikas; which again are not different from, but are the same forces which evolve into the universe of mind and matter. These Varnas are for the same reason associated with certain vital physiological centres which are produced by the same power, which gives birth to the letters. It is by virtue of these centres and their controlled area in the body that all phenomena of human psychosis run on and keep man in bondage. The creative force is the union of Shiva and each of the letters (वर्ण) produced therefrom and thereby are part and parcel of that force, and are therefore, Shiva and Shakti in those particular forms. For this reason the Tantras say that a Devatâ and Mantra composed of letters, are one. In short Mantras are made of letters (वर्ण); letters are Mâtrikas; Matrikas are Shakti and Shakti is Shiva. Through Shakti (one with Shiva) Nâda-Shakti, Bindu-Shakti, the Shabda-Brahman or Para-Shabda, arise the Mâtrikâ, Varna, Pada, Vâkya of the lettered Mantra or manifested Shabda.

At each moment the Jiva is subject to innumerable influences which from all quarters of the universe pour upon him. Only those reach his consciousness which attract his attention and are thus selected by the मनस्. The latter attends to one or other of these sense-impressions and conveys it to the Buddhi. When an object (अर्थ) is presented to the mind it is perceived. This is called a mental vritti (modification) which it is the object of yoga to suppress. The mind as a vritti is thus a representation of the outer object. But in so far as it is such representation, the mind is as much an object as the outer one. The latter, that is physical object, is called the gross object (स्थूल अर्थ) and the former or mental impression is called the subtle object (सूक्ष्म अर्थ). But besides the object there is the mind that perceives it. It follows that mind has two aspects in one of which it is the perceiver and in the other, the perceived in the form of the mental formation (वृत्ति) which in creation precedes its outer projection, and after creation follows as the impression produced in the mind by the sensing of a gross physical object. The mental impression and the physical object exactly correspond, for the physical object is in fact but a projection of the cosmic imagination, though it has the same reality as the mind has, no more and no less. The mind is thus the cogniser (ग्राहक) and the cognised (ग्रह्य), revealer (प्रकाशक) and the revealed (प्रकाश्य), and denoter (वाचक) and the denoted (वाच्य). When the mind perceives an object it is transformed into the shape of that object. So the mind which thinks of the Divinity it worships (इष्टदेवता) is at length, through continuous devotion, is transformed into the likeness of that Devatâ. By allowing the Devatâ thus to occupy the mind for long it becomes as pure as the Devatâ. This is the

fundamental principle of Tāntrik Sādhana or religious practice. The object perceived is called अर्थ, a term which comes from the root “क्थ्” which means to get, to know, to enjoy. Artha is that which is known and which therefore is an object of enjoyment. The mind as Artha that is the form of the mental impression is an exact reflection of the outer object or gross Artha. As the outer object is Artha so is the interior subtle mental form which corresponds to it. That aspect of the mind which cognizes is called शब्द or name (नाम) and that aspect in which it is its own object or cognized is called Artha or रूप (form). The outer physical object, of which the latter is in the individual an impression, is also an Artha or Rûpa, and spoken speech is the outer Shabda. The mind is thus, from the Mantra aspect, Shabda and Artha, terms corresponding to the Vedantic Nāma and Rûpa or concepts and concepts objectified. Mind as Shabda is power (Shakti) the function of which is to distinguish and identify.

Any form can be pierced by the mind, and union may be had therein with the Devesā who is at its core. It matters not what that form may be. And the reason is that all is Shakti and all is consciousness. We desire to think and speak. This is इच्छाशक्ति. We think and know. This is ज्ञानशक्ति. We make an effort towards realization. This is क्रियाशक्ति. Through प्राणवायु, another form of Shakti, we speak; and the word we speak is Shakti मंत्रमयी. For what is a letter (वर्ण) which is made into syllables and (पद) and sentences (वाक्य)? It may be heard in speech, thus affecting the sense of hearing. It may be seen as a form in writing. It may be felt tactually by the blind through the perforated dots of the Braille type. The same thing

thus affecting the various senses. But what is the thing that does so ? The senses are Shakti and so is the objective form which evokes the sensation. Both are in themselves Shakti as Chit-Shakti and the स्वरूप of these is Consciousness. When, therefore, a Mantra is realized, when there is what is called in the Shastra संनैतन्य, what happens is the union of consciousness of the साधक with that Consciousness which manifests in the form of Mantra. It is union which makes Mantra "work."

A Mantra is not the same thing as prayer, though some Mantras also constitute prayers like the celebrated Gâyatrî. Prayer is conveyed in what words the साधक chooses. Any set of letters is not Mantra. Only that is Mantra in which the Devatâ has revealed His or Her particular aspects, can reveal that aspect, and is therefore the Mantra of that one of His or Her particular aspects. The relations of letters (वर्ण), whether vowel or consonants, Nâda and Bindu, in a Mantra, indicate the appearance of Devatâ in different forms. Certain Vibhûti or aspects of the Devata are inherent in certain Varna but perfect Shakti does not appear in any but a whole Mantra. Mantra is thus a particular sound form (रूप) of the Brahman, Shabda Brahman or Saguna Brahman in individual bodies. The produced Shabda is an aspect of the Jiva's vital Shakti (Kundalini). Kundalini is the Shakti who gives life to the Jîva. She it is who in the Mûlâdhâra chakra (or basal bodily centre) is the cause of the sweet, indistinct, and murmuring ध्वनि, which is compared to the humming of a black bee. Thence Dhvani originates and first being Parâ gradually manifests upwards as पश्यन्ती, मध्यमा, and वैखरी, as described above. Just as in the outward space

waves of sound are produced by movements of air so in the space within the Jiva's body waves of sound are said to be produced according to the movements of the vital air (प्राणवायु) and the process of in and out breathing. As the Swarûpa of Kundalini, in whom are all sounds, is Paramâtma, so the substance of all Mantra, Her manifestation, is Consciousness manifesting as letters and words. In fact the letters of the Alphabet which are called Akshara are nothing but the Yantra of the Akshara or Imperishable Brahman. This is however realized by the साधक when his Shakti generated by साधना is united with Mantra-Shakti. Kundalini, who is extremely subtle, manifests in gross (स्थूल) form in different aspects as different Devatâs. It is the gross form which is the presiding Deity (अभिष्ठात्री देवता) of a Mantra, though it is subtle form, at which all Sâdhakas aim. Mantra and Devatâ are thus one and particular forms of Brahman as शिवशक्ति. Therefore the Shastra says that "They go to Hell who think that image (idol as it is called) is but a stone and the Mantra merely the letters of the Alphabet."

A Mantra consists of certain letters arranged in definite sequence of sound of which the letters are the representative signs. To produce the designed effect, the Mantra must be intoned in the proper way according to both sound (वर्ण) and rhythm (स्वर); for these reasons a Mantra ceases to be such when translated and becomes a mere sentence. By Mantra the sought for Devatâ appears and by success (सिद्धि) therein vision is had of the three worlds. As the Mantra is in fact Devatâ by practice thereof this is known and no amount of theoretical knowledge will do. Not merely do the rhythmical vibrations of the

sheaths of the worshipper but therefrom the image of the Devatā appears, as the बृहद्गंधर्वतंत्र says (ch. V) :—

शृणु देवि प्रवक्ष्यामि बीजानां देवरूपताम् ।

मंत्रोच्चारणमंत्रेण देवरूपं प्रजायते ॥

मंत्रसिद्धि is the ability to make a Mantra efficacious and to gather its fruit, in which case the साधक is मंत्रसिद्ध. As the प्राणतोषिणी says (619) “ whatever the साधक desires that he surely obtains. ” Whilst therefore prayer may end in merely physical sound, Mantra is ever, when rightly said, a potent compelling force, a word of power effective to produce both material gain and accomplish worldly desires, as also to promote the four aims of sentient beings (चतुर्ग), Advaitic knowledge, and liberation. And thus it is said that सिद्धि or success is the certain result of Japa or recitation of Mantra.

We should see in brief what the meaning of बीजमंत्र is by an example. In the first place the reader will observe that the common ending “ ह् ” or “ र् ” which represent Sanskrit breathings known as नाद and बिंदु or चंद्रबिंदु. These have the same meaning in all. They are the Shaktis of that name appearing in the table of 36 Tattvas. They (ह् and र्) are states of Divine power immediately preceding the manifestation of the objective universe. The other letters denote subsequent developments of Shakti, and various aspects of Devatā. For example take the great मुक्तेश्वरी or मायाबीज “ ह्रीं ” From the Tantrik compendium प्राणतोषिणी we get the following explanation. ह्रीं is ह् + र् + ई + ङ्. ह् is Shiva; र् is Shakti. ई is माहाभावा. And ङ् is, as above stated, is नाद, the progenitrix of the universe, and बिंदु, which is the Brahman, is described for the साधक as the Dispeller of sorrow. The meaning therefore of this बीजमंत्र is that the Devī in her Turiya or

transcendant state is नाद and बिंदु and is the causal body manifesting as शिवशक्ति in the form of the manifested universe. Other बीजमंत्रs like “क्ली” and “ह्री” have similar explanations. Such is in short the scientific basis and explanation of a Mantra and its Power.

After explaining the scientific basis which underlies the मंत्र and मंत्रयोग and which is to be realized by careful and assiduous practice we now proceed how the मंत्र, as the eighth आवरण, is laid down as a religious exercise for spiritual culture.

* The only मंत्र of the Lingayats is “नमः शिवाय” and is called पंचाक्षरीमंत्र on account of its having five syllables. With ॐ prefixed to it becomes षडक्षरमंत्र. The मंत्र is expressive of Shiva and on that account is identical with Shiva, just as a predicate is identical with the subject. This is explained very well in—

अशेषजगतां हेतुः परमात्मा महेश्वरः ।

तस्य वाचकमंत्रोऽयं सर्वमंत्रैककारणम् ॥

तस्याभिधानमंत्रोऽयमभिधेयश्च सः स्मृतः ।

अभिधानाभिधेयत्वान्मंत्रासिद्धः परः शिवः ॥

परशिव, the परब्रह्मन्, is the source of all Tattvas. The two letters “शिव” include and express all the tattvas as is stated in the commentary by मरितौटद्वार्य on the second श्लोक quoted above. The commentary is as follows:—

अयं मंत्रः तस्य शिवस्य अभिधानमंत्रः नाम्नो मंत्रः इत्यर्थः । सः शिवः अभिधेयश्च तन्मंत्रेणाभिधातुं योग्य इति स्मृतः । अभिधानाभिधेयत्वात् शिवाभिधानाभिधेयत्वात्, मंत्रादस्मान्मंत्रात्, परः शिवः सिद्धः प्रकाशितः । मंत्राणां यजनोपदेवता-प्रकाशकत्वेनैतन्मंत्राभावे शिवस्य स्फूर्तिरेव न स्यात् । किं तावतेति नाशङ्कनीयं शिवस्य सकलतत्त्वोपादानकारणत्वात् तद्वाचकपञ्चाशद्वर्णमयत्वं च युक्तमिति । तस्य सकलमंत्र-मूलत्वात् तत्प्रकाशकत्वेन सकलमंत्रकारणत्वमिति । तत्कथमिति चेत् उच्यते ।

* The following is based on सिद्धांतशिखामणि chap. VIII.

अथाद्यादिमथयं सर्वे स्वरा विद्वत्सानकाः ।

तदन्तः कालयोगेन सीमन्तुर्धौ प्रकीर्तितौ ॥

पृथिव्यादीनि तत्त्वानि पुरुषांतानि पंचसु ।

क्रमारंभादिषु वर्गेषु मकारातेषु सुप्रते ॥

वाय्वग्निमहिलेन्द्राणां धारणानां चतुष्टयं ।

तदूर्ध्वं वादिविह्यातं पुरस्तात् ब्रह्मपंचकम् ॥

आमूलात्तत्क्रमात् ज्ञेया क्षाता सृष्टिरुदाहृता ।

सर्वेषां चैव मंत्राणां विद्यानां च यशस्विनी ॥

इयं योनिः समाख्याता सर्वतंत्रेषु सर्वदा ॥

इति श्रीपरात्रिंशिकास्थित्या शिव इत्यक्षरं शकारस्य ब्रह्मादिपञ्चब्रह्मवाचकत्वात्
वकारस्य मायातत्त्ववाचकत्वेन तत्कार्थरूपकलादिनियत्यन्तत्रिंशत्तत्वात् एवं शकारमारयोः षट्
क्षिप्तसत्त्ववाचकत्वात् । अकारस्य शिवतत्त्ववाचकत्वात् अकारस्य शिवतत्त्वकलारूपषोडश-
स्वरभेदत्वात् इकारस्य च्छाशक्तिवाचकत्वात् । एं शब्दार्थमयप्रपञ्चयोरन्तर्भावात् सकल-
मन्त्रकारणत्वं मातृकादेः सकलशब्दप्रपञ्चेपादानकारणत्वात् ।

पञ्चाशाब्जिजदेहजाक्षरभवैर्नानाविधैर्धातुभिः ।

वन्द्यैः पदवाक्यमानजनकैरर्थाविनाभावितैः ।

साभिप्रायसदर्थकर्मफलादानदैरन्तैरिदम् ।

विश्वं व्यप्य चिदात्मनाहमहमित्युज्जुंभते मातृके ॥

इति दूर्वासभगवदुक्तेः ।

Moreover Shiva is वेदवेदांतसार, that is, the Highest
Spiritual Principle and the pith that the Vedas and
Vedangas teach, as is maintained in—

शिवतत्त्वात्परं नास्ति यथा तत्त्वोत्तरं महत् ।

तथा पञ्चाक्षरी मंत्राश्चास्ति मंत्रोत्तरं महत् ॥

“शिव एको ज्येष्ठः” इत्यादिश्रुतेः शिवतत्त्वात् परं व्यतिरिक्तं महत् बृहत् तत्त्वो-
त्तरं नास्ति । तथा पञ्चाक्षरी मंत्रात् नमः शिवायेति पञ्चाक्षरीमंत्रात् महत् मंत्रोत्तरं
नास्ति इत्यर्थः ।

विद्यासु श्रुतिस्मृतिषु सूत्रैकादशिनी श्रुतौ ।

तत्र पञ्चाक्षरी तस्यां शिव इत्यक्षरद्वयम् ॥

इति पौराणिकोक्तेः शिव इत्यक्षरद्वयस्य वेदसारत्वात् तत्र अकारस्य ऋक्साम-
यजुर्ग्रहं रूपत्वात्, तयोः अकाराद्यत्वात्, इकारस्य यजुःसंग्रहं रूपत्वात् तस्येकाराद्यत्वात्,
अकारस्य अथर्वसंग्रहं रूपत्वात् तस्य शकाराद्यत्वात् वकारस्य उपाकरणसंग्रहं रूपत्वात्,

तस्य वकाराद्यत्वात् । एवं वेदवेदांगसाररूपात्वात् तादृक् शिवतत्त्वचटित्वेनैव पंचाक्षरमंत्र
एव सर्वमंत्रोत्कृष्ट इत्यर्थः ।

Hence the मंत्र expresses the Highest Principle and the devotee's devotion to it is needed. The मंत्र containing the devotee's इष्टदेवता also expresses the identity of the Jiva or Anga (the devotee), which identity is the ultimate goal of the Anga as is explained in:—

नमःशब्दं वदेत्पूर्वं शिवायेति ततः परं ।

मंत्रः पंचाक्षरो ह्येष सर्वश्रुतिशिरोगतः ॥

शिवजीवैक्यप्रकाशनार्थं नमःशब्दपूर्वकत्वेन चित्तदेन च पंचाक्षररूपेण सर्वश्रुति-
शिरोगतः सन् मंत्रोऽयं प्रतिभाति । अत्र नमस्कारेण जीवस्य शिवशब्देन परब्रम्हस्य
आयेलैक्यं अयगताविति धातोरिति भावः ।

Thus नमः expresses Anga, that humbly surrenders itself by his salutation to शिव, the Devatā (इष्टदेवता), and अय expresses the सामरस्य or essential identity of Shiva and leads Jiva to the ultimate end. The मंत्रज्ञप, therefore, leads to the development of Jiva's Power within him and to the gradual expansion of his soul, which in the end restores the Anga to its natural and original condition, namely शिवत्व. The मंत्र again expresses the Pentads that constitute the संसार as may be known from:—

अथ किमेतेन कर्तव्यं किं फलमित्यत्र दृष्टांतपूर्वकमाह ।

तस्मादतः सदाजप्यो मोक्षं शिवादिदरात् ।

यथानादिर्भूहादेवः सिद्धः संसारमोचकः ।

तथा पंचाक्षरो मंत्रः संसारक्षयकारकः ॥

नन्वयं मंत्रः शिवत्वं संसारक्षयकारकश्चेत् विश्वकारणत्वं च तद्वदस्ति
किमित्यत्राह ।

पंचभूतानि सर्वाणि पंच तन्मात्रकाणि च ।

ज्ञानेन्द्रियाणि पंचापि पंचकर्मेन्द्रियाणि च ॥

पंचब्रम्हाणि पंचापि कृत्यानि सहकारणैः ।

बोध्यानि पंचभिर्वर्णैः पंचाक्षरमहामनैः ॥

The practice of the मंत्र therefore leads to salvation or Moksha.

With ॐ prefixed to it the मंत्र becomes षडक्षरमंत्र (of six syllables). ॐ is प्रणव and expresses परशिव as is said in—ननु शिवः प्रणवेन विना न केनापि प्रकाश्यते वा इसत्राह

प्रणवेनैकवर्णेन परब्रम्ह प्रकाश्यते ।

अद्वितीयं परानन्दं शिवाख्यं निष्प्रपञ्चकम् ॥

व्याख्यानं—“ शिवं परात्परं सूक्ष्मं नित्यं सर्वगमव्ययम् ” इति शिवागमोक्तेः शिवाख्यं, परानन्दं सच्चिदानन्दलक्षणं, अद्वितीयं “ एकमेवाद्वितीयमिति ” श्रुतेः द्वितीयशून्यं “ नेह नानास्ति किञ्चन ” इति श्रुतेः निष्प्रपञ्चकम्, अत एव प्रापञ्चिकभेदशून्यं, परं ब्रम्ह प्रणवेनैकवर्णेन प्रणवरूपैकवर्णेन प्रणवेनैवेत्यर्थः, प्रकाश्यते प्रबोध्यते, प्रणवांशीभूत-अकारोकारमकाराणां सच्चिदानन्दवाचकत्वादिति ।

ॐ is made up of अ, उ, म्; and the three express the trinity of powers (इच्छा, ज्ञान, क्रिया), which are in turn identical with सत्, चित्, and आनन्द, the three positive qualities of परब्रह्म according to Vedanta. The three powers are the three creative energies. The energy (नाद) in सादृश्यतत्त्व springs from Shiva-Shakti-Tattva and solidifies itself (घनीभवति) as the creative power of the Lord (विदु or ईश्वरतत्त्व) manifesting in the trinity of creative energies. Om then stands for the most general aspect of that that is the source of all, namely, परशिव.

The पञ्चाक्षरीमंत्र (नमःशिवाय) is but an extended for a of ॐ, i. e. ॐ elaborates or explicates itself in the form of “ नमः शिवाय ”. This is stated in—अथ,

प्रथमं तारकारूपं द्वितीयं दंड उच्यते ।

तृतीयं कुंडलाकारं चतुर्थं अर्धचंद्रकं ॥

पञ्चमं दर्पणाकारं षष्ठं ज्योतिःस्वरूपकम् ।

नकारस्तारकारूपं मकारो दंड उच्यते ॥

शिकारः कुंडलाकारः वकारश्चार्धचंद्रकः ।

यकारो दर्पणाकारः ओंकारः पञ्चवर्णराट् ॥ इति.

Thus ॐ and नमः शिवाय are one and the same and express परशिव. The six syllabls of the मंत्र (नमः शिवाय ॐ) are identical with the six Lingas and the six Chakras. Thus न is आचारलिंग in the आधारचक्र; म is गुरुलिंग in the स्वाधिष्ठानचक्र; शि is शिवलिंग in the मणिपूरचक्र; वा is चरलिंग in the अनाहतचक्र; य is प्रसादलिंग in the विशुद्धिचक्र; and lastly ॐ is महालिंग in the आज्ञाचक्र. So it is said—एवं च नमःशिवायेति पंचाक्षराणि आचार-गुरु-शिव-चर-प्रसादलिंगबीजाक्षराणि । ओंकारो महालिंगबीजमिति बीजवृक्ष-रूपप्रणवपंचाक्षर एव षट्संख्यबीजमिति तात्पर्यम् । The बीजमंत्राः rouse the Shaktis in the form of the six कलाः of the शक्ति. The कलाः thus roused ultimately develop into primeval Power of परशिव and at-one-ment or सामरस्य is the result. Hence the practice of मंत्र is laid down for the attainment of Moksha.

The practice of मंत्र is said to be superior to the practices laid down by वर्णाश्रमधर्म. It is therefore, remarked:—

पंचाक्षरी समुच्चार्य पुष्पं लिंगे विनिक्षिरेत् ।

यस्तस्य वाजपेयानां सहस्रफलमिष्यते ॥

अग्निहोत्रं त्रयो वेदा यज्ञाश्च बहुदक्षिणाः ।

पंचाक्षरजपस्यैते कोट्यंशेनापि नो समाः ॥

This is मंत्रयोग of the Lingayat religion, which, rejecting other मंत्राः of the Shākta religion, lays vast store by the only मंत्र, by the practice of which the highest end of the human beings, the Moksha, is attained. By the practice of different Shākta Mantras a variety of success (सिद्धि) is attained. But such सिद्धि feeds the human vanity and is very likely to deflect the practitioner from the straightforward course and the main objective of मोक्ष. The variety of success is very likely to lead the human beings into the abuse of

the power attained. Hence to avoid such likelihood the Lingayats have retained the only one मंत्र which enables the devotee the expansion of self into ultimate at-onement with परशिव or Linga called लिंगांगसामरस्य.

(3) षट्स्थल.

Now we come to षट्स्थल, the treatment and explanation of which is the most difficult and heaviest work. It is the technique of the religious practice of Lingayatism, which is Shivayoga for regaining the lost or veiled identity of Anga and Linga, which are one and the same essentially but have now come to appear separate by the operation of माया (अघोमाया). We must first see what Yoga means and what Shivayoga is, for the practice of which षट्स्थल is the technique.

The word "Yoga" comes from the root "युज्" to join or unite and means "union with", if the nature of the human spirit is held to be separate from the Divine Spirit, as is held by Dwaita or Vishishtādwaita Schools. In its spiritual sense it also means the method or process by which the individual spirit is merged in the Divine Spirit, if the former is held to be one with the latter, as is held by the Adwaita Schools. As according to Shaktivishishtādwaita, with which alone we are concerned, this latter position is affirmed, Yoga means the process, by which the identity of the two जीव and शिव, which identity ever exists in fact but is now lost temporarily, is restored by the Yogi, the practitioner of Yoga. It is restored because the spirit is pierced through the veil (the three मल्लs and the five कंचुक्s) of माया, which as mind and matter obscures this knowledge of itself. In the case of monistic schools Yoga in the

sense of final union is inapplicable, as such union implies dualism of Divine Spirit and human spirit. Yoga, therefore, means appropriately the process for regaining the temporarily lost identity (in the case of monistic schools) of the Divine Spirit and the human spirit.

Yoga is both a science and an art and has been briefly treated first in श्वेताश्वतरोपनिषद्. Later it came to be treated at length in the Agamas and the Tantras. There a special part, called षड्, is devoted to Yoga as a method of attaining liberation; and the method or path of Yoga followed by devotees is named समार्ग, the supreme or the Royal Road. But Yoga as a Science and an art was brought into prominence by Patanjali. Thereafter Yoga became one of the six Shastras of Indian philosophy. Patanjali defines Yoga as 'चित्तवृत्तिनिरोध' or suppression of the functions or activity of mind. Mind, by the suppression of its functions, becomes quiet or still; and then the soul behind the mind is seen in its majesty. The quietude or complete stillness of the mind effects the destruction of the veil and the soul becomes free from the entanglements of matter, of which mind is a distinct part. According to all schools of Indian philosophy or religious systems mind is material, though very subtle, subtler than आकाश or ether. Soul, the Universal Soul, comes to be entangled with matter and becomes ignorant of its majesty and universality. The entanglement is due to the working of अज्ञेयाया in the course of the evolution of the universe. Mind is matter and unintelligent but seems to be intelligent, because behind it there is the intelligent or

conscious soul. Mind is only the instrument in the hands of the soul standing behind the mind. Soul is like the bottom of a lake and matter in the form of mind is like water that fills the lake. The bottom of a lake cannot be seen when it is covered over with the waves of water. It is only possible to catch a glimpse of the bottom when its waves have subsided and the water is pure and calm. If the water is muddy and agitated all the time the bottom of the lake will not be seen. In the same way the self is the bottom, चित्त or mind is the water and the waves are the functions of the mind; and when the functions are suppressed the lake becomes calm and the soul will be seen in all its majesty and purity. Yoga aims at stilling or calming the mind, so that the soul behind it is seen i. e. liberation is attained. The necessity of quietening the mind for liberation is expressed in words “चित्ते चरति संसारो निश्चले मोक्ष एव च.” So शिवयोग, like any other form or variety of Yoga aims at bringing about “चित्तवृत्तिनिरोध” by harnessing or disciplining the mind. Yoga, indeed, means the Yoga of the mind.

* Definite is the plan of the Almighty, the Universal Soul, in evolving the universe. The laws by which the solar system is built go to the building of man. The laws by which the self unfolds his powers in the universe from the fire-mist up to the Logos, are the same laws of consciousness, which repeat themselves in the universe of man, the microcosm. If we understand them in the one we understand them in the

* In connection with the two following paras the verse I-48 of सिद्धांतशिक्षामणि and the commentary thereon quoted on page 455 above are to be noted.

other. When we grasp them in the large the small is intelligible to us. The great unfolding from the stone to the God goes on through millions of years, through the aeons of time. Embodied in the stone, in the mineral world, the forces of the Universal Consciousness grow and put out a little more of strength and in the mineral world they accomplish their unfolding. They then become too strong for the mineral world and press on into the vegetable world. There they unfold more and more of their divinity, until they become too mighty for the vegetable world and develop into animals. Expanding within and gaining experience from the animals they appear as human beings. In the human beings they still grow and accumulate with ever increasing force and exert greater pressure against the barriers; and then out of the human being they press into super-human. Thus man has behind him the whole of the forces accumulated in this human evolution; and it is the accumulation of these forces that enable him to make the passage upward towards divinity rapidly. The laws of the evolution of consciousness in the universe are exactly the same as the laws of Yoga. The laws and the principles, whereby consciousness unfolds itself in the great evolution of humanity, are the same principles and are taken in Yoga and deliberately applied to the more rapid unfolding of our own consciousness until it regains its universality. The self in us is the same as the Universal Self. Whatever powers are manifested throughout the world those powers exist in germ, in latency, in us. As human beings we have climbed up that long ladder, which separates the present outer form of the Deity in us from his own

form in the dust. The manifest deity sleeps in the stone and the minerals. He becomes more unfolded in vegetables, animals and lastly in man. He has reached what appears as His culmination to ordinary men. With the consciousness so far unfolded it does and should not seem impossible that it should further unfold in the future into the Divine. Yoga then may be defined as the rational application of the laws of the unfolding of consciousness self-applied in an individual case.

The human intelligence may quicken natural processes enormously. The distinction between "natural" and "rational" (because "rational" is also "natural") is a real one for all practical purposes, because human intelligence can guide the working of natural laws. The farmer or gardener cannot transcend the laws of nature; nor can he work against them. He has no other laws of nature to work with save the universal laws by which nature is evolving forms round us and yet he does in a few years what nature takes, perhaps, hundreds and thousands of years to do. And how? By applying human intelligence to choose the laws that serve him, and to neutralize the laws that hinder. He brings the divine intelligence in man to utilize the divine powers in nature, that are working for general rather than for particular ends. For instance let us take the breeder of pigeons. Out of the blue rock-pigeons he develops the pouter or the fantail; he chooses out, generation after generation, the forms that show the most strongly the peculiarity that he wishes to develop. He mates such birds together, takes every favouring circumstance into consideration, and selects again and again; and so on and on, till the peculiarity that he

wants to establish has become a well-marked feature. Remove his controlling intelligence, leave the birds to themselves, and they revert to the ancestral type. So is it in the application of the laws of psychology that is called Yoga. Systematized knowledge of the unfolding of consciousness applied to the individualized Self. Hence the wouldbe Yogi, choosing out his objects, finds in the world exactly the things he wants to make his Yoga a real, a vital thing, a quickening process for the knowledge of self. We must then take it that Yoga is within our reach, within our powers, and that even some of the lower practices of Yoga, some of the simpler applications of the laws of the unfolding of consciousness to ourselves, will benefit us in this world. For we are really merely quickening our growth, our unfolding, taking advantage of the powers that nature has put into our hands. If we take in this light, it seems that Yoga will be to us a far more real and practical thing; Shivayoga of Lingayat religion is demonstrative of that.

According to the difference of stand-point and method of approach for attaining the objective Yoga is variously hailed as मंत्रयोग, लययोग, हठयोग, राजयोग and lastly शिवयोग. शिवयोगप्रदीपिका says therefore:—

मंत्रो लयो हठो राजयोगश्चेति चतुर्विधम् ।

तमाहुः पूर्वमुनयः सिद्धाः शंभुप्रबोधिताः ॥ I—4.

Here the author mentions only four kinds of Yoga; but later he brings in शिवयोग in connection with राजयोग * as follows, after noting the nature and special character of the four forms of Yoga mentioned above:—

* शिवयोगप्रदीपिका—I, 5-16.

एकाक्षरं व्यक्षरं वा षडक्षरमथापि वा ।

अष्टाक्षरं वा मोक्षाय मंत्रयोगी जपेत्सदा ॥१॥

यस्य चित्तं निज्जघ्येये मनसा मरुता सह ।

लीनं भवति नादे वा लययोगी स एव हि ॥२॥

भवेदष्टांगमार्गेण मुद्राकरणबंधनैः ।

तथा केवलकुंभे वा हठयोगी वशानिलः ॥३॥

त्रिषु लक्ष्येषु यो ब्रह्मसाक्षात्कारं गमिष्यति ।

ज्ञानेवाथ मनोवृत्तिरहितो राजयोगवित् ॥४॥

उत्तरोत्तर वैशिष्ट्यात् योगाश्चत्वार एव हि ।

तेष्वेव एक एव मुख्योऽथौ राजयोगोत्तमोत्तमः ॥५॥

सोऽपि त्रिधा भवेत्सांख्यस्तारकश्चामना इति ।

पञ्चविंशतितत्त्वानां ज्ञानं सांख्य उच्यते ॥६॥

बहिर्मुद्रापरिज्ञानात् योगस्तारक उच्यते ।

अंतर्मुद्रापरिज्ञानात् अमनस्क इति स्मृतः ॥७॥

श्लाघ्यः सांख्यात्तारकोऽथौ अमनस्कऽपि तारकात् ।

राजत्वात् सर्वयोगानां राजयोग इति स्मृतः ॥८॥

न भेदः शिवयोगस्य राजयोगस्य तत्त्वतः ।

शिवार्थिनां तथाप्येवमुक्तो बुद्धेः प्रबुद्धये ॥९॥

प्रतिपाद्यस्त्रयोभेदस्तथाशिवरतात्मनां ।

तस्मान्मनीषिभिर्गाह्यः शिवयोगस्तु केवलः ॥१०॥

ज्ञानं शिवमयं भक्तिः शैवी ध्यानं शिवात्मकं ।

शिवव्रतं शिवार्चैते शिवयोगोहि पञ्चधा ॥११॥

शिवार्चनविहीनो यः पशुरेव न संशयः ।

स तु संसारचक्रेऽस्मिन्नज्ञं परिवर्तते ॥१२॥

Now we must note briefly the nature and special character of the different forms of Yoga before proceeding further.

(1) मंत्रयोगः—We have already noted at some length the basic philosophy of Mantras and their use. The cardinal principle of all forms of Mantras is the attainment of the ultimate mystic communion of the individual Jiva with

the Universal Self with the help of continuous silent recitation of or meditation upon some specific Mantra, a mystical suggestive incantation or a sacred formula. The Mantra may consist of a single syllable or more than one syllable, sometimes words (or even sentences) symbolising profound philosophic principles or standing for nothing but mere sounds. By believing and concentrating upon the meaning of the Mantra the Yogi actually becomes liberated from the shackles of the world and attains the godhead, for which the Mantra stands. Most of the famous Mantra-yoga Schools are out of favour and have almost always been disregarded by Indian philosophy as such. Still an important section of Indian thought, which is now gradually rising into prominence in the form of Tantras, or Shaiva and Shâkta Agamas, was wholly occupied with this mystical and mysterious side of Yoga. The Buddhist Shingo School also adhered to some such thing. They held that all exoteric doctrines are but symbols of the hidden esoteric teachings which are only revealed to the initiated.

(2) लययोग is कुंडलिनीयोग of the Shâkta school and its philosophy. * “Shortly stated, Energy (Shakti) polarises itself into two forms, namely, static or potential (Kundalini) and dynamic (the working force of the body as Prâna). Behind all activity there is a static background. This static centre in the human body is the central Serpent Power in the Mûlâdhâr (Root support). It is the Power which is static support (Âdhâra) of the whole body and all its moving Prânik forces. This centre (Kendra) of Power is a gross form of Chit (Consciousness); i. e. in itself (swarûpa) it is Consciousness; and by appearance it is

* Shakti and Shâkta, pp. 650, 651.

a Power which, as the highest form of force, is a manifestation of it. Just as there is a distinction (though identical at base) between the supreme quiescent Consciousness and its active Power (Shakti), as when Consciousness manifests as Energy (Shakti), it possesses the twin aspect of potential and kinetic Energy. There can be no partition in fact of Reality. To the perfect eye of the Siddha, the process of Becoming is an ascription (Adhyâs). To the imperfect eye of the Sâdhaka, i. e. the aspirant for Siddhi (perfected accomplishment), to the spirit which is still toiling through the lower planes and variously identifying itself with them, Becoming is tending to appear and appearance is real. The Shâkta Tantra is a rendering of Vedantic Truth from this practical point of view, and represents the world-process as a polarization in Consciousness itself. This polarity as it exists in, and as, the body is destroyed by Yoga which disturbs the equilibrium of bodily consciousness, which consciousness is the result of the maintenance of these two poles. In the human body the potential pole of Energy which is the Supreme Power is stirred to action, on which the moving forces (dynamic Shakti) supported by it are drawn thereto, and the whole dynamism thus engendered moves upward to unite with the quiescent Consciousness in the Highest Lotus (Sahasrâr Chakra or the cerebrum)". In brief it means that the Power, lying dormant at the basic plexus, is roused and made to ascend through the spinal column, piercing through the five chakras or plexuses (five exclusive of the basic plexus) during its ascent, ultimately to attain union with the Highest Consciousness in the Sahasrâr (the cerebrum). This is लय or mergence of जीवशक्ति with शिव in the head.

(3) हठयोगः—हठयोग is very closely allied with all other forms of Yoga but is also opposed fundamentally to them in its technique. The aim of this Yoga, in common with others, is ultimate attainment of समाधि or trance where the individuality of the Jiva disappears with the all-blissful state of the Universal Consciousness, which is free from all afflictions, the Supreme Light. Some think that this is a means to राजयोग.

It differs from other forms of Yoga in respect of the emphasis laid on the physical side in the Yoga discipline. As a matter of fact हठयोग is rigorous in physical discipline. It is generally considered to be a method of forcing concentration by means of very hard physical exercises, penances, fasts and mortifications of diverse kinds in food sleep etc. हठयोग means Yoga by resolve and the word itself is so significant. It is derived from ह and ठ which respectively mean Îdâ and Pingalâ, the left and right sympathetic nerves; and हठयोग means the joining of the two with सुषुम्ना or the spinal column by means of suspending breath (प्राणायाम). All systems of Yoga agree in holding that there is close relation between प्राण and मनः (mind and breath). It is an axiom with them "control the प्राण (which is not merely breath but the very life-principle best expressed by breath) and the mind is brought under restraint." It may be said to imply partly the well known principle of William James that bodily states are determinants of mental states. Body controls the mind very much. And, therefore, if the body is purified the mind also is purified. If the body is fully at ease mind is in great relief. Our subtle body, which is mind in the Western sense, can be affected only through the gross

body, as the mind is intangible and is, therefore, beyond human control except through the control of the gross body. Thus purification of the body (देहशुद्धि) is the main object of this Yoga. देहशुद्धि is technically called षटशुद्धि. According to this Yoga षट्कर्म or the sixfold practice of धौति, वस्ति, नेति, नौलि, त्रोटक and कपोलभाति, is essential for the देहशुद्धि. All these are noted in the commentary of शिवयोगप्रदीपिका. The body then becomes healthy and steady by the practice of Asanas (postures) and Mudras. After this, exercises in breathing and mental discipline are laid down, so that the practitioner of Yoga attains ecstasy.

Some yogins say that हठयोग is merely a course of physical discipline. They maintain that postures, breath-control, glandular and intestinal exercises are the only four essential things of this Yoga. They hold that Asanas make the body light and healthy; breath-control removes all dirt or foreign matter (मल) that accumulates in the nervous system. It is owing to this accumulation that the body is subject to so many ailments. It is also said unequivocally that the technique suits differently to different individuals. Hence only those, that suffer from abnormal and disturbed conditions of the humours of the body (वात, पित्त, कफ), are required to seek the aid of the sixfold practice. But याज्ञवल्क्य maintains that breath-control alone is sufficient to remove all the impurities of the body.

After all is said, हठयोग cannot but be regarded as a preliminary procedure for the success in all forms of Yoga. In fact the body being the basis of the mind, has to be purified and made healthy to attain mental tranquillity. हठयोग undertakes to make the body strong and healthy to enable the practitioners of Yoga fit for long and undisturbed meditation.

(4) राजयोगः—राजयोग is generally indentified (specially by Swāmi Vivekānanda) with the Yogashāstra of Patanjali, which is the first systematized form of Yoga both as a science and an art. But the ultimate end to be reached is कैवल्य or complete isolation of पुरुष from प्रकृति according to Pātanjala Yoga. Later on all Vedantic schools adopted this Yoga with certain variations in details of practice for the attainment of the objectives peculiar to their Schools. It is, therefore, necessary to know something of this पातंजलयोग.

For attaining कैवल्य पतंजलि prescribes a long course of eightfold steps, which has given to it a distinctive name of अष्टांगयोग. First of all he makes it compulsory to observe faithfully some moral and social rules (यम and नियम), which enable a practitioner to adapt himself to the social surroundings. The second step (नियम) consists of certain personal rules of conduct which are intended to turn his mind from worldly attachment to facilitate ultimate success. Then follows a course of exercises in posture (आसन) and breath-control (प्राणायाम). They qualify the practitioner for the complete relaxation of the body and mind so that he may be able to practise meditation unperturbed. It is only after these four-fold practices the true Yoga begins. After this the student has to practise withdrawal of his mind from the objects that attract the mind through sense-organs. He takes some time to withdraw his mind from the sense-objects and stick to meditation. Such a withdrawal is called प्रत्याहार. Then he has to concentrate his attention upon a particular object. This is called धारणा. Thereafter he should meditate on the object continu-

ously until he reaches the rapturous stage of meditation called समाधि. This final stage of समाधि is of two kinds, संप्रज्ञात, in which the Yogi knows the truth in its entirety and असंप्रज्ञात, in which he is face to face with the Real-Self, quite untouched, unaffected by and detached from all worldly affairs that cause misery and grief. After this the Yogi lives in peace in the world and no longer troubled by sorrows and anxiety. He becomes dispassionate (विरक्त or वैराग्यवान्) and his mind attains equilibrium.

Such is in brief the description of the Yogic discipline of Patanjali's Yogashâstra. His main objective is complete concentration of the mind. And the alternative methods suggested by him like ईश्वरप्राणिधान, यथाभिनेतृत्वज्ञान etc. are a means to the main objective namely, चित्तवृत्तिनिरोध.

Patanjali's course requires a strict mental discipline in addition to a hard physical culture. It seems probable that later Yogins tried to find out easier methods and more suitable courses. Some of them adhered to some one of the above secondary devices and developed it into a complete technical course by itself; and the variety of Yogic Schools was the effect. Such of those as could not stand strict physical course seem to have devoted themselves to several other mental disciplines and developed other independant schools with minor changes in the technique or new combinations of old ones. And the result seems to be मक्तियोग, ज्ञानयोग, and कर्मयोग, over and above राजयोग, suited to a man of intellectual temperâment. राजयोग in reality lays greater stress on the last four ângas of Patanjali's योगशास्त्र, viz. प्रत्याहार, ध्यान,

धारणा, and समाधि in order to establish the supremacy of the mind over the body. If mind is concentrated on a particular object, प्राण comes automatically to be restrained and the body also becomes calm and steady to some extent. आसन and प्राणायाम are only a help in prolonging the state of meditation and also in guarding against disturbances both inside and outside. राजयोग thus came to be a means of liberation and union with the Highest Soul by physical discipline and mental tranquillity.

The author of शिवयोगप्रदीपिका describes in the first verse (quoted above) मंत्रयोग, in the second लययोग, in the third दृढयोग and in the fourth राजयोग. In the fifth he declares that राजयोग to be the best of the four; in the sixth, seventh and eighth he states the three sub-divisions of राजयोग and describes them; and lastly he asserts that राजयोग is the king of Yogas and therefore it is राजयोग. In the tenth he says that practically there is no difference between राजयोग and शिवयोग. But still in order to remove confusion and facilitate the practice of शिवयोग by Shaivas and specially by Veerashaivas or Lingayats, he states in the eleventh verse the nature and character of शिवयोग. In the last verse he says that except by worship of Shiva by शिवयोग there is no salvation. वसवराय, the commentator of शिवयोगप्रदीपिका, in his commentary (on I-14) describes the three sub-divisions of राजयोग and states the difference between शिवयोग and राजयोग and also states why शिवयोग is superior to राजयोग. The translation of the commentary (which is in Kanarese) is as follows:—If asked what is the difference between शिवयोग and राजयोग, the answer is that realization of the three Gunas, in accordance with Pātanjala Yoga, is तारकयोग.

(सांख्ययोग being described as the realization of the twenty five principles of the सांख्य philosophy). The mergence of mind in प्रकृति is अमनस्क. And realization of पुरुष as being altogether different from प्रकृति, (and the consequent isolation of the two) which is meant for the enjoyment of पुरुष, is राजयोग. राजयोग, therefore, cannot compare with शिवयोग. The answer to the question " what is शिवयोग " is that the attainment of at-one-ment with शिवतत्त्व, the Universal Soul, through devotion to शिव, is शिवयोग. The at-one-ment follows the mergence of mental functions into शक्तित्व after the knowledge of the three Gunas, which results from the rousing of कुंडलिनी. This is in accordance with what is said in—
तदात्मवत्त्वं योगितं जिताक्षः सोपपद्यते.

Before we proceed further to note the nature and character of शिवयोग fully in all details and to explain the षट्स्थल as the technique and means of शिवयोग, we think it necessary to note and describe the meaning of the suppression of mental functions (चित्तवृत्तिनिरोध) and how it enables the practitioner to attain his objective. We therefore, attempt here to note this briefly. In the first place it is necessary for us to understand the close connection between the three, namely, the knower knowledge, and the known (i. e. object). They cannot be separated. Whenever there is one of the three the other two automatically arise into consciousness, though not so prominently as the one. These three are called त्रिगुति (the group of the three). The relation of the knower (subject) and the known (object) is called the subject-object relation. But the subject and the object entirely hang on knowledge, which is therefore,

the connecting link between the two. The subject and object depend on the knowledge so much that ultimately knowledge is the thing, in which the subject and the object merge. Knowledge thus becomes the ultimate truth. This is the Vedantic principle and is well established in—* यद्यपि द्रष्टा (ज्ञाता) दृश्यं (ज्ञेयं) दृशिः (ज्ञानं) चेति पदार्थ-
त्रितयमावालवृद्धं असंदिग्धं सर्वैरप्यनुम्यते तथापि दृश्याश्रयाभूतो द्रष्टा दृशिविषयभूतं
दृश्यमिति तयोर्द्रष्टृदृश्ययोर्दृशिसापेक्षत्वेन तत्स्वरूपस्य दृशिनिरूपणाधीननिरूपणत्वात्
दृशिरेव वस्तुनस्तत्त्वम् । द्रष्टृदृश्ययोस्तु कल्पितत्वेन । दृशिर्ज्ञानम् । But in the
empirical and experimental science of the present day this is quite lost sight of; and even the subject-object
relation is not recognized. All scientific inquiry attempts to form a picture of the world in itself and
formulates all its theories or hypotheses on the sense-experience, which implies such a relation. It looks absurd
to ignore this relation and try to know the object only, because the knowledge of an object fundamentally
involves the subject.

For all of us the easiest thing to understand is the concrete knowledge based on the sense-experience, which is accepted universally as a matter of fact. But though we come into contact with the external world through sense-experience it does not bring home to us the actual nature of the world or the objects in it. For instance an elephant at a great distance from us looks very small; and as he comes nearer and nearer gradually he looks larger and larger and his real huge form is seen when he is just near us. Conversely when the elephant goes farther and farther away from us he looks smaller and smaller until at a great distance he appears very

* अद्वैतामोद pp. 3, 4.

small like a calf. This phenomenon is very confusing but after repeated experience we ignore the phenomenon and feel inwardly sure that the size of the elephant at a great distance from us is not really small but as huge as ever. Similarly a polished piece of wood looks very smooth and continuous. But when inspected through a powerful microscope it appears to be quite different. It then looks quite rough and discontinuous. In the same way the planets and stars that move through the space look so tiny. But their actual size is realized by means of a powerful telescope and mathematical calculations. Thus for instance the little star Betelgeuse in the constellation called the "Great Bear" is hardly visible to the naked eye. But it is the great distance, astoundingly great distance, indeed, that gives rise to the erroneous idea that it is a tiny thing. But as a matter of fact the star (Betelgeuse) is so huge, as astronomers tell us, that its diameter is over 200 million miles and can contain in it 12,300,000 suns; the star therefore, is a staggeringly huge thing indeed! In short, distance and location influence our senses and the result of perception is optical illusion. So our senses do not present to us objects in the world and the universe in their actual nature and real form. The conclusion is that things that appear one way to our senses are in fact different from what they appear and that the truth is different from appearance. So also the apparently lifeless piece of wood or stone is composed, as scientists assure us, of minute atoms invisible to the naked eye. The atoms are themselves minute solar systems having protons, the nuclei as central suns

and electrons as the planets. The electrons spin round their axes and revolve at terrific speeds around the nuclei of the atoms. We learn that there exists space between the protons and electrons and between electron and electron in a single atom. Again a space-lattice is said to exist between atoms in a single molecule. It is of such molecules that a piece of wood or stone is composed. The piece of wood or stone, though seemingly inert and dull, is an aggregate of certain minute units which have terrific speeds in them. Such is said to be the actual structure of the whole of the physical universe. This corroborates the statement made (see *supra*, page 455) in the verse भौत्यमव्यक्तमित्युक्तं etc.

We may put implicit faith in the scientist. If not, the scientist will prove his conclusions with the help of the modern scientific instruments. We then begin to doubt the veracity of perceptions by our senses and try to understand the reality of objects in the world. This understanding of the real nature of objects in the world or the universe is due to some superior sense that is in us and may be called the Higher-sense or the Higher-ego; and the real picture of the objects may be called the unit-event. It may also be observed that the self or the sense-ego is the subject; and the ideas of the objects (the sense-word) perceived are its subjective series. Similarly the ideas about the unit-events understood by the Higher sense are the subjective series of the Higher-ego. This ego is the higher inner understanding of the Self and it does not come into contact directly with the objects in the world through the senses. It is this Higher-ego or the higher-sense,

which is not based on the perception and observations and which illumines the critical reasoning and judgment, that construes those apparently little twinkling stars to be extremely gigantic and gives us the picture of heavens of an astronomer or the real nature of the atoms of a physicist. We must now see the relation between the sense-world and Higher-ego.

The sense-world, as seen by us, is seen in a modified form. The modified form of the object perceived by the sense-ego hides, as it were, the real form of the object. And when the real form is manifested to us by some means or other, the modified form is transformed into the real form. This transformation is owing to the Higher-ego and is the subjective series of the Higher-ego. The modified form or the modification of the sense-world is only a representation of the real world to the sense-ego. The picture of the objective series of unit-events, i. e. transformation of the real world point out to the fact, though they cannot demonstrate, that the Highest Reality or Divinity is neither the sense-ego nor the sense-world, neither the Higher-ego or the objective series of unit-events but altogether different from all these. The Highest Reality is unlimited, unconditioned and infinite. The philosopher is not satisfied either with the sense-world or the marvellous picture of the objective series of unit-events. He wishes to soar high into the region beyond the modifications of the series of the sense-ego, as well as the transformations of the Higher-ego. Therein the soul of the philosopher searching for the Reality finds solace and cease in that solace. He then by specific processes tries to go beyond the modifications of the sense-ego and also the

transformations of the Higher-ego along with their correlative worlds. This going beyond is transcendence. The transcendence over the modifications and the transformations is achieved by restraining them. This process of restraining them is *Yoga* or चित्तवृत्तिनिरोध. चित्तवृत्ति is the state in which the mind exists or is the mode of mental existence. Mind is always very unsteady and its mode changes from instant to instant. So the mind has countless modes of existence. The modes of mind are like a stream that always flows tumultuously and is always ruffled furiously. They are to be restrained or inhibited. They are to be abolished or reduced into absolute quiescence. The reason for this inhibition is the production of a state which allows the higher sense or mind to pour itself into the lower, so that the lower mind, unruffled and waveless reflects the higher, as a waveless lake reflects the stars. In the quietude of the mind and the tranquillity of the senses a man (*Yogi*) is enabled to behold the majesty of the Supreme Self, परमेश्वर or ब्रह्म.

It is due to an inner understanding or inner urge, which may be called spiritual or religious, that induces the philosopher or the *Yogi* to strive for the realization of the Supreme Self. In certain cases the inner urge is extremely intense; and the intensity is such that it arouses an incessant and supreme attitude of Highest Reality, which overwhelms and fills up the entire structure of the subjective series both of the sense-ego and the higher-ego. This attitude permeates and blocks up the entire structure, so that the modifications are naturally restrained and the objective is spontaneously achieved. In the absence of such an intense inner urge the inner understanding can be

made capable of kindling the inner urge by the removal of barriers that render the heart incapable of attuning itself to the proper inner understanding. One has to cultivate the conditions for the growth of the inner understanding by proper discipline, study and experience gained thereby. And then after the dawn of the inner understanding, the modifications of the sense-ego and the transformations of the Higher-ego are restrained by the subtle result of the transformation of the subjective series of the Higher-ego, which forms as it were, the expression of the Highest Reality and which is, as it were, an intermediary between the sense-ego and the Supreme Self. This grand transformation is in fact the outcome of the attitude of the Divine Reality, which is cultivated and is by constant trial maintained either (1) by inaction in the performance of action or कर्मयोग (2) by love or devotion to the Godhead or भक्तियोग (3) by direct psychic control or लययोग (4) by philosophic discrimination or ज्ञानयोग. Yoga in short effects transcendence over sense-ego and Higher-ego, sublimation of the subject and its objects, and the attainment of at-onement with the Divinity.

Now about शिवयोग. It is a Yogic process of attaining at-onement with शिव, the Highest Reality. It is defined in the verse (already quoted) —

ज्ञानं शिवमयं भक्तिः शैवी ध्यानं शिवारमकं ।

शिवव्रतं शिवार्चति शिवयोगो हि पञ्चधा ॥

This definition states शिवयोग to be consisting of five elements viz (1) शिवज्ञान (2) शिवभक्ति (3) शिवध्यान (4) शिवव्रत and (5) शिवार्चा i. e. शिवपूजा. The last is the essential portion of the daily religious or spiritual life of a Lingayat and forms the main or first and foremost character of शिवयोग.

as is made clear by the commentator of *ಶಿವಯೋಗಪ್ರದೀಪಿಕಾ* in words * " The *ಶಿವಪೂಜಾ*, being the chief or primary element of *ಶಿವಯೋಗ*, includes in it the remaining four elements. This is the reason why no *Moksha* is attained except by *ಶಿವಪೂಜಾ*, the author, therefore, proceeds to state—

ಶಿವಾರ್ಚನವಿಹೀನೋ ಹಿ ಪಶುರೇವ ನ ಸಂಶಯಃ |

ಸ ತು ಸಂಸಾರಚಕ್ರೇಽಸ್ಥಿತ್ವಜ್ಞಂ ಪರಿವರ್ತತೇ || "

ಶಿವಯೋಗ, thus comes to mean *ಶಿವಪೂಜಾ* that is to be daily performed once, twice or thrice a day.

When *ಶಿವಪೂಜಾ*, inclusive of the other four elements, is closely examined it will be seen that five forms of *Yoga* are contained in *ಶಿವಪೂಜಾ*, viz. *ಮಂತ್ರಯೋಗ*, *ಕುಂಡಲಿನಿ* or *ಲಯಯೋಗ*, *ಮುಕ್ತಿಯೋಗ*, *ಕರ್ಮಯೋಗ* and *ಜ್ಞಾನಯೋಗ*. *ಹೃತ್ಯೋಗ* is also included inasmuch as it is made use of in its elementary form, to subserve the cause of the remaining four forms of *Yoga* (*ಲಯಯೋಗ*, *ಮುಕ್ತಿಯೋಗ*, *ಕರ್ಮಯೋಗ*, *ಜ್ಞಾನಯೋಗ*) which form, as it were, four different complementary aspects of *ಶಿವಯೋಗ*; or rather into one of which *ಶಿವಯೋಗ* develops in the course of *ಶಿವಪೂಜಾ* performed day after day life-long. The development of *ಶಿವಪೂಜಾ* into one of the four forms of *Yoga* would be the result of one of the four kinds of temperaments of the followers of the religion. Readers might wonder why *ರಾಜಯೋಗ* is omitted. But the reason is simple, because there is practically no difference between *ಶಿವಯೋಗ* and *ರಾಜಯೋಗ* except for the minute distinction as noted before. It is to be explained how *ಶಿವಯೋಗ* includes or comprises in it the five forms of *Yoga* (including *ಮಂತ್ರಯೋಗ*.)

* The commentator's prefatory note to verse (I-16)
 as " ಈ ಶಿವಜ್ಞಾನ, ಶಿವಭಕ್ತಿ, ಶಿವಧ್ಯಾನ, ಶಿವವ್ರತನೆಂಬ ನಾಲ್ಕು ಪ್ರಕಾರ ಮಂಗಳಭೀಕರಸಿಕೇಂದ್ರಿಪುರಾಣ, ಶಿವಪೂಜೆಯೇ ಮುಖ್ಯ ಶಿವಯೋಗವೆನಿಸಿದಾಗ ಶಿವಪೂಜೆಯೆಲ್ಲದೆ ಮೋಕ್ಷವಾಗದೆಂದು ಪೆಟ್ಟ ಪಂ:—

In connection with शिवपूजा readers are reminded of the eight आवरणास (गुरु, लिंग, जंगम, विभूति, रुद्राक्ष, पादोदक, प्रसाद, and मंत्र), which are the eight shields or spiritual weapons and are said to be eight auxiliaries of षट्स्थल or शिवपूजा in its six steps in the devotee's upward march towards at-one-ment. They are also reminded of how Linga is the object of worship and that there is practically no difference between गुरु, लिंग and जंगम, गुरु and जंगम being equal to Linga as जीवन्मुक्तas except for the fact that गुरु and जंगम are in the human form. It is also pointed out that गुरु is जंगम and जंगम is गुरु with the only difference that गुरु is confined to a particular locality or area and that he performs the दीक्षा or consecration ceremony of devotees, introduces them into शिवपूजा and guides them on ever and anon in शिवपूजा step by step towards the ultimate goal; while जंगम is an itinerant गुरु that moves about over all the wide area occupied by the community and directs the devotees in any stage of spiritual development. Thus Linga is the object of worship and the remaining five आवरणास or the five things are to be necessarily used in worship. The use of विभूति and रुद्राक्ष is called विभूतिधारण and रुद्राक्षधारण; the use of पादोदक and प्रसाद is called सेवन; and मंत्र is used in मंत्रजन. This is मंत्रयोग and will be described a little later. लययोग comes in when the devotee of the mystic temperament attains to the stage of प्रसादी and प्राणलिंगी. भक्तियोग is always there throughout the life-time in the daily worship of Linga, if the devotee is a person of the emotional temperament, कर्मयोग comes in when the devotee comes to the stage of प्रसादी and goes on developing it (कर्मयोग), if the devotee is one of the active temperament, ज्ञानयोग also is there from the very beginning if the devotee develops शिवज्ञान, if he be of the philosophical temperament, All this will be described in due course.

For Shivapuja, the worship of Shiva, शिवज्ञान is the first necessity; and the Guru (the preceptor) gives that at the time of दीक्ष, which is the only religious sacrament (धर्मसंस्कार) performed in a ceremonial way. It is indispensable and performed for introducing the devotee (भक्त) into the secrets of शिवयोग and for teaching him the form and procedure of Linga worship. शिवपूजा is to be performed with feelings of devotion, pure and sincere, all through life-time once, twice or thrice a day. So it is said:—

त्रिकालं वा द्विकालं वाप्येककालमथापि वा ।

भक्त्या गुरुक्तमार्गेण पूजयेच्चिन्मयं शिवम् ॥ शि. प्र. I-37

शिवपूजा and शिवध्यान are of two kinds, external and internal the former leading up to the latter gradually. It is, therefore, laid down:—

शिवज्ञानं द्विधा ज्ञेयं सगुणं निर्गुणं तथा ।

आदौ सगुणमाश्रित्य पश्चात्निर्गुणमाश्रयेत् ॥

अंतर्योगो बहिर्योगो द्विविधं तच्छिवार्चनं ।

मुख्या चाम्भ्यंतरी पूजा सा च बाह्याचिनोदिता ॥ शि. प्र. I-31, 38.

In this connection the commentator's explanation is noteworthy. It is * “The meaning is that practice of शिवध्यान should begin with the worship and of meditation on the Godhead in some concrete form, inasmuch as the devotee's mind would be unable for the worship of and contemplation of something abstract, as the mind is doubtless deeply enamoured of countless number of sense-objects out of the devotee's innumerable previous births.” The word “याग” in the second verse quoted above means यजन merely and not sacrifice, in which sense the word is used

* ಅನಾದಿ ಜನ್ಮಾಂತರಗಳಲ್ಲಿ ಖಂಡಿತವಾದ ಮಾಯೆಯ ವಿಷಯಗಳಲ್ಲಿ ಪರಂಪರಾಗ್ರಹಣದಿಂದ ಮಯ್ಯುಂಟಾದ ಮನಸ್ಸು ಅನಾಸ್ವಾದಿತವಾದ ನಿರಾಲಂಬ ನಸ್ತುಗ್ರಹಣವನರಿಯದಾಗಿ ಸಾಲಂಬಕ್ತ ಮದಿಂ ಅಭ್ಯಾಸಮಂ ಮಾಳ್ವದೆಂಬರ್ಥಂ.

in the Vedic literature. The worship and meditation of Shiva thus necessitates the wearing of Linga (लिंगधारण) on the body. It is also of two kinds, बाह्यलिंगधारण and अंतर्लिंगधारण. The Linga for बाह्यलिंगधारण is made of crystal or some other material as stated in:—

* स्फटिकं शैलजं वापि चंद्रकांतमयं तु वा ।

बाणं वा सूर्यकांतं वा लिंगमेकं समाहरेत् ॥

The two kinds of लिंगधारण is also stated in the following:—

† परं ब्रह्म महालिंगं प्रपंचातीतमव्ययम् ।

तदेव सर्वभूतानामंतस्त्रिस्थानगोचरम् ॥

मूलाधारे च हृदये भ्रूमध्ये सर्वदेहिनाम् ।

ज्योतिर्लिंगं सदा भाति यद्ब्रह्मेत्याहुरागमाः ॥

आधारे हृदये वापि भ्रूमध्ये वा निरंतरम् ।

ज्योतिर्लिंगानुसंधानमांतरं लिंगधारणम् ॥

अंतर्धारयितुं लिंगमशक्तः शक्त एव वा ।

बाह्यं च धारयेत्लिंगं तद्रूपमिति निश्चयात् ॥

तद्रूप is explained by the commentator in words “तद्रूप-मिति हृदयकमलाश्रितचिन्मयमहालिंगरूपवदिति निश्चयात् संदेहराहिल्यात् धारयेत्, तद्रूपबाह्यलिंगं अंतर्लिंगस्मरणार्थं धारयेदित्यर्थः.” The बाह्यलिंग is the remembrancer of the अंतर्लिंग.

The दीक्षा ceremony, noted already, is the only religious ceremony of the Lingayats (as of other Shaiva schools) and is the most important, because it is intended for initiating the Anga into शिवयोग. The importance of and great value attached to it will be known from the following:—

§ दीयते लिंगसंबन्धः क्षीयते च मलत्रयम् ।

दीयते क्षीयते यस्मात् सा दीक्षेति निगद्यते ॥

पाशानशेषान् कर्तर्या छित्वा लिंगं समादिशेत् ।

कर्तरी शिवदीक्षा स्याद्यथा पाशान् छिनत्सौ ॥

* सिद्धांतशिखामणि I, page 88. † Ibid p. 91 ff. § अनुभवसूत्र pp. 24, 25.

दीक्षा is thus the knife to cut the bonds that imprison the soul in the body. The दीक्षा is of three kinds, वेधादीक्षा, मनुदीक्षा (मंत्रदीक्षा) and क्रियादीक्षा. They are described in the following:—

गुरोरालोकमात्रेण हस्तमस्तकयोगतः ।

यः शिवत्वसमावेशो वेधादीक्षेति सा मता ॥

मांत्रीदीक्षेति सा प्रोक्ता मंत्रमात्रोपदेशिनी ।

कुंडमंडलिकोपेता क्रियादीक्षा क्रियोत्तरा ॥

श्रीगुरोर्निरीक्षणमात्रेण हस्तमस्तकसंबंधात् यः ज्ञानाक्रियात्मकशिवतत्त्वसमावेशोऽस्ति सा वेधादीक्षेति स्मृतैः । गुरोर्दंष्ट्रगर्भे स्थित्वा करकमले समुत्पन्नस्यात्मनः चिन्मय-स्वरूपोपदेशो वेधादीक्षेति सा मता । मंत्रमात्रोपदेशिनी सोऽहमिति प्रणवमंत्रस्वरूपस्य प्राणिनः पंचाक्षरीमंत्रोपदेशो योऽस्ति सा मननत्राणधर्मिणी मांत्रीदीक्षेति कथितैः । कलशबंधस्वस्तिकमंडलसंयुक्ता क्रियापरा लिंगधाधारणक्रियासमेता क्रियादीक्षेत्यर्थः ॥

सिद्धांतशिखामणि I—page 86.

दीक्षा starts with क्रियादीक्षा in a ceremonial form, which is further described in the book; but it is unnecessary to state it here, as it is a matter of detail. The three दीक्षाs are connected with the three forms of Linga and Anga; योगांग with वेधादीक्षा goes with भावलिंग; भोगांग with मंत्रदीक्षा goes with प्राणलिंग; and त्यागांग with क्रियादीक्षा goes with इष्टलिंग. The worth of दीक्षा as a means of psychic discipline and culture and as a means of destroying the three taints (मलस) will be evident from the following:—

* तनुत्रयगतानादिमलत्रयमसौ गुरुः ।

दीक्षात्रयेण निर्दग्धा लिंगत्रयमुपादिशत् ॥

यथा पुरत्रयं दग्धं युगपत्पुरवैरिणा ।

तथा मलत्रयं दग्धं युगपदेशिकात्मना ॥

वेधामनुक्रियाकारा शैवी दीक्षा शिखा मता ।

तच्छिखा लिंगमित्युक्तं कर्ममायाणुवासना ॥

रूपं कर्पूरमाख्यातं तद्रूपोऽगमितैरितम् ।

एतल्लिंगांगसंयोगः शिखिकर्पूरयोगवत् ॥

* अनुभवसूत्र V—52-60.

त्रिष्वङ्गेषु शिष्यस्य लिंगत्रयमसौ गुरुः ।
 संयुजो ज्ञेयः त्रिधाभूतपरादीक्षाबलेन तु ॥
 योगाङ्गे भावलिंगे तु वेधादीक्षा बलेन वै ।
 मन्त्रादीक्षाबलेनैव भोगाङ्गे प्राणलिंगं कम् ॥
 क्रियादीक्षाबलेनाथं देशिकस्तस्य चिद्वचनं ।
 इष्टलिंगं तथा चैव त्यागाङ्गे समयोजयत् ॥
 योगाङ्गमात्मनोऽङ्गत्वात्कारणाङ्गमिति रितम् ।
 भोगाङ्गमन्तरङ्गत्वात्सूक्ष्माङ्गमिति निश्चितम् ।
 त्यागाङ्गं बहिरङ्गत्वं तस्थूलङ्गमिति कीर्तितम् ॥

We may note here that the author of लिंगधारणचंद्रिका starts with अंतर्लिंगधारण, of which बहरोपासना or ज्योतिर्लिंगानुबंधान is another name and which forms the initial topic of the book for discussion. Further he states (on pages 47, 48) the three kinds of दीक्षा and their connection with the three forms of Linga and Anga.

We think it unnecessary to give details of शिवपूजा, as it is in general of the form स्थावरलिंगपूजा, but differs from it fundamentally in respect of the vital connection of Linga and Anga and starts with psychic culture and leads it on to perfection in a graded course. The only thing to be noted in connection with शिवपूजा (i. e. लिंगपूजा all through) is that great stress is laid on मस्मधारण, रुद्राक्षधारण and मन्त्रजप. But मस्मधारण is considered to be very important and it forms शिवव्रत, as noted by the commentator of शिवयोगप्रदीपिका in his commentary on I-15. He says शिवव्रत is मस्मव्रत and quotes in authority an Agamic text, namely,

अथवाथर्वणे मन्त्रे गृहीत्वा मस्मपांडुरम् ।

सर्वान्गोष्धूलनं यत्तत् व्रतं प्रोक्तं मनीषिभिः ॥

Now we come to षटस्थल, the technique of शिवयोग in all its complementary forms. In order to simplify our

explanation of षट्स्थल we have to request here readers to have very carefully in mind all that is said before about षड्विधलिंग, षड्विध अंग, षड्विधशक्ति and षड्विधभक्ति, as all these are the vital and essential parts of षट्स्थल. So also their relations with one another and the relations of the पंचमहाभूताः, the sense-organs of knowledge and action are to be carefully borne in mind.

We have only to add आत्मन् to the पंचमहाभूताः as the sixth and the highest principle in gradation and as being the source of all. The heart is the abode and source of all vital activities. It is, therefore, called हृदयाकाश and is the sense-organ both of knowledge and action of आत्मन्. This is maintained in:—

ज्ञानकर्मात्मनां खानां आश्रयं हृदयं भवेत् ।

आश्रयत्वात् स्वनैर्मल्यात् ज्ञानकर्माभ्यात्मकम् ॥

इंद्रियाणां च सर्वेषामवकाशप्रदत्ततः ।

हृदयाकाश इत्येतत् प्रोच्यते मतिमत्तमैः ॥

The षट्स्थल is based on the six places or spots in the human body that are the abodes of and are occupied by the six Lingas. They are called the आचाराः and are none else than the six specific regions of the सूक्ष्मशरीर taken along with their sympathetic counterparts or analogues in the स्थूलशरीर. So, when the आचाराः are set in action by चित्तवृत्तिनिरोध and एकाग्रलक्ष्ण, the various subtle evolutes formed out of स्थूल, सूक्ष्म, and पराप्रकृतis, which go to make the entire constitution of the स्थूल, सूक्ष्म, and कारग शरीराः, are shaken out of their torpor and the sundry subjective phenomena become possible. The six आचाराः may also, in a sense, be regarded as the Jiva's or Anga's involucra of consciousness, though they are really regions of the अंगस्थल, the human microcosm, where the

Jiva may stand on the various forms of the indwelling Lord. The various appearances of God in man, appearing on the liberated soul as light, are only the परिणामs of Lingasthala, the Divine omnipresence. These आधाराs are known as मूलाधार, स्वाधिष्ठान, मणिपूर, अनाहत, विशुद्धि, and अज्ञा. They are none other than the six Chakras of the Shākta School. The only difference is that the Lingayats hold that the Linga, the possessor of शक्ति, is the wielder of शक्ति, and is therefore, the occupant of the chakras and works there.

The way of Yoga (शिवयोग) followed here has a different purpose from that of others; for its aim is not only to rise out of ordinary, ignorant world-consciousness but to bring the supramental power of that Divine Consciousness down into the ignorance of mind, life and body, to transform them, to manifest the divine life in matter. This is an extremely difficult aim and difficult Yoga; because all the established forces of the ordinary ignorant world-consciousness, in and around, are opposed to it, deny it and try to prevent it; and the Anga finds his own mind, life and body, full of most obstinate impediments to its realization. However if one accepts the ideal wholeheartedly, faces all difficulties, leaves its past and its ties behind and is ready to risk everything and give up everything for this divine possibility, then only one can hope to discover by experience the truth behind it.

The Sādhana of this Yoga is not to proceed through any set of formal worship of an image, performance of यज्ञ, or a prescribed form of muttering मंत्रs, but by sincere devotion, aspiration and self-concentration

inward and upward, to the Divine Power above and its working, to the Divine presence in the heart and by rejecting all that is foreign to these. It is by faith (विधेयभक्ति), aspiration (चिन्ताभक्ति) and surrender (विशुद्ध-भक्ति), that this self-opening and self-expansion can come.

The only way is the way of calling down (प्रार्थना or आराधना) the supramental, the bringing of the Divine down on the earth, i. e. the material, not only into the mental and vital being (सूक्ष्मशरीर) but also into the body and matter (स्थूलशरीर). The object is not merely to remove all limitations on the expansion of ego or to give free scope and to make unlimited room for the fulfilment of the ideas of the human mind or the desires of the ego-centred life-force. None of us are to do as we like or to create a world, in which we shall at last be able to do as we like (like विश्वामित्र who created a world in the space for त्रिशंकु). Here we are to do the Divine will and to manifest Its Truth, no longer deformed and vitiated by human ignorance and perverted by vital desires. The work that the Anga has to do is not his own work but that of the Divine, which has to be done in accordance with the conditions laid down by the Divine. The work is not for our own sake but for the sake of the Divine. It is not our own personal manifestation or expansion of our individual ego free from all bounds or bonds but the manifestation of the Divine. Our own spiritual liberation, perfection and fulness is a result and a part but not in any egotistic sense or for any ego-centred or self-seeking purpose. शिवयोग implies not only the realization of the Divinity but an entire

consecration and change of inner and outer life till it is fit to manifest the Divine Consciousness and become a part of the Divine work. This means an inner discipline, much more exacting and difficult than mere ethical or physical austerities (जपः and तपः). For this hard, vast and arduous task we must feel the psychic call inside and must be ready to go to the end. The inner psychic call is termed शक्तिगत or शिवानुग्रह. It is therefore said:—

सो कल्याण महाभाग शिवज्ञानमहोदधे ।

आचार्यवर्य संप्राप्तं रक्ष मां भवरोणिणम् ॥

इति शुद्धेन शिष्येण प्रार्थितः परमो गुरुः ।

शक्तिगतं समालोक्य दीक्षया योजयेदमुम् ॥ सि—I, 84, 85.

The complete change down to the physical is to be sought, not for सिद्धि (अष्टसिद्धि) but for the purification and sublimation of our total being in all its three planes, the Ideal being (कारणशरीर), mental or vital being (सूक्ष्मशरीर), and the physical being (स्थूलशरीर) respectively connected with महालिंग and योगांग, प्राणलिंग and भोगांग, and इष्टलिंग and त्यागांग.

All consciousness in the human being, who is the mental embodiment in the living matter, has to rise so as to meet the higher consciousness; the higher consciousness has also to descend into mind, life and matter. In that way all difficulties and obstacles will disappear and the consciousness will be able to purify the whole lower nature and transform it by the power of the Supermind, the will of the Divine (महालिंगानुग्रह). The earth is the material field of evolution. Mind, life, and Supermind (सच्चिदानन्द) are in principle involved there in the earth-consciousness. But matter or physical plane

is first organized; then life (प्राण) descends from the life-plane and gives shape to and organizes the life-principle working in matter; then mind descends from the higher plane and creates man, i. e. sublimates him. It is the Supermind that is to descend and create supramental man. This is the ideal of शिवयोग.

In order to attain the dynamic realization it is not enough to rescue जीव from his subjection to and entanglement with प्रकृति. One must transfer one's allegiance to प्रकृति, the thirteenth principle, with its play of ignorant forces, to the Supreme Divine (शिवशक्ति). It is a mistake to identify the शिवशक्ति (महामाया or शुद्धमाया) with lower माया (अधोमाया) and प्रकृति with their mechanism of forces. प्रकृति here is a mechanism only that comes in the course of the evolution by अधोमाया. The ignorant intellectual, vital and physical being is not the Divine Itself, though it comes from the Divine. The mechanism of प्रकृति in the form of the twenty three principles follows the प्रकृति in evolution. We have, therefore, to turn towards the Divine Consciousness, Power and Light (पराप्रकृति) for our release, perfection and fulness. The realization of the Great Consciousness, calm, free and observing the play of forces but not attached to or involved in them is the means of liberation. The calm peaceful strength and joy (शान्ति and आनंद) must be brought down into the vital and physical bodies. When this is established there is no longer the turmoil of the vital forces. This peace, the silent peace and joy, is only the first descent of the Divine Power (शिवानुग्रह or शक्तिपात) into the आधार, i. e. the आचारलिंग is to be made dynamic or shaken out of the torpor. To bring down

the dynamic side too soon is not desirable; for then it would be a descent into the troubled and tumultuous sea of impure nature, unable to assimilate it; and serious perturbations might be the consequence. Hence षट्स्थल has devised the method of gradual rise and development of Anga step by step.

As we rise higher, ego and desire appear no longer truths; they become falsehoods disfiguring the true persons and true will. The struggle between the Powers of Light and the Powers of Darkness is a truth here. But as we ascend above it becomes less truth; and in the Supermind and in the third and the highest plane it has no truth at all. Other truths remain but change their character, importance, and their place in our total being. In the Overmind or the mind of the intermediate plane, the contrast between the personal and impersonal is a truth. But it is no truth in the Supermind of the higher plane. So also without purifying the lowest plane, the plane of the physical life of अकृति and its mechanism, we cannot ascend the intermediate plane. We must climb up the stairs and rest our feet firmly on each step in order to reach the summit, the summum bonum. This is the device of षट्स्थल.

It is a mistake to dwell too much and thus to yield in weakness to the lower nature and its obstacles, which is the negative side of the साधना; they have to be looked into carefully and purified. But preoccupation with them, as the one important insuperable thing, is not helpful. The positive side of experience in spiritual culture and practice is the more important thing. If we wait for the lower nature to be purified entirely and

for all time before calling down the positive experience, we might have to wait for ever. It is true that the more the lower nature is purified the easier is the descent of the higher nature; but it is also equally true that the more the higher nature descends the more the lower is purified. Neither the complete purification nor its permanent and perfect manifestation can come all at once; it is a matter of time and patient progress. The two (the purification of the lower nature and the manifestation of the higher) go on progressing side by side and become stronger to play into each other's hands in co operation.

Growth and patient progress do not remain as long as the consciousness is not transformed, i. e. there is to be a period of assimilation. When the being is unconscious, i. e. is in the physical plane the assimilation goes on behind the veil or below the surface. In the meanwhile the surface consciousness sees only dulness and loss of what it had got. But when one becomes conscious one can then see the assimilation going on and knows that nothing is lost. It is only quiet settling down of what is gained.

The true being may be realized in two aspects, the आत्मन् (the अंतरात्मन्) or the psychic being) or the soul or जीव (चैत्यपुरुष). The difference is that the one is felt as universal and the other as individual supporting the mind, life and body. When one first realizes the Atman one feels it separate from all things, separate in itself and detached. It is to this that the similitude of a dry cocoanut may apply. But when one realizes the Psychic Being it is not like that; for this brings in the sense of at-one-ment with the Divine and dependence upon and sole consecration to the Divine

alone (शरण शरण), and the power to change the nature and discover the true ideal, the true vital, and the true physical being in one's self. Both are possible in this Yoga. The "I" or the little ego is constituted by Nature and is at once ideal, mental or vital, and the physical formation, meant to aid centralizing and individualizing the outer consciousness and action. When the true Being is discovered the utility is over and this formation has to disappear, as the true being is felt in its place. Then the three Gunas also become purified and are changed into their divine equivalents; सत्त्व becomes ज्योतिः, the authentic pure spiritual light; रजस् becomes तपस्, the tranquilly intense divine force; तमस् becomes शम, the divine quiet, rest and peace.

We do not know ourselves and have not learnt to distinguish the three parts of our being, working on three planes. These we usually lump together and call them mind, because it is through mind and the perception and understanding through it that we see and feel. We, therefore, do not understand our own states and actions, or if at all we understand we do so on the surface only. It is a part of the foundation of Yoga that we do become conscious of the great complexity of our nature, see the different parts of our total being and the forces that move it, and get over it a control of directing knowledge. We are composed of many parts, each of which contributes to and plays a distinct part in the total movement of our consciousness, our thought, will, sensation, feeling, and action. But we do not see the origin and course of these impulsions; we are aware only of their confused and pell mell results on the surface, on which we can at best impose nothing better than a doubtful and precarious shifting

order. The remedy for unifying and putting into order the confused and mixed parts and their working can come only from the parts of our being that are already or should be turned to the Light. To call in the light of Divine Consciousness from above, to bring the psychic being to the front, and to kindle a flame of aspiration that will awaken spiritually the outer mind, is the only way for the soul to be out of bonds.

The three parts of our being and their three planes are: (1) The physical or material, quite a submerged part of our being, in which there is no wakeningly conscious or coherent thought, will, feeling, or organized reaction, but which yet obscurely receives the impressions of all things and all sorts of stimuli of persistent habitual movements, crudely repeated or disguised in strange forms, can surge up into dream or into waking nature. If these impressions rise most in dreams in an incoherent and disorganized manner, they can and do rise up into our waking consciousness, as a mechanical repetition of old thoughts, old intellectual, old vital, or old physical habits, or an obscure stimulus to sensation, actions, emotions, which do not originate in or from our conscious thought or will and are even often opposed to its perceptions, choice or dictates. This is the subconscious or the physical plane, the bodily mechanism of *संज्ञा* for the bond soul. Here there is a mind called the physical mind connected with the body and bodily organs. This is the mind full of obstinate *संस्कार* formed by our past, obscure, vital, full of the seeds of habitual desires, sensations and nervous reactions, a most obscure material that governs much that has to do with the condition of the body. It is largely responsible for.

our soundness or illness or illnesses; chronic or repeated illnesses are indeed mainly due to the subconscious and its obstinate memory and habit of repetition of whatever has impressed itself upon the body consciousness. This is the स्थाग of अंग. Here the earth and its allied higher element, water, predominate. This is the plane where there is the Divine presence in the form of इष्टलिंग that first appears as light on the soul to be liberated.

(2) There is the vital plane, the second or higher plane above the material universe or physical plane that we see. (3) There is an intellectual plane above both the vital and the material; these three, the intellectual or ideal, the mental or vital, and the physical, are called the triple universe of the lower hemisphere, the human microcosm. They have been established in the earth consciousness by evolution. But they exist in themselves before the evolution above the earth-consciousness or the material plane to which the earth belongs.

Behind all the vital nature in man his true vital being (प्राणलिंग of मोर्गांग) is concealed and is quite different from the surface vital nature. The surface vital nature is narrow, ignorant, limited, full of obscure desires, passions, cravings, revolts, pleasures and pains transient joys and griefs, exultations and depressions. But on the contrary the vital being is wide, vast, calm, strong, without limitations, firm, immovable, capable of all power, all knowledge and all joy (प्रसाद or अनेद). It is the divine warrior (वरि) pure and perfect; it is the instrumental force for all divine realizations. It is the true vital being that becomes awake and comes in front within us. In the same way there is also a true intellectual being. When these are manifest

we become aware of a double existence in us; namely that the behind is always calm and strong, that the surface only is obscure and troubled. But if the true being behind remains stable and we live in it, then the trouble and obscurity remains on the surface. In this condition the exterior parts can be dealt with potently and they are also made free and perfect. This is the vital or mental plane of भोगांग connected with प्राणलिंग. The divine presence of प्राणलिंग is here. In this plane the तेजस् and its allied higher element, वायु, predominate. This second plane is higher above the physical or material plane and is the intermediate plane, a true nexus between the material or gross below and the intellectual or ideal (मात्र) above.

(3) The mind in ordinary sense covers indiscriminately the whole consciousness, for man is a mental being and mentalizes everything; but in the language of Yoga "mind" and "mental" are used to connote specially that part of nature, which has to do with cognition and intelligence, with ideas, with mental thought and perceptions, the reaction of thought on things, with the truly mental or intellectual movements and formations, vision and will etc. that are part of intelligence. The vital has to be carefully distinguished from this intellectual being, even though some of its elements are transfused into the vital. The vital is the life-nature made up of desires, sensations, feelings, desire-soul and of all that play of possessive and relative (correlative) instincts, anger, fear, greed, lust etc. that belong to this field of nature. The intellectual and the vital are mixed up on the surface of the consciousness; but they are quite separate forces in themselves; and as soon as one gets behind the ordinary

surface consciousness one sees them as separate, and discovers their distinction and can with the aid of this knowledge analyse their surface mixture.

The intellectual being within watches, observes and passes judgment on all that happens in us. It feels and knows spontaneously in a much more direct and luminous way by the very purity of its own nature and the divine instinct within it; and so, whenever it comes to the front it reveals at once what are right and what are wrong movements in our nature. This is the third and the highest plane of योग, connected with महालिङ्ग, Linga the Intellectual or Ideal, the Divine immanent in man. Here ether and its source the आत्मान, predominate and stand high above all and behind the two other planes, supporting and watching them.

Yoga ordinarily means union with the Divine; or it means getting into consciousness by which one is no longer limited by the small ego, the personal intellectual, the personal vital, or the personal physical but is at-one with the Supreme Self, or with the universal consciousness; or with some deeper Consciousness within, in which one is aware of one's own soul, one's own inner being and the truth of existence of our total being.

In the Yogic consciousness one is not only aware of things, but of forces, not only of forces but of the conscious beings one behind the other. One becomes aware of all this not only in oneself but in the universe. This is the जीवमुक्त condition, the living liberated. There is a force which accompanies the growth of the new consciousness and at once grows with it and helps it to come out and about to perfect itself. This force is Yogic शिवशक्ति. It is

here in the human microcosm coiled up and asleep in all centres or plexuses and is at the base what is called in शिवयोग, आचारलिंग in the मूलधारचक्र. But it is also above, in our head and above our head, not coiled up there, involved and asleep, but ever awake, scient, potent, and all-wide. It is there waiting for manifestation; and to this force we have to open ourselves, to the power of the Divine.

In the mind it manifests itself as a divine mind-force or a universal mind-force and it can do every thing that the personal mind cannot do. It is then the Yogic mind-force. When it manifests and acts in the vital plane or the physical plane in the same way, it is there apparent as a Yogic life-force or a Yogic body-force. It can awake in all these forms, bursting outwards, upwards, and all round and can extend itself into wideness from below; or it can descend and become there a definite power for things; it can pour downwards into the body, working, establishing its reign, extending into wideness from above, link the lowest with the highest above us, release the individual into the cosmic universality or into transcendence.

In the process of this Yoga the centres have a fixed psychological use and a general function and have their special powers and functionings. The Mû'adhâra governs the physical down to the subconscious. The abdominal centre, the स्वाधिष्ठान, governs the lower vital. This is the plane of स्वांग. These two are the domain of Ishtalinga and are respectively occupied and worked by the two sub-forms of इश्लिंग, आचारलिंग in the मूलधार and गुरुलिंग in the स्वाधिष्ठान. These two are अन्नमयकोश that is the basic material of this physical plane. Here the force of the Divine is in a static condition; and here the ego (अहंकार) prevails on all

that is concerned with the physical wellbeing. Here the mind, the personal mind, works blindly and arrogates to itself everything. It is here that the intellectual being and the vital being, that work behind this gross physical body, supply the necessary force for the working of the physical being. The personal mind functions here as the subjective principle or the ego and remains conscious through its peripheral vrittis or states (चित्तवृत्तयः). The consciousness through peripheral vritti (चित्तवृत्ति) is called बुद्धि which is mere outward consciousness (बोधन or ज्ञान) and is not to be confounded with the fifteenth principle, (निश्चयहेतुबुद्धिः), the determining faculty. चित्तवृत्ति is the balancing fly-wheel of the body.

The naval centre or नाभिपद्म, called मणिपूर, governs the larger vital. The heart-centre (हृत्पद्म) or अनाहत governs the emotional being. The two form the mental or vital plane, the intermediate plane. This is the plane of भोगाग and is the domain of प्राणलिंग, Linga the vital, because the vital force of consciousness functions here. The vital force, the fire of vitality, the effect of the element of तेजस् works here, as the mind (संकल्पविकल्पसाधनं मनः) works in the हृत्पद्म. In the नाभिपद्म the egotistic element is more prominent and works in conjunction with मनस् which predominates in हृत्पद्म and there it thinks and cogitates. मनस् is, like the element वायु, a volatile thing. The two subforms of प्राणलिंग, शिवलिंग and चरलिंग, occupy the two centres, the नाभिपद्म and the हृत्पद्म respectively. Here the egotistic sense (अहंकार) that predominates and is all in all of the lower physical plane, is greatly subdued and works in sub-mission to the mental or mind, the cogitative principle (मनन). भोगाग of the middle plane has to seek co-operation of the प्राणलिंग,

which calls from above the higher force of consciousness of the intellectual plane. It is here the real reformation, sublimation and purification of the Anga begins. Here the Anga seeks the help of प्राणलिंग in a friendly spirit (सहमार्ग). भोगांग and प्राणलिंग co-operate to rise to the higher plane by calling in the aid of the higher Linga, the मातृलिंग.

The centre विशुद्ध governs the expressive and externalizing mind i. e. here consciousness assumes concrete form (वैखरी) of the शब्दब्रह्मन् or नाद. The centre between the two eye-brows the आज्ञाचक्र, governs the dynamic mind, will, vision and mental formation. This is the plane of मातृलिंग, the intellectual plane. Here the highest form of consciousness works, as the true intelligent being. Here योगांग of Anga seeks and finds union with मातृलिंग, the Universal Consciousness, the Divine immanent. Here the sub-form of मातृलिंग, the प्रसादलिंग and महालिंग occupy the centres, विशुद्धि and आज्ञा respectively. The element आकाश is in विशुद्धि and अस्मन्, the cause and source of आकाश and all other gross elements, is in आज्ञाचक्र.

So the Jiva works on the three planes. On the physical or gross plane. त्यागांग (the Anga fit to be abandoned or given up) of Jiva works in ignorance and is subject to the play of forces and unconscious of his real being. He is in the grip of प्रकृति and works for material comforts and not for real lasting happiness. He is to be purified and raised higher by his devotion to Istalinga. The vital or mental plane, in which the भोगांग, risen superior to त्यागांग from purification and a grade of sublimation, works in unison with प्राणलिंग, Linga the Vital and works for his further upliftment

and ascent to the higher plane, the intellectual plane. The third and the highest is the intellectual plane, the plane of *ब्रह्म*, where the *Anga* rising higher to this plane from the vital plane, works for at-one-ment with the Divine immanent or transcendent.

Of the three planes the intermediate plane, the plane of vitality is the most important, as it is with the help of vitality that spiritual development is possible. Vitality is *प्राण*. But what is it? We must have a clear idea about what it is. It is generally confounded with breath, but breath has very little to do with *प्राण*. *प्राण* is altogether different from breath. *प्राण* is the universal force or energy of the Divine Consciousness omnipresent, omniscient, and omnipotent. * "Just as *Akâsha* is the infinite omnipresent material of the universe, so is this *प्राण* the infinite, omnipresent, manifesting power of this universe. At the beginning and at the end of the cycle everything becomes *आकाश* and all the forces in the universe are resolved back into the *प्राण*; in the next cycle, out of this *प्राण* is evolved everything that we call energy, everything that we call force. It is the *प्राण* that is manifesting as motion; it is the *प्राण* that is manifesting as gravitation, as magnetism. It is *प्राण* that is manifesting as the action of the body, as the nerve currents, as thought force. From thought down to the lowest force, everything is but the manifestation of *प्राण*. The sum total of all forces in the universe, mental or physical, when resolved back to their original state is *प्राण*," Here *प्राण* is the energy of Divine Consciousness exhibiting itself as concrete force in the form of motion everywhere.

* *राजयोग* by Swami Vivekananda, chap. III.

It is this प्राण that is working on the middle plane, the plane of भोगांग and that of प्राणलिंग. When that is controlled and developed on the plane the soul rises higher and is sublimated. We should see how.

We have already stated that the human body in the condition of meditative posture of the devotee (भक्त) is शिवलिंग. That means that the human body is God itself in a concrete visible form. There is the Divine encaged. The macrocosmic Soul has become microcosmic in the human body. The Supreme Soul in this microcosmic or contracted form is Anga, which arises out of ignorance caused by his separating ज्ञान and क्रिया, which are one at bottom, though different phases or aspects of the one active Divine Consciousness (विमर्श). The Divinity, thus works in double capacity as Anga in the human body and as Linga in and behind the body, supporting, sustaining and nursing the Anga. The Linga with its power or energy (शक्ति) in the form of कला is working on all the three planes behind the Anga, always helping and awaiting the spiritual development of Anga into its ultimate at-one-ment with the Divinity. And in the cause of this spiritual development or sublimation of Anga, प्राणलिंग or the vital force of the middle plane is all important, being the connecting link or the true nexus between the intellectual plane above and physical plane below.

But what is प्राण? प्राण is the Divine Force or Energy:
 * "It is the प्राण that is manifesting as motion; it is the प्राण that is manifesting as gravitation, as magnetism; it is the प्राण that is manifesting as the actions of the

* राजयोग by Vivekananda chap. III.

body, as the nerve currents, as thought force. From thought down to the lowest forces in the universe, mental or physical, when resolved back to their original state is called *आत्मा*. In the human body *आत्मा* or the Divine force (*आत्मलिंग*) is exhibited in the form of human activity, which activity finds channel in the nervous system. The nervous system is a very complicated system in the bodily mechanism. The human body itself is an amazingly complicated system as remarked

* "All-in-all any description of the most astounding mechanism (the human body) in the universe must necessarily be complicated." The concrete and visible expression of *आत्मा* is breath, which, therefore, has come to be mistaken for *आत्मा* itself. Our minds have become externalized and lost sight of *आत्मा*, the fine motion inside. *आत्मा*, as nerve currents, is spread all through the body bringing life and vitality to every muscle but we do not feel them. When we begin to feel them we can begin to control the motions inside. The nerve currents, spread all through and over the body through the densest and the maziest net-work of nerves, are meant for the wellbeing of the body. The action and reaction of the organs of the body are due to the impulses and sensations caused by the environment outside. The nerve currents due to the impacts from outside are of two kinds the afferent and the efferent. One is sensory, the other is motor. One is centripetal i. e. going towards the brain and the other is centrifugal i. e. going from the brain to the outer body. One carries messages to the brain

* Sandiford's Educational Psychology, page 114.

and the other carries messages from the brain to the muscles and organs of the body for the good of the body as required on any particular occasion. The nervous system, though complicated, is very important from the standpoint of mind and mental functioning. So all the movements of the body are due to the strength of the nerves. So also the work of the five organs of knowledge, the five organs of action, memory etc. are dependent on the nervous system. The cerebrum, the main and the biggest part of the nervous system enclosed within the head, is the seat of will, desire and all higher intellectual functions like thinking, reasoning etc.

Some bodily functions like walking, reading, speaking etc. are wholly dependent on will or desire. Some are not so. They are wholly independent and automatic. These do not require any conscious impulses for their activity. They are going on always ceaselessly inside the body for the safety and sustenance of the body. They are the functions of digestion, circulation, etc, some functions are semi-independent. The semi-independent activity is that of respiration, as it goes on automatically all the while but can be controlled to a certain extent like the excretory activity. Respiration and excretion can be stopped for a while if one likes to do so. The nervous system or the nerves that are dependent on the will of the agent are called voluntary; the one that is not so dependent is called involuntary; but the one that works independently of the agent's will but can be controlled, though partially, is called semi-voluntary.

The independent system is called the autonomous nervous system. It is the sympathetic nervous system including the para-sympathetic nerves. The respiratory system is a part of this autonomous nervous system and the most important. It may be noted that the excretory system, like the respiratory system, is worked by the wind element in the body, which element is called *वायु*, according to the Indian physiology. Breath, both inhaled and exhaled, is the visible form of respiratory system. This is the reason why *वायु* is mistaken for breath, which is also called *वायु*. But *वायु* is altogether different from breath though it is prominently and visibly expressed by breath, which is the obvious manifestation of *वायु* in the human body in the form of the motion of lungs.

We identify the human body with *योग* with *इष्टि* working behind it; the autonomous nervous system with *योग* with *प्राण* working behind and supporting it; and the non-autonomous or central nervous system and especially the cerebrum (which in Indian physiological language is called "शिरोवृद्ध") with *योग* with *मातृ* working behind it. We do not contradict ourselves when we identify the whole body with *योग* and *इष्टि*; because we mean by it that the body works on the physical plane only for its comforts and for meeting its demands that arise out of the worldly life. When we say that the *योग* and *प्राण* are identical with the autonomous nervous system we only mean that the system has a special task assigned to it and a specific rôle to play in the spiritual development and psychic culture. Similarly the non-autonomous or central system

has also a special task and a specific role. Otherwise the three are inextricably bound together and cannot be separated. But the significance lies in their special tasks and rôles, if and when the Jive is to be freed from the bonds and trammels of the worldly life so that the Jiva may regain its lost or veiled identity with the Divine. Ordinarily the body as a whole functions for physical comforts and wellbeing only as the mechanism demands in obedience to प्रकृति, the matter, oblivious of the higher purpose and end lying before it. Then the nervous system, including both the autonomous and the non-autonomous parts, functions only as much as is required for the wellbeing of the mechanism and not a whit more. While the spiritual development requires the three parts to perform the special tasks assigned them for the gradual sublimation and extrication of the entangled soul.

The bodily mechanism is त्याग in as much as it is to be abandoned i. e. it is to be directed towards the higher end and in preference to the demands of प्रकृति or matter. Here इष्टलिंग, Linga the Gross, aids the Anga, when the Anga becomes conscious of the higher end. विधेयभक्ति or full faith in the Divinity in the spirit of submission to It is the means to that end. भक्ति, the modification of शक्ति has two forms corresponding to the two modifications of the Anga, namely भक्त and महेश्वर or माहेश्वर. The faith in relation to भक्त (the Devotee) is श्रद्धा (sincere devotion), which develops into निष्ठा, confirmed or unshakable form, in the higher stage of माहेश्वर; the Persuaded. In the first stage the आचारलिंग, Linga the Preceptive, is aroused for giving the Anga an

insight and initiation into the grandeur of the sublime truth of spiritualism. This is the lowest plane (the physical plane) where the two lowest elements of पृथ्वी and जल, that form the main grounding or foundation of this material plane, predominate and are to be raised into the higher elements. This is first stage of sublimation in the upward march of Anga. Anga here is purified and divested of the impure thoughts of the worldly life. Here Anga works consciously and conscious of the material environment. The state of Anga is, therefore, called जाग्रति or waking condition. The two organs of knowledge are नासिका and रसना, respectively corresponding to the two elements of पृथ्वी and जल. The two organs of action are पायु and उत्सृज. They correspond to the two elements and the two organs of knowledge. This is स्थूलशरीर.

The intermediate plane is the plane of भोगांग, the Anga in the stage of enjoyment. This is the psychic or mental plane, the plane of प्राणलिंग, where real psychic culture or mental culture is practised. This is the stage where higher spiritual development is attained. Here the Anga is aided by प्राणलिंग, the Linga the Psychic or Mental. In this higher stage the Anga has the co-operation of the प्राणलिंग for his further upliftment. Here Anga has the enjoyment of the material world in so far as it is necessary for the sustenance of the body, the स्थूलशरीर, which is the basis of all life, temporal or spiritual. In this plane the truth, that material enjoyment i.e. the worldly life and spiritual experience are in no way inconsistent but are mutually helpful, is demonstrated. For the enjoyment of Anga is in company

with the Linga; so that everything that the Anga takes or enjoys is in the first instance addressed or dedicated to the Divinity (Linga) and is then taken as प्रसाद. So everything that is taken is taken as the प्रसाद of the Lord. The dedication in the first instance is called अर्पण in a sincere spirit (सद्भाव). This is अर्पणसद्भाव. विचारभक्ति or aspiration, conscious thoughtful aspiration, is the means to the objective, the objective of at-one-ment with the Divinity with its two sub-divisions of अवधान, the undivided attention fixed on the Divinity in contemplation or meditation, and अनुभव or the partial experience of the Divine life and grandeur of Divinity, partial because the द्वैतभाव or the sense of duality is still there instead of अद्वैत, sense of all-oneness. The two forms of भक्ति invoke the aid of the two modifications of प्राणलिंग, शिवलिंग, Linga the Gracious, and चरलिंग, Linga the Itinerant. प्रसादी, the third modification of Anga, strives with अवधानभक्ति or undivided attention to earn the grace of God in his phase as शिवलिंग. So also the प्राणलिंगी, the fourth modification of Anga attentively meditates on Divinity and attains the stage of partial experience of the Divine life. The form of भक्ति is therefore, called अनुभवभक्ति, the experiential stage of devotion. चरलिंग helps the Anga, the प्राणलिंगिन् at this stage to go up to the higher stage of spiritual life. This ascent to the higher stage, the third plane, gives the Linga the name of चरलिंग. On the intermediate plane the two higher elements of तेजस् and वायु predominate and form the basis of both भोगांग and प्राणलिंग. Here the stage of sublimation is attained and greater is the disentanglement of Jiva from प्रकृति, in as much as the two elements take in or absorb in them the two lower elements of पृथ्वी and जल i. e. the effects of these two elements are no longer operative on account of the soul's ascent to the

higher plane. The two organs of knowledge are नेत्र and त्वक्, corresponding to the elements predominant on this plane and the two corresponding organs of action are वाद and पाणि.

The importance of this plane as the true link or nexus between the planes below and above is as follows. On this plane the autonomous nervous system is made use of. But first the semi-voluntary part of the system, namely the respiratory system is requisitioned into service. The motion of the lungs is the most obvious manifestation of the force of प्राण, the force of Psyche or Soul. If that stops all other manifestations of force in the body will immediately stop as a rule. But men can train themselves in such a manner that the body will live intact even when the motion of lungs is suspended. Ordinarily the suspension of breath for a time by voluntary efforts is possible. It may be for a very short time. But by practice (called प्राणायाम) the duration of the suspension of breath can be increased, which may ultimately grow into complete suspension. Such suspension for a long time or complete is called कुंभक in the technical language. प्राणायाम in ordinary parlance is the control of breath. But really it means the control of प्राण or psychic force through the control of breath. By the control of breath, which is a form of psychic force, the control of finer psychic forces exhibited in the body, physical or mental, come to be gradually controlled. When the finer forces in the body are controlled all the forces outside the body are controlled. This means that man regains his contracted universal powers and that he gradually comes to tear off his five कंडुका, which are the

five powers of the Almighty contracted. * "How to control the Prana is the one idea of प्राणायाम. All the training and exercises in this regard are for that one end. Each man must begin where he stands, must learn to control the things nearest to him. This body is very near to us, nearer than anything in the external universe, and this mind is the nearest of all. The Prâna which is working this mind and body is the nearest to us of all the Prâna in the universe. This little wave of the Prâna which represents our own energies mental or physical, is the nearest to us of all the waves of the infinite ocean of Prâna. If we can succeed in controlling that little wave, then alone we can hope to control the whole of Prâna. The Yogi who has done this gains perfection; no longer is he under any power. He becomes almost almighty, almost all-knowing." Hence is the immense importance attached to प्राणायाम or breath-control, which gradually imparts greater and greater power to the person practising प्राणायाम. The प्राणायाम sends down psychic force into the lower plane and purifies and strengthens it, so as to harmonize it with the higher planes and to enable the Jiva to rise higher. Likewise the control of प्राण paves the way for the Jiva's upward march and spiritual progress. It is, therefore, that the middle plane of प्राणलिंग and भोगलिंग is a true nexus between the two planes the lower and the higher.

On this plane the Anga works unconscious of the material environment, as autonomous system works automatically without the Jiva's conscious or voluntary activity or impulsion. In dreams, when all conscious activity or

* Rajayoga by Vivekānanda, chap. III-40.

actions are suspended, the vital force of Prâna works all the while. There is the subliminal force of प्राण working. Hence the condition of the body on this plane is स्वप्न. Here the सूक्ष्मशरीर of Anga, the subtle body, works.

The third and the highest plane is the plane of highest intelligence. Here the प्राण works on the higher or the highest level. * “The Prâna is the vital force in every being. Thought is the finest and the highest action of Prâna. Thought again, as we see is not all. There is also what we call instinct or unconscious thought, the lowest plane of action. If a mosquito stings us, our hand strikes it automatically, instinctively. This is the expression of thought. All reflex actions of the body belong to this plane of thought. There is again the other plane of thought, the conscious. I reason, I judge, I think, I see the pros and cons of certain things, yet that is not all. We know that reason is limited. Reason can go only to a certain extent; beyond that it cannot reach. The circle within which it runs is very very limited indeed ! Yet, at the same time, we find facts rush into our circle. Like the coming of comets certain things come into this circle; it is certain that they come from outside the limit although our reason cannot go beyond. The causes of the phenomena intruding themselves in this small limit are outside this limit. The mind can exist on a still higher plane, the super-conscious. When the mind has attained to that state, which is called Samâdhi, perfect concentration, super-consciousness, it goes beyond the limits of reason, and comes face to face with facts which no instinct or reason can ever know. All manipulations of the forces of the

* Rajayoga by Vivekananda, chap. III-41.

body, the different manifestations of Prâna, if trained, give a push to mind, help it to go up higher, and become super-conscious from where it acts.' Such is the highest plane where higher intellectual and ideal forces work and are seated in the head or cerebrum. This is the plane of योगी to which the Anga rises up gradually step by step. Here the Anga is in the stage of regaining his one-ness, lost temporarily, with the Universal Consciousness. Here he secures the help and co-operation of भावलिंग, Linga the Intellectual or Ideal. योगी in his two modifications, शरण and ऐक्य, strives for regaining his essential oneness with the Divinity. विशुद्धभक्ति is the means to the end. भक्ति here is in the purified condition, being shorn of all worldly-mindedness. There is only one feeling, the feeling of surrender to the Divinity and desire for regaining Divinity. The two forms of भक्ति, आनन्दभक्ति and समरसभक्ति, invoke the aid of the two forms of भावलिंग, the प्रसादलिंग, Linga the Peaceful, and महालिंग, Linga the Great or Universal, in the two stages. First there is the stage of surrender, i. e. the act and the attempts at embracing the Lord, as does a loving wife her beloved. Great is the joy and peace of Anga in the act. In the sixth or final stage there is secured the oneness with महालिंग, the Universal Soul or the Divine immanent.

The element आकाश and its source, the Psyche or आत्मन्, predominate on this plane. The श्रोत्र and हृदय are the two organs of knowledge corresponding to the two (आकाश and आत्मन्). The two organs of action corresponding to the two organs of knowledge are वाक् and हृदय. The state of the soul on this plane is सुषुप्ति or complete peace and tranquillity with all force or energy in silent or stirless condition

or the condition of latency or potentiality. The state सुषुप्ति is the deep-sleep consciousness, when the mental body working in a subtle form is not able to impress its experiences on the brain; then the mind works on its own contents and not on any outer object or objects. Thus सुषुप्ति is quite different from स्वप्न, in which impressions of mental working are left on the brain or the nervous system and therefore they (the impressions or संस्काराः) are recalled. Man, therefore, does not know or is not aware of his experiences during this state of deep dreamless sleep, called सुषुप्ति. After deep sleep the Jiva is conscious only of the calm and peace that he had in his deep sleep and of nothing else. Hence he simply describes his condition of deep sleep as "I slept in all happiness and was not aware of anything" (सुखमहमस्वाप्तम् । न किञ्चिद्वेदिषम्). The state of highest peace, which is co-existent with the highest and purest joy, in the sixth and the last stage is that highest spiritual experience, when there is no worry, no limitation and no taint. All purity, joy, peace, all knowledge and everything that is of the highest is that of the Anga. Anga is no longer Anga but Linga. There is no difference as that of Anga and Linga. All one, essentially one, is what is called समरसमुक्ति, the result of भक्ति, which in the stage is समरसभक्ति. Therefore समरसभक्ति and समरसमुक्ति are one without distinction just Anga and Linga and भक्ति and शक्ति all become one. The body on this plane in which the Anga works is the कारणशरीर (causal body).

The Adhâras, which the Lingas occupy and where force of Divinity works, are the six chakras or plexuses as stated before. These plexuses are compared to and are considered to be lotuses. The plexuses are thus said to

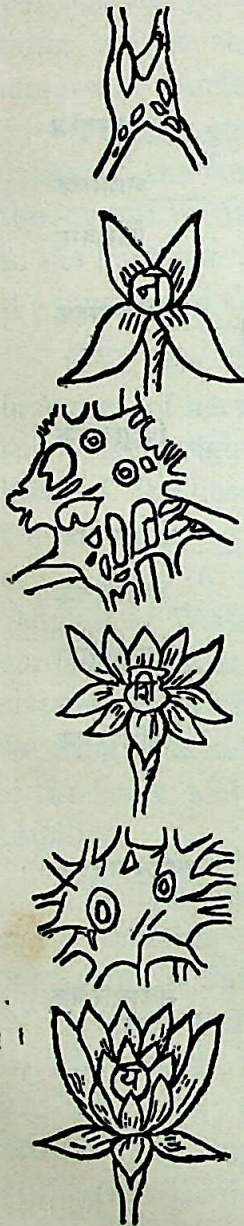
have petals as the lotuses have. The petals are no other than the main branches of nerves shooting from the ganglia in different directions for the regular functioning of the different parts of the body. The Prāna runs through these branches and activates the different parts of the body in the particular locality, in which a plexus is situated. The branches that form the petals are as follows:--

* (I) The four petals of the मूलाधार are the four branches of nerves going out from the pelvic plexus. They are (1) The Inferior haemorrhoidal is the backside sensory nerve going towards the rectum. It controls the excretory action. (2) The vesical in the front going towards the urinal bladder; so also the Vesiculæ seminalis Vas Deferanes. (3) The Prostatic at the lower part going to the male generative organ. In the case of females it is called vaginal plexus. (4) Uterine at the upper part going to the gonads or ovaries. The four branches are the four petals of this plexus-lotus.

(II) स्वाधिष्ठान or Aortic plexus has six branches of nerves, forming the six petals of the nerve-lotus. They are (1) Spermatic towards testicles (2) Left colic towards the slope of the large intestine (3) Sigmoid (4) Superior Hemorrhoidal towards rectum (5) Inferior mesenteric (6) and Hypogastric going to the pelvis.

(III) The solar or abdominal plexus, called the abdominal brain, has ten branches (1) Phrenic joining the diaphragm and the Suprarenal glands (2) Hepatic going to the spleen and controlling all arteries there.

* This is based on "षट्चक्रदर्शन व भेदन" by Sripad Mahadeo Vaidya, L. M. & S. of Islampur, Satara Dist.



१ मूलाधारपद्मचतुर्दलानि.

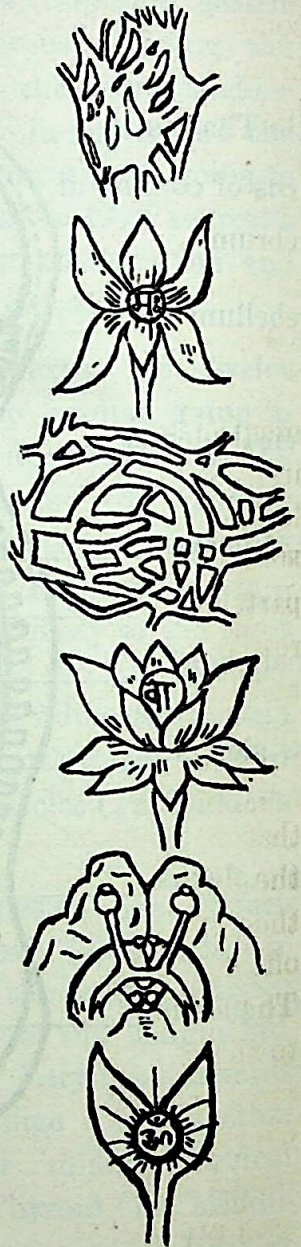
२ मणिपूरपद्मदशदलानि.

५ विशुद्धिपद्मषोडशदलानि.

२ स्वाधिष्ठानपद्मषड्दलानि.

४ अनाहतपद्मद्वादशदलानि.

६ आज्ञापद्मद्विदले.



(VI) Optic thalamus or the आज्ञाचक्र is the plexus of command. There are some hollow places in the cerebrum and they are called ventricles. The optic thalamus has two rather elongated parts on both sides. The two parts form the two petals of the plexus. The pineal gland is in the middle of this plexus and the sensory nerves shooting up from the middle part form the stem of this gland. It is said that it is here that ego, (expressed by अहं सः... (which becomes इहः) resides.

It will be evident from this description that the mention of petals shooting from the plexus-lotuses is in no way imaginary but that they are veritable physiological parts of the nervous system. The control of प्राण at a particular plexus controls the functions of the parts of the body. The control of particular functions regulate the bodily mechanism, purify it, make it strong and healthy and facilitate gradual spiritual culture for the soul's progress and ascent above.

We have already remarked in connection with भोग्यं that all objects taken and enjoyed by the Anga are in the first instance offered and addressed to the deity and then taken or enjoyed by himself. The objects thus offered to the deity become प्रसाद or the grace of God. The things enjoyed by the Anga are five corresponding to the five gross elements. Thus earthly or solid element in objects is घ्रेयपदार्थ and its offering results in गंधप्रसाद. The watery or liquid element in objects is रस्यपदार्थ and its offering makes it रसप्रसाद. The objects seen are द्रष्टव्यपदार्थ. But their visibility (रूप) is all due to the colour of the objects. And the colour being the property of light, the visibility or रूप of objects is तैजस

or तेजःपदार्थ. The offering of दृश्यपदार्थ is रूपप्रसाद. स्पृश्य पदार्थ is that of वायु; and श्राव्यपदार्थ or audible things are of ether and the grace of these things offered is स्पर्शप्रसाद and शब्द-प्रसाद. Lastly the idea of these five tangible things enjoyed is purely intellectual and therefore, the ideas of the things experienced or enjoyed are mental or mentally contemplated. The idea, therefore, is स्मर्तव्यपदार्थ or objects in idea. This belongs to आत्मन्, which is चित् or consciousness. The प्रसाद of आत्मन् is the ultimate end i. e. सच्चिदानन्दस्व and is called परिणामप्रसाद. The offering of these things requires an instrument for conveying the objects to the deity. Such an instrument or conveyance required for offering objects is called हस्त, analogously to hand, which is the readiest and the most convenient instrument for conveying concrete objects to others. Similarly corresponding to the six kinds of objects offered to the deity the six instruments are चित्, बुद्धि, अहंकार, मनस् ज्ञान and भाव.

The psychological explanation of the six kinds of हस्त, the instrument of conveying an object to the deity, is as follows. The functioning or modification of the mind is चित्तवृत्ति or a condition of the mind at a particular stage of its functioning. The first stage of functioning is when the mind comes into contact with an object through a sense-organ of knowledge. This is called चित्त or sensation. After sensation comes cognition or awareness of the object. This is the second stage called बुद्धि perception (बोध or बोधन), the idea of mere something. Then there is arrogation by ego or self. This is अहंकार at the third stage. Next comes मनन by मनस् as to what that object is. This is the fourth stage. Later comes

ज्ञान or full apprehension of the object by analysis and synthesis of the object; lastly comes ideation of the object or the concept of the object; This is भाव. This is in reverse order of the evolution of object-psychology from भाव to चित्त. So it is said:—

* वस्तुनो भाव उत्पन्नो भावाज्ज्ञानसमुद्भवः ।

ज्ञानान्मनः समुत्पन्नं मनसोऽहंकृतिस्तथा ॥

अहंकारात्ततो बुद्धिर्बुद्धेश्चित्तस्य संभवः ।

एतेषां लक्षणं वक्ष्ये भावादीनामनुक्रमात् ॥

अस्तीत्यारभ्यते वस्तु तदव्यक्ताभाव उच्यते ।

ज्ञानं जानाति तन्नित्यं मनस्तन्मनुते यदा ॥

अहं तदित्यहंकारो बुद्धिस्तन्निश्चिनोति हि ।

चित्तं स्थैर्यगुणेनैव तथैतद्वस्तुसाधकम् ॥

These six instruments are in order handled by the six Angas for offering to their corresponding deities or the corresponding Lingas. Thus चित्त is the हस्त of मन्त्र to its deity, आचारलिंग, and so on. All these stages of mental functioning are imperceptible, as the process from the initial to the final stage is quick and seems to require no time but appears to be simultaneous. The Lingas receive the things offered by means of particular respective organs, called मुखानि (faces). The six receptive organs of the deity are the six organs of knowledge, behind which there is the deity in its sixfold forms as noted already. (see ante page 480). The names of the deity behind the receptive organs are गोप्य ईशान, तत्पुरुष, अघोर, सद्योजात and वामदेव. The organs (मुखानि) are, therefore, called गोप्यमुख and so on. This is stated in words एवं च महालिंगं तावत् सर्वं पदार्थानुसंधालक्षणहृदयरूपत्वात् शुद्धानुसंधातृरूपगोप्य-मुखमुच्यते । प्रसादादिलिंगपंचकं तु क्रमेण शब्दादिप्रतिनिमित्तपदार्थानुसंधातृरूपेशान-तत्पुरुषाघोरवामदेवसद्योजातारूपप्रकटपंचमुखमित्युच्यते । (शिवद्वैतममंजरी-२७).

* अनुभवसूत्र pp. 34, 35.

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The devotional feelings with which the Anga (in his six forms) offers the objects to the deity (in its six forms) are the six forms of भक्ति (भद्रा, निष्ठ, etc.) that correspond to the five gross elements and the अत्मन् that makes the sixth.

Such is the technique of षट्स्थल for the practice of spiritual culture. The following will be the tabular form of षट्स्थल, arising from the creative activity of बालिंग, the परब्रह्मन् or the transcendent Divine Consciousness.

I

तत्त्व	लिंग	शक्ति	कला	मुख	ज्ञानांग	कर्मांग	स्थान (आधार)
शिव	महालिंग	चित्	शान्त्यतीत	गोप्य	हृदय	हृदय	आज्ञा
सादाख्य	प्रसादलिंग	परा	शान्त्यतीत	ईशान	श्रोत्र	वाक्	विशुद्धि
अमूर्त	चर (लिंग)	आदि	शान्ति	तत्पुरुष	त्वक्	पाणि	अनाहत
मूर्त	शिवलिंग	इच्छा	विद्या	अधोर	नेत्र	पाद	मणिपूर
कर्तृ	गुरुलिंग	ज्ञान	प्रतिष्ठा	सद्योजात	रसना	उपस्थ	स्वाधिष्ठान
सकल	आचारलिंग	क्रिया	निवृत्ति	वामदेव	नासिका	पायु	मूलाधार

II

अंगस्थल	भक्ति	हस्त	अर्पण	प्रसाद	अंग (तत्त्व)	अवस्था	शरीर
ऐक्य	समरस	भाव	स्मर्तव्यपदार्थ	परिणामप्रसाद	आत्मा	} सुषुप्ति	कारण
शरण	आनन्द	ज्ञान	शब्दपदार्थ	शब्दप्रसाद	आकाश		
प्राणलिंगी	अनुभव	मनस्	स्पर्शपदार्थ	स्पर्शप्रसाद	वायु	} स्वप्न	सूक्ष्म
प्रसादी	अवधान	अहंकार	रूपपदार्थ	रूपप्रसाद	अग्नि		
महेश्वर	नैष्ठिक	बुद्धि	रसपदार्थ	रसप्रसाद	जल	} जागृति	स्थूल
भक्त	श्रद्धा	चित्त	गंधपदार्थ	गंधप्रसाद	पृथ्वी		

We have to add an explanation of how the six sense-organs of knowledge have behind them the six Lingas and as such form the receptive organs (मुखानि) of those Lingas. This is made clear in words, * एतन्मन

* शिवाद्वैतमंजरी page 28.

एव प्रणवरूपमहालिङ्गं बाह्येन्द्रियलक्षणभ्रोत्राद्यैकैकैन्द्रियविषयशब्दादिसकलपदार्थग्रहण-
साधनत्वेनातर्मुखत्वात् । नादसुनादमहानादरूपदेशिकत्वात् यथास्त्रिविधाऽप्यवसायोक्तिरू-
पर्यत्यादिकमेणानुग्रहात्मकप्रसादहेतुत्वात् शब्दग्रहणसाधनभ्रोत्रमेव यकाररूपप्रसाद-
लिङ्गम् । चरजंगमयोः पर्यायत्वात् तस्य त्वक् सर्वाङ्गं व्याप्ता सती तत्र शीतादिसाधन-
त्वात् वाकारमयजंगमलिङ्गम् । महाप्रकाश एव नेत्रगोलकं प्रविष्टः सन् सकलरूपपदार्थ-
साधनत्वात् नेत्रमेव शिकारमयशिवलिङ्गम् । गुरोर्मन्त्रमूर्तित्वात् पङ्कजरीमन्त्र एव मधुग-
न्धदिग्द्वारपतां प्राप्त इति तादृग्मन्त्रोच्चारणसाधनत्वात् जिह्वैव मकारमयगुरुलिङ्गम् ।
ईडापिंगलाख्यनाडीद्वारा प्राणवायुसंचाराश्रयत्वात् सरकमांचरणहेतुभूतदेहदृष्टिरूपरेच-
कादिकमोत्पन्नप्राणायामाचरणसाधनत्वाच्च प्राणमेव नकारमयाचारलिङ्गमिति अभ्यस्यते ।
एवं लिङ्गलक्षणमवगंतव्यम् ।

This also explains how the human body is लिङ्गरूप
i. e. how the Divine works behind the body on the
three planes.

The षट्स्थल includes the eightfold limbs or (अष्टाङ्गानि)
of पातञ्जलयोग, as maintained in the following:—

* यमेन नियमेनैव मन्ये भक्त इति स्वयम् ।

स्थिरासनसमायुक्तो महेश्वरपदान्वितः ॥

चराचरलयस्थानलिङ्गमाकाशसंज्ञकम् ।

प्राणे तद्योन्नि संलीने प्राणलिङ्गो भवेत्पुमान् ॥

प्रत्याहारेण संयुक्तः प्रसादीति न संशयः ।

ध्यानधारणसंपन्नः शरणस्थलवान्सुधीः ॥

लिङ्गैक्योऽद्वैतभावात्मा निश्चलैकसमाधिनः ॥

It may be remarked here that some of these eight
means of Yoga are to be followed by the devotee strictly
and some are to be adopted in their elementary form.
Thus the moral codes contained in यम and नियम should
be strictly observed; some Asana or other (posture)
should be adopted as the devotee finds it suitable to him
and he is not required to follow and practise other
Asanas, as these are intended for an extreme form of

* शिवयोगप्रदीपिका—III-60-63.

physical culture as by a दृढयोगी. So also प्राणायाम is not to be practised except in its elementary form, as may be necessary for steadying the mind and for facilitating the withdrawal of senses from being tempted away by their objects, i. e. to facilitate प्रत्याहार. धारणा, ध्यान and समाधि are only to be concerned with or directed towards लिंग in its last two forms. Thus समाधि of शिवयोग is different from the समाधि of पतंजलि. It may also be noted that there is some change in the order of प्रसादी and प्राणलिंगी, when the order of the eight means are followed; or the order is not so well fixed up that the order can be changed for convenience. So in the case of प्रसादी and प्राणलिंगी प्राणायाम and प्रत्याहार may be understood as being useful and necessary, irrespective of the order of the two sub-Lingas of the intermediate plane. Moreover प्राणायाम in its more elaborate forms is practised by the devotee of the mystic temperament when he wants to experience union with the Divinity in the cerebrum. Now it remains for us to see how the technique of षट्स्थल helps the development of शिवयोग in all or one of its complementary forms, viz मंत्रयोग, लययोग, भक्तियोग, ज्ञानयोग and कर्मयोग after the use and significance of the eightfold angas of yoga are briefly noted.

यम and निग्रम are required to discipline the emotions and strengthen the will. Both these come under मरुस्थल and consist of some ethical principles relating to one'sself only and some others relating to one'sself with respect to society or the nation or humanity in so far as one is an interdependent individual of society or a nation or humanity. The observance of the principles, that have direct relation to

oneself irrespective of society is directly conducive to one's own wellbeing and indirectly to that of others. The deliberate observance of the other principles, relating to one's self with respect to society or the nation or humanity and creatures in general, is the foundation of mutual understanding of the individuals, social welfare, national integrity, and harmony, and is the source of external peace and internal strength and calmness. By an earnest practice of the two types of moral conduct the aspirant devotee acquires an excellent discipline of emotions, great moral courage, and unflinching will. The ethical principles of यम and नियम are twenty, ten for each. They are the same as those of other schools and specially of the Shākta School and have been mentioned in शिवयोगप्रदीपिका (vide chap. II-10, 11). The only difference is that अदैन्य is mentioned in place of क्षमा of other schools. आस्तिक्य, मति, व्रत, जप and तप are explained to be by the commentator as:—आस्तिक्य is belief in merit and sin that result from the avoidance of acts laid down or doing those prohibited by the Agamas; मति is consciousness of what is taught by the Guru to be right; व्रत is मस्मधारण; जप is that of the पंचाक्षरीमंत्र (नमः शिवाय) or षडक्षरीमंत्र (ॐ नमः शिवाय); तप is endurance of troubles for the sake of Yoga. सिद्धांतशिखामणि (Vol. I-144) describes मजन as being of five kinds that include जप and तप in the following:—

शिवार्थे देहसंशोषस्तपः कृच्छ्रादि नो मतम् ।
 शिवार्चा कर्म विज्ञेयं बाह्यं यागादि नोच्यते ॥
 जपः पंचाक्षराभ्यासः प्रणवाभ्यास एव वा ।
 रुद्राध्यायादिकाभ्यासो न वेदाध्ययनादिकम् ॥
 ध्यानं शिवस्य रूपादिर्विज्ञेयं नात्मादिचित्तनम् ।

शिवागमार्थविज्ञानं ज्ञानं नान्यार्थवेदनम् ॥

इति पञ्चप्रकारोऽयं शिवयज्ञः प्रकीर्तितः ॥

यज्ञ is यजन or worship and no sacrifice. This shows that the idea of जप, तप etc. is in strict conformity with the non-Varnashramic tenets. The practice of यम and नियम also leads to renunciation of and detachment from the things of this world and the next, arising out of the knowledge of this permanent and the impermanent and the intense desire for and incessant striving after liberation, that characterizes the devotee's aim.

Asanas are postures of the body and are intended to be an aid to clear and collect thought. The test of suitability of an Asana is that which is steady and pleasant, a matter which each will settle for himself. Posture becomes perfect when effort to that end ceases so that there is mere movement of the body. By Asana रजोगुण, the action of which produces fickleness of mind, is restrained. A suitable steady Asana produces mental equilibrium. The शिवयोगप्रदीपिका mentions ten Asanas (सिद्धासन, पद्मासन etc.) and recommends पद्मासन for householders and सिद्धासन for those that are not house-holders. It further says that सुखासन is suitable to all (vide chap-II).

प्राणायाम is said to be of three kinds प्राकृत, वैकृत, and केवलकुम्भक. प्राकृतप्राणायाम is natural breathing of all creatures but specially of the human beings. It is called अजरयोग or unconscious muttering of the मंत्र (हंः), which is one inspiration of breath. (हं) and one expiration (सः). वैकृतप्राणायाम is artificial regulation or control of breath both in inhaling and exhaling air. It is an attempt to lengthen the time required naturally for inhaling and exhaling. And in between both breath is to be retained

for a time Such retention is called कुंभक. The longer the retention the better is कुंभक. And if ultimately the retention of breath is for any length of time it is called केवलकुंभक. Apart from the effect of प्राणायाम on the physical wellbeing and soundness it is useful and helpful for meditation on the Godhead (ध्यान) which is common to all forms of Yoga. But केवलकुंभक is specially helpful to लययोग or the taking up of the Pranik force from मूलाधार to सहजार (the cerebrum), where there will be the union of शिव and शक्ति. In वैकृतप्राणायाम the reverse of प्राकृतप्राणायाम is practised i.e. instead हंसः in inhaling and exhaling breath there come in सः and अहम्. We shall in due course see what this means.-

These first four Angas are more physical and external to facilitate the contemplation of the Godhead. The last four are प्रत्याहार, धारणा, ध्यान and समाधि. प्रत्याहार is the withdrawal of the mind from sense-objects i. e. detachment of the mind from or aversion of the mind towards sense-objects and वैराग्य or dispassion is the result; धारणा is the fixing of the mind on the deity (इष्टलिंग); ध्यान is continuous and ceaseless contemplation of the deity; समाधि is the complete absorption of the mind into the deity. समाधि is facilitated by the preceding three. All these last four are mental and internal.

षट्कर्म is divided into two main parts. (1) मन्त्र, महेश्वर, प्रसादी form the first division and the remaining three (2) प्राणालिङ्गी, शरण and ऐक्य form the second. In the first division action-element is predominant in the worship of इष्टलिंग; in the second knowledge element is predominant. In the first part, where action-element prevails, it does not mean that there is mere mechanical action

physical or oral. It only means that behind the physical or oral activity of worship there is the mind or inner meaning of the activity. Action has always behind it the idea or inner meaning, that prepares the type of mind or mentality requisite for further progress. By the repetition of the action with the idea behind it, the type of mentality is confirmed and made thorough. Action and knowledge go hand in hand and ultimately belief prevails that action and knowledge are one and the same. In the second division knowledge element prevails; but action based on knowledge is there supporting the knowledge. In both the divisions both the action element and knowledge element are there; it is merely a question of one being more prominent than the other. There is always the consciousness that action and knowledge are co-extensive and form one inseparable unit. Ultimately when action and knowledge are equally prominent they become one and the same i. e. they become indistinguishable from one another and their essential identity becomes established along with the oneness of Anga and Linga.

In the षट्स्थल the sixfold भक्ति is the same for the development of any form of Yoga in all the six stages, that ultimately ends or ripens into शिवयोग with its five-fold factors. It is adopted for शिवपूजा which is the main factor comprising in it the remaining four factors of शिवयोग (शिवज्ञान, शिवभक्ति, शिवध्यान, and शिवव्रत or मस्मधारण).

* It is, therefore, said:—

भक्तो मोहेश्वरश्चेति प्रसादीति च कीर्तितः ।

कर्मप्राधान्ययोगेन ज्ञानयोगोऽस्य कथ्यते ॥

* सिद्धांतशिखामणि II—1.

व्याख्यानं—एषः अयं शिवलिंगदीक्षासंपन्नः कर्मकांडोक्तयोगेन एवं कर्मकांडो-
क्तक्रिप्राधान्ययोगेन भक्त इति महेश्वर इति प्रसादीति कीर्तितः । अस्य एवंविधरूप-
संपन्नस्य ज्ञानयोगः ज्ञानकांडोक्तज्ञानयोगः कथ्यते । अनेन ज्ञानयोगेन प्रसादी एव
प्राणलिंगीत्युच्यते इत्यर्थः । We shall presently note how.

शिवपूजा, the main factor of शिवयोग, is a very simple thing to start with and is to be performed everyday, once, twice, or thrice a day all through life. Though simple to start with and though always simple in its main features, it internally develops into a very stupendous and complex result stage after stage on account of the psychology and inner meaning behind it, which in the end results into liberation of the entangled soul (Anga). शिवपूजा is the पूजा of इष्टलिंग, Linga the Gross. The Linga, placed on the left hand, is first given a bath; the bath is followed by the application of मस्न to the Linga and to the body of the devotee; next comes the putting of रुद्राक्ष on the Linga and their wearing on the body by the devotee himself. Generally the रुद्राक्षas are also worn on the body as much as Linga is done; then comes the putting of विल्वपत्र and flowers on the Linga; next incense is burnt and light is waved. Afterwards नमस्कार or salutation in humility, as a mark of submission to the deity (विधेयत्वं), is addressed to the deity and then मंत्रजप is done either silently or inaudibly. Lastly contemplation of the deity in all earnestness makes up the rear. This is शिवपूजा, a simple thing indeed. But all the while when every item of शिवपूजा is performed verses or sentences are chanted in a low voice in praise of every act of the पूजा, specially of मस्नधारण, रुद्राक्षधारण. These and other verses, sung during शिवपूजा, are descriptive of the greatness of the Godhead, the insignificance of the Anga, the ideal

objective to be gained by him, and the importance of the materials of worship like मन्त्र, स्थापन, etc., that puts into the the mind of the worshipper or the devotee the inner meaning of the materials. The Anga thereby is made conscious of who and what he is, what his goal in life is, what he has to do and what course he has to follow. All this is intended to cultivate and confirm in the Anga's mind the proper and real sense of spiritualism; and he prays and invokes the aid of the Divine for his purity, elevation and upliftment. By his conscious continuous Puja of the Divinity day after day the devotee rises step by step and stage by stage to his ultimate ideal.

The devotee is all along conscious of being a part and parcel of the Daity he worships every day. He is conscious that he has come to be separated by the working of माया (अधोमाया) from his divine nature. He knows that his identity has come to be veiled by the three taints and by his once unlimited powers being contracted or constricted by the working of the same अधोमाया. He thus becomes conscious or made conscious that his real station is in the Lord or he is Lord Himself. But being at present helpless, now that he is cooped up in the mechanism of matter, he has to earnestly and humbly seek the aid of the Lord, Who is ever the friend of the Anga and ever ready to run to the rescue of the devotee भक्त. Hence the Bhakta invokes the helping hand of the merciful Lord as much as he seeks the help of his sincere friend. This is सहमार्ग in the first division of ब्रह्मसूत्र. The Anga is all along conscious that he is the Lord and the Lord is himself (सोऽहम्). He, therefore, behaves towards the Lord, the Linga, in all the three stages as he does towards his friend, a real sincere

friend. This is अहंप्रहोपासना of the Lord pure and simple. The सहमार्ग or अहंप्रहोपासना, it may be noted, is based on the ज्ञानपाद of Agamas; but here in षट्स्थल it is modified in the light of योगपाद of the Agamas, which योगपाद forms the main basis of the practice of षट्स्थल.

In the second division of षट्स्थल, specially of the six-fold अंगस्थल, there is the ज्ञानकांड or ज्ञानमार्ग, as contrasted from the कर्मकांड or कर्ममार्ग of the first division. In the first there is action-element prevalent over the knowledge-element. But here the knowledge element predominates over the action-element or the physical activity of Linga worship. Still शिवपूजा in all its details is to be always meticulously performed. Concrete worship of Shivalinga or Ishtalinga performed physically can never be dispensed with even at the last stage; the ज्ञानमार्ग in this division only means that the Anga is fully conscious of spiritualism and the importance and the inner meaning of the spiritual discipline. His mind is well imbued with spiritual sense; and he does everything as a matter of habit with a view to refresh and stabilize the sense of spiritualism and the inner meaning behind the physical activity. It is अभ्यास or continuous practice, as required by Patanjali, the systematizer of Yogic science and art. The worship of the Lord, performed as usual physically, is more internal or mental. The physical act of worship and the repetition of all usual ceremonials serves the double purpose of rousing and developing the internal worship and making it a concrete example to others. The physical act of worship with well developed sense of spiritualism and the spiritual discipline behind it is a key, as it were, for switching on and winding the key of the mental radio set to the required tune of internal worship.

This is सन्मार्ग, the supreme mode or the Royal road to liberation, the discipline appropriate to and based on the योगपाद of the Agamas. The सन्मार्ग, based on योगपाद, culminates in षट्स्थल technique, specially in the second division for the pilgrim's progress towards crowning goal of शिवसायुज्य. In the second division also the subjective worship of the Lord (अहंग्रहपोसना) is further inculcated. The सहमार्ग of the first division grows into full-fledged सन्मार्ग. Internal or mental worship of the Lord by contemplation is the real worship but it grows and develops out of the external worship performed by physical acts. This is why the शिवयोगप्रदीपिका says—मुख्या चाभ्यन्तरी पूजा साच बाह्यार्चनोदिता । I-38. Hence क्रियामार्ग precedes developing and shading off into the internal worship of सन्मार्ग. In the first division of षट्स्थल भक्ति, the main motive power of the spiritual discipline, progresses from simple though sincere faith to the phase of निष्ठा or confirmed and fixed feeling of devotion to the Lord, too firm to be deviated from the course pursued. It further grows into undivided attention fixed in contemplation of the Lord (अवधान). In the second division भक्ति first develops the power of partially experiencing divine life and is therefore called अनुभव, the initial stage of experience. Further it grows into आनन्दभक्ति, the higher stage or state of experience in which there is the real joy of divine life. Ultimately it rises to the highest stage where full experience of divine life of at-one-ment with the Divinity is attained. It is thus समरसभक्ति. In the first part of क्रियामार्ग the first three of the eight limbs of Yoga, namely, यम, नियम and आसन, are practised and perfected. The fourth limb, प्राणायाम, is also practised in its very simple elementary form, even from the very beginning for the purposes of मंत्रजप and ध्यान. The remaining four limbs प्रसाधार and the rest except ध्यान

are practised to the stage of perfection. ध्यान is adopted and practised from the very beginning. In the beginning ध्यान is simple but sincere. It is here directed to the इष्टलिंग, Linga the Gross, placed and worshipped on the palm of the hand. Later in the second division ध्यान is directed to the indwelling Lord, प्राणलिंग and भावलिंग. This is ज्ञानमार्ग or अंतःपूजाविधि, the internal worship of the Lord. In the third stage of प्रसादी the Anga attains a further development in his Yogic practice. This is the stage noted for the calmness or freedom from the disturbances or vacillation caused by temptations of the material environment. The भक्त attains this by offering everything to the deity in the first instance. He is therefore called प्रसादी or one who has प्रसाद which is मनःप्रसाद. The मनःप्रसाद is consequent on the devotee's idea that everything is due to the favour of the Lord, the grace of the Lord. Here is the germination and initial sprouting of प्रत्याहार that later develops into the complete withdrawal of the senses from the objects. In this connection readers' kind attention is drawn to the verses, quoted on page 528 ante, which will give good idea of प्रसाद that vindicates the Bhakta's appellation of प्रसादी.

The practice of यम and नियम begun by भक्त is further carried on by the महेश्वर. So it is said:—

* अथ सदाचारभेदस्थिति च षड्भिः सूत्रैः प्रतिपादयति ।

परस्त्रीसंगनिर्मुक्तः परद्रव्यराज्मुखः ।

शिवायैकाग्रसंपन्नः शिवागमपरायणः ॥

शिवस्तुतिरसास्वादमोदमानमनाः शुचिः ।

शिवोत्कर्षप्रमाणानां संपादनसमुद्यतः ॥

अस्पृष्टमदसंबंधो मातृसर्वावेशवर्जितः ।

निर्ममो निरहंकारो निरस्तल्लेशपंजरः ॥

* सिद्धांतशिखामणि I—171.

निरस्तमदनोन्मेषो निर्धूतक्रोधविस्मयः ।
 निवारणसमुद्योगी शिवकार्यविरोधिनाम् ॥
 सदासंतुष्टहृदयः सर्वप्राणिहितैरतः ।
 सद्द्विचारी सदाकालं शिवोत्कर्षाभिधायिभिः ॥
 शिवापकर्षसंप्राप्तौ प्राणत्यागेऽप्यशंकितः ।
 शिवैकनिष्ठः सर्वात्मा वीरमाद्देश्वरो भवेत् ॥

From the analysis of the above it will be seen that all the moral rules of यम and नियम are included for practice in some form or other. सदाचार, शिवाचार, and गणाचार are also included.

One thing to be noted here is that the order of eight-fold limbs of Yogic practice (यम, नियम etc.) is laid down. Some particular limbs come under particular modifications of भक्त. But the order as laid down by शिवयोगप्रदीपिका is not rigidly fixed up but they are adopted suitably to the purposes of शिवपूजा. This is clear from the fact that an आसन is chosen and practised from the beginning, though this second limb comes under मद्देश्वर. So also ध्यान is practised from the very beginning. ध्यान, therefore, coming under the शरणस्थल is to be understood as the ध्यान of प्राणलिंग and भावलिंग internally. प्राणायाम is also practised from the beginning for ध्यान and मंत्रजप, in the initial stage. But here it is practised in an elementary form for steadying the mind and for steady ध्यान and जप. But later प्राणायाम grows into higher forms as required for the higher stages, specially when the devotee of the mystic temperament likes to develop the practice of taking up the Pranik force (शक्ति) to union with शिव in सद्ब्रह्म or cerebrum. So order of eight limbs is changed and adopted suitably as required for शिवपूजा. In short in the first division of क्रियामार्ग the devotee's worship of Linga is बाह्यपूजा or external worship, leading up

to the internal worship of प्राणलिंग and भावलिंग, of which इष्टलिंग is the external symbol, the reminder and mentor of the higher modifications of Linga. क्रियामार्ग thus grows into ज्ञानमार्ग or internal worship pure and simple. भक्ति in the क्रियामार्ग is गौणी or preparatory; and it grows into पराभक्ति or supreme devotion in the ज्ञानमार्ग.

दीक्षा ceremony introduces the Anga into शिवपूजा in all details. One important thing to be noted here is that the Anga himself goes to the Guru and requests him to introduce him to शिवपूजा (vide page 576 ante). His request is proof of his yearning for spiritual life. The दीक्षा ceremony begins with क्रियादीक्षा in a proper ceremonial form when the Guru after giving the Anga a holy bath invests him with the Linga (Ishtalinga) and teaches him the details of शिवपूजा. This is the दीक्षा of त्यागांग, the physical body (स्थूलशरीर) and the devotee is impressed with the importance of spiritual life and is confirmed in his attitude of the worthlessness of the merely worldly life, the bread and butter life. He comes to know that the worldly life is worth-living, only when it is combined with spiritual life and discipline. Such attitude of the Anga is technically called संसारहेयस्थल that precedes दीक्षा and that is why he goes to the Guru for दीक्षा. The Anga is taught the method of praying and meditating on the deity. The Guru is enjoined to teach this method in * “शिवस्य नाम रूपं च चिंतामपि च कारयेत्—सकलप्रायश्चित्तरूपकीर्तनं शिवध्यानं च कारयेत्”.

Next comes मंत्रदीक्षा, which makes the fleshy body a holy body. So it is said † “अथ मांसपिंडं मंत्रपिंडं विधातुं मंत्रोपदेशं कुर्यात् इत्यत आह”. ‡ The मंत्रपिंडस्त्व of the body is described in the following:—

* सिद्धांतशिक्षामणि I—86. † Ibid 17. ‡ अनुभवसूत्र—36.

ॐकारः परिपूर्णत्वाच्च निःसर्वत्र तिष्ठति ।
 नकारो रुधिरं स्याति मकारो मांससंचये ॥
 शिकारो मेदसि स्याति वाक्कारोऽस्थिषु तिष्ठति ।
 यकारः स्याति मज्जायां शुक्ले स्याति षड्मात्मकः ।
 एवं षडक्षरमयं शिववन्मूर्ध्नि सुस्थितम् ।

This is connected with भोगांग and प्राणलिंग, as मंत्र is intimately connected with breath, the visible expression of psychic प्राण. The practice of मंत्र effects internal improvement and the psychic प्राण descends into the physical plane and raises up the devotee to the higher plane. Lastly comes the वेधादीक्षा of infusing knowledge into Anga by direct contact. The Guru whispers मंत्र while doing so.
 * “By मंत्र in the initiation called वेधादीक्षा there is such a transference of power from the Guru to the disciple that the latter swoons under the influence of it.” Such a Guru is hard to get. The disciple who receives this initiation gets all the powers of the initiator. It is said there are Gurus who can at once make their disciples fit for highest aims. It is sad that such Gurus are few and far between. शिवरहस्य, therefore, says—

† गुह्यो बहुवो संति शिष्यवित्तापहारकाः ।

शिष्यहृत्तापहरस्तु गुरुरेकोऽपि दुर्लभः ॥

The investiture of इष्टलिंग is the first and foremost rite of क्रियादीक्षा (दीक्षाप्रवेशः स्याल्लिंगधारणपूर्वकः). The इष्टलिंग is the external visible symbol of the in-dwelling Lord. The devotee has to wear and worship it life-long. It is to be worshipped on the palm of the (left) hand all through life. The wearer of the Linga is always holy and free from pollution or impurity like अशौच consequent on the death of a relative, as in the case of वर्णाश्रमधर्म. So it is said:—

* The Serpent Power, page 84. † Quoted by सि. II-27

* लिंगधारी सदा शुद्धो निजलिंगं मनोहरम् ।

अर्चयेद्द्रव्यपुष्पाद्यैः करपीठे समाहितः ॥

बाह्यपीठार्चनादेतत् करपीठार्चनं वरम् ।

सर्वेषां वीरशैवानां मुमुक्षूणां निरंतरम् ॥

The devotee, therefore, is not prevented from the worship of Linga at stated times, as a Varnâshramic द्विज may be from performing the daily or occasional rites (नित्य and नैमित्तिकं) during the period of अशौच. Females also are free from pollution attaching to the monthly course, so far as the worship of Linga is concerned. It is, therefore, laid down:—

† न तस्य सूतकं किञ्चित्प्राणलिंगांगसंगिनः ।

जन्ममोक्षं मृतोत्थं वा विद्यते परमार्थतः ॥

लिंगार्चनरतायाश्च ऋतौ नारी न सूतकम् ।

तथा प्रसूतिकायाश्च सूतकं नैव विद्यते ॥

गृहे यस्मिन्प्रसूता स्त्री सूतकं नात्र विद्यते ।

शिवपादांबुसंस्पर्शात्सर्वपापं प्रणश्यति ॥

लिंगार्चनं ता नारी सूतकी तु रजस्वला ।

रविरभिद्यथा वायुस्तद्वत्कोटिशुचिर्भवेत् ॥

Or rather it may be said that the idea of impurities is done away with with a view to ensure the daily routine of Linga worship. We need not discuss here the theoretical basis or truth underlying such forms of meaningless impurity. But the performance of the daily worship of इष्टलिंग is so imperative in the interest of spiritual culture in a continuous unbroken course that the abolition of such forms of impurity is necessary and desirable. This is the reason that five forms of सूतक (impurity) are done away with. The five forms of impurity (including the three mentioned in the verses quoted

* सि. I—97. † सि. I—150.

above) are जातिसूक्त, जन्मसूक्त, रजःसूक्त, मरणसूक्त and उच्छिष्टसूक्त. The first is fundamental and illustrative of the principle of universal brotherhood of man in society, which ab initio is religious, as society is no society divested of religion. The abolition of जातिसूक्त emphasizes the negation of the distinction of the high and low as religious beings of Society. This distinction of high and low is so much ingrained in the Varnāshramadharma that it has given rise to countless number of castes by permutation and combination of mixed marriages by अनुलोम and प्रतिलोम. The obvious result has been that the Hindu Community has been full of the most warring and jarring elements in it that refuse unity and solidarity, much less fusion. This has also given rise to cunning and selfish sections of the community to trade upon the the ignorance of the masses, intentionally kept ignorant, as a matter of principle. All this is by-the-by.

We have only to add an explanation of उच्छिष्टसूक्त, the untouchability of food, once touched by one'sself or by others, as is the custom. उच्छिष्ट is more generally the food left in the dish after eating one's fill. It is a principle among the Lingayats that no food is to be left in the dish after eating, and care is to be taken to have food served in the dish as much as is necessary for one's fill. It is considered a sin to waste food instead of economising and using it properly for those that are poor and too weak to earn food. The question therefore, of food left or उच्छिष्ट does not arise. At the same time it is also a principle and a religious custom to take a small quantity of food from the Guru or

a Jangama as प्रसाद, as much as food addressed to God is taken as His प्रसाद. Guru or Jangame, being जीवन्मुक्त are considered to be equal to the Godhead. And hence the food received from them out of their dish is considered as their प्रसाद in a concrete form. It is spiritual food and is enjoined to be taken as the means of purifying the body by the disciple. The food of the Guru is infused with the spirit's purity and is, therefore, capable of effecting purity of the devotee taking it. Such taking of food as प्रसाद also means, apart from its spiritual meaning, the equality of Lingayats and the real spirit of गुरुशिष्यभाव, or the relation of गुरु and शिष्य being one. This is also the spirit of the devotee (Anga) and the Linga, the primeval teacher, being one.

In addition to what we have said in VIII section about Linga and as the third आवरण, we may say that इष्टलिंग given to the devotee is neither an image (प्रतिमा) nor a substitute (प्रतीक) of the Godhead as it superficially looks to be. It is God Itself as a visible symbol. It is one with the spirit of the devotee, the inward Divine Spirit. It is, therefore, the remembrancer or mentor of the indwelling Divine Spirit. The Guru infuses the Linga with the life-spirit of the devotee, and puts the Linga into the प्राण of the devotee i. e. he makes the devotee conscious of his divine nature as a microcosm, It is therefore said:—

* अथ लिंगप्राणसामरस्यं कृत्वा तल्लिंगं शिष्यहस्ते स्थापयेदित्याह.

शिष्यस्य प्राणमादाय लिंगे तत्र निधापयेत् ।

तल्लिंगं तस्य तु प्राणे स्थापयेदेकभावतः ।

एवं कृत्वा गुरुल्लिंगं शिष्यहस्ते निधापयेत् ॥

* सि. I—89.

व्याख्यानं—तत्र लिंगे शिवकलाभारितलिंगे शिष्यस्य जीवनफलारूपं प्राणमादाय आकृष्य निष्ठापयेत् प्रतिष्ठापयेत् । तल्लिंगं शिवकलापूरितलिंगं तस्य शिष्यस्य प्राणे प्रणवरूपत्वेन जीवकलारूपे प्राणे एकभावतः तादात्म्येन स्थापयेत् नियोजयेदित्यर्थः । एवं प्रकारेण गुरुः लिंगं शिवकलासामस्यात्मकं कृत्वा शिष्यकारकमले स्थापयेदित्यर्थः ।

This is the reason why the strict mandate is given to a devotee that he should never be separate from the इष्टलिंग, as such separation only means separation of the Divine Spirit and the human spirit. The worship of इष्टलिंग is बाह्यरूपा leading to the internal worship (अंतःपूजा of अंतलिंग) in conjunction with the इष्टलिंग. This is clear from:—

* सिंहासने शुद्धदेशे सुरम्ये रत्नचित्रिते ।
शिवलिंगस्य पूजा या सा बाह्या भक्तिरुच्यते ॥
लिंगे प्राणं समाधाय प्राणे लिंगं तु शांभवम् ।
स्वस्थं मनस्तथा कृत्वा न किंचिद्विचिंतयेद्यदि ॥
साभ्यन्तरा भक्तिरिति प्रोच्यते शिवयोगिभिः ।
सा यस्मिन्वर्तते तस्य जीवनं भ्रष्टवजिवत् ॥

Linga, therefore is चिन्मय or चिद्रूप, Divine Consciousness. It is accordingly spoken of or addressed as “बोधलिंग”, “चिन्मात्र”, “ज्योतिर्मय”, “संवल्लिंग” and so on. The analytical description and meaning of Linga is:—

‡ पीठिका परमा शक्तिर्लिंगं साक्षात्परः शिवः ।
शिवशक्तिसमायोगं लिंगं विश्वं तदुच्यते ॥

इष्टलिंग is further said to be merely an expression of the internal ज्योतिर्लिंग, as made clear in—

‡ अंतःस्थितं परं लिंगं ज्योतीरूपं शिवात्मकं ।
विहाय बाह्यलिंगस्था विमूढा इति कीर्तिताः ॥

व्याख्यानं—अत्र बाह्यलिंगं इष्टलिंगातिरिक्तप्राकृतलिंगपरं इष्टलिंगस्य चिदानंदघनत्वेन आंतरत्वादिति भावः । सि. II—4.

* सि. I-139, 140.

‡ Ibid p. II-8.

Linga thus is neither an image nor a substitute. It is प्राणरूप and is worshipped as such. After worship food is addressed to it and is taken as प्रसाद along with the water poured on Linga, which is पादोदक, the emblem of purity and the means of purification.

The very important items of Linga worship are मंत्रज्ञप, and ध्यान, which in due course of practice develop into मंत्रयोग and समाधि respectively. The latter develops into लययोग, भक्तियोग or ज्ञानयोग in accordance with the temperament of the devotee. Now we proceed to explain the development of the five complementary Yogas in order that ultimately develop into शिवयोग, i. e. सामरस्य of शिव (घनलिंग) and जीव (Anga).

(1) मंत्रयोग:—We have already said a great deal about मंत्र in connection with मंत्र as the eighth आवरण. Not much remains, therefore, to be said about मंत्रयोग. However we may add the following by way of further elucidation.

मंत्रयोग, as मंत्रज्ञप, begins after नमस्कार in शिवपूजा. Mind is restless and is the vehicle of vibrations of matter, itself being made of very subtle matter, subtler than आकाश. Vibrations in the vehicle produce corresponding changes in consciousness and result as संस्कारs. These latter are the cause of the next cycle of birth and all activities in that birth. These vibrations are to be avoided. And मंत्रज्ञप is one mechanical way of checking the vibrations, steadying the mind, so that consciousness may be still and free from impressions.

A मंत्र is a definite succession of sounds, which are शब्दब्रह्मन्. Particular deities are represented by particular sounds. And the muttering of a मंत्र rouses the deity,

when the sounds representing the deity are produced. A मंत्र is a power (मंत्रशक्ति) and lends itself to any use. A मंत्र, therefore, when rightly used, helps spiritual development. A मंत्र is a manifestation of कुलकुंडलिनी (शिवशक्ति) herself, for she is all letters and ध्वनि and परमात्मा Itself. Hence मंत्र is used in rousing the शक्ति lying asleep in मूलाधार and taking her up to union with शिव in सहस्रार or cerebrum. The five letters of पंचाक्षरीमंत्र are enclosed in order in the lower five आधारs or chakras. Thus न is in मूलाधार, मः or म is स्वाधिष्ठान, etc. ॐ, which is the sum-total of पंचाक्षरीमंत्र, is in the sixth आधार, the आज्ञाचक्र. The feeling consciousness is in all things; but it is not manifest without particular processes. So also मंत्र, which is a form of the feeling consciousness of God, is not perceptible without the union of devotee's power with the power of मंत्र roused. When the devotee mutters the मंत्र in a particular posture in devotion, the letters in the आधारs are struck in order. The power is roused and it gradually rises upward from आधार to आधार and at last unites with शिव in सहस्रार.

The method of मंत्रजप is laid down as follows:—

* प्राणायामत्रयं कृत्वा प्राङ्मुखोदङ्मुखोऽपि वा ।

चित्तयन् हृदयांभोजे देवदेवं त्रियम्बकम् ॥

सर्वालंकारसंयुक्तं सांभं चंद्रार्धशेखरम् ।

जपेदेतां महाविद्यां शिवरूपामनन्यधीः ॥

व्याख्यानं — शुद्धे स्थले मृगाजिनचित्रकंशलाद्यास्तरणे सिद्धपद्मासने प्राङ्मुखो-
दङ्मुखो वोपविश्य, मस्मद्भाक्षालंकृतः सन् शिवलिंगपुत्रको भूत्वा—

असंपूज्य शिवं स्तोत्रजपात्फलमुदीरितं ।

संपूज्य च शिवं पश्चात्फलं वक्तुं न शक्यते ॥

* सि. I—130.

सहस्रं वा तदर्धं वा तदर्धं वा शताष्टकं ।

अष्टोत्तरसहस्रं वा जपं कुर्यादतन्द्रधीः ॥

पूजाकोटिसमं स्तोत्रं स्तोत्रकोटिसमो जपः ।

जपकोटिसमं ध्यानं ध्यानकोटिसमो लयः ॥ इति

शिवागमवचनात् शिवपूजानंतरं पुनः प्राणायामत्रयं कृत्वा करषडंगं विन्यस्य हृदयकमले त्रियंबकं...गुरूपदिष्टमार्गेण सगर्भजपं कुर्यात् ।

Thus after performing शिवपूजा in the proper form the devotee should proceed to मंत्रजप, which should begin with प्राणायाम in its elementary form. In the first division of षट्स्यल of क्रियामार्ग the मंत्रजप effects purification of the Anga on the first plane and ensures calm and peace in the devotee and prepares him for the higher worship of Linga, the अंतःपूजा.

In the प्राणलिंगी stage, the first stage of the second division the मंत्रजप begins with वैकृतप्राणायाम which is artificial in the sense that there is re-adjustment of प्राकृतप्राणायाम or natural breathing. In the latter the in-going breath is इं (अइ) and the out-going is सः (परशिव). In the natural breathing there is the arrogation, or the feeling of अहंकार (or I'ness) prevails. But in वैकृतप्राणायाम or artificial breath-control the order is reversed and the idea of humble submission of the devotee to the deity prevails, because the in-going breath is made सः and out-going breath अहं. This means that egotistic feeling is expelled and the devotee humbly seeks the aid of the Lord for upliftment. This is in accordance with what is said in—

* सर्वतत्त्वोपरिगतं सच्चिदानंदभासुरम् ।

स्वप्रकाश्यमनिर्देश्यमबाह्यमनसगोचरम् ॥

* सि. II, 8.

उमाख्यया पराशक्त्या दीपितं चित्स्वरूपया ।

हंसरूपं महात्मानं सोहंभावेन भावयेत् ॥

तदेकतानतासिद्धिः समाधिः परमो मतः ॥

व्याख्यानं—सर्वतत्त्वोपरिगतं भूम्यादिशिवांतषट्त्रिंशत्तत्त्वोर्णत्वेन विद्यमानं सच्चिदानंदरूपेण प्रकाशमानं “यतो वाचो निर्वर्तते अप्राप्य मनसा सह” इति श्रुतेः बाह्मनोमार्गतीतं अत एव इदमेतदशमिति लक्षितुमशक्यं प्रत्यक्षादिमानांतरागम्यं शुक्लाटन्यायेन स्वसमवेतस्फुरणरूपोमाख्यमहाशक्तिप्रदीपितं हंसरूपं परमात्मानं सोऽहंभावेन स एवाहमिति भावेन भावयेत् । तदेकतानतासिद्धिः तयोः जीवेश्वरयोरेकत्वसिद्धिः परमः समाधिरिति मतम् etc. etc.

मंत्रयोग from this stage may develop independently or may go hand in hand with लययोग on the last plane of त्यागंग and bring about the essential oneness of Anga and Linga, the end of शिवयोग.

By मंत्रयोग the practitioner may and can develop his spiritual powers and use them for different purposes. The practitioner may attain the eight great powers, like अणिमा, गरिमा etc. He may also attain different minor powers of clairvoyance, clairauidience etc., and he may be an adept in mántric षट्कर्मis viz. स्वययन, वशीकरण, उच्चाटन, मारण, स्तंभन and विद्वेषण. But these are not the purpose for which मंत्रयोग is or is to be practised but for the highest human objective (मुक्ति). It is the charltans that indulge in these for personal ends, self-aggrandizement and self-glorification. But such use of the powers attained is vile and will result in disaster to the practitioner. The devotee practising मंत्रयोग has to steer clear of the siren-like temptation and disaster. शिवयोग enjoins upon the शिवयोगी in making the one and the only objective of सामरस्य of शिव and जीव.

It remains only to be noted that मंत्रजप is to be performed silently with undivided attention fixed on the

Godhead. The inaudible, much more than the loud or audible muttering of मंत्र, is considered to be efficacious and therefore is encouraged. We need not quote here the verses in support of this observation.

The practice of the मंत्र, the motive to be consciously kept behind the practice and the ultimate result step by step of लिंगांगशामरस्य, are best expressed by the following. We quote the following, as it will be impossible for us to express it in our words:—

* ममाहं सति देहे तु षड्मर्यादिनिवृत्तये ।
 षट्स्थलब्रह्मनिर्वाणसुखसंपदवाप्तये ।
 षडक्षरमनोजाप्यं करिष्ये शिवयाजिकम् ॥
 प्रभानिवृद्ध्यर्थमिमां महाद्युतिं षडक्षराख्यां तव रुद्रवन्द्यै ।
 षडक्षरब्रह्मपरस्वरूपिणि ताभिः प्रसन्नो भव जुब्धतो मे ॥
 प्राणायामसुगंधिगंधवह एषोऽनः समाधिस्थितः ।
 प्राणो प्राणहृषीकृतो बहिरनात्माचारमर्थं विना ।
 ज्याप्ये कर्माणि शांभवे परमया भक्त्या स्वभक्तिस्थले ।
 नित्यं वर्तते आत्मचारचरिताचाराख्यलिंगं भजन् ॥
 सरसषडक्षरमंत्रस्वरूपगुणलिंगभजननिष्ठात्मा ।
 निरुतं निजजिह्वायां चरति हि माहेश्वरस्थले जाप्यम् ॥
 अनिमिषचक्षुर्भूत्वा शिवलिंगं स्वेष्टरूपमवधानात् ।
 विलोकयन् जपति सदा स्वयं प्रसादिस्थले भजनशीलः ॥
 त्वगिन्द्रियद्वारविराजमानं लिंगं चरं स्पर्शनजाप्ययोगान् ।
 भजन् सदा स्वानुभवैकवेद्यं स प्राणलिंगिस्थलमेष आस्ते ॥
 मंलोच्चारणशब्दामृतमयजाप्यप्रसादघनलिंगम् ।
 श्रोत्रेन्द्रियमुखशरणस्थलवर्ती भजति सदा परिणतानन्दः ॥
 मन्तार्यरूपमहदाह्वयलिंगसेवा कुर्वन्मनस्यहरहर्मेननप्रबोधात् ।
 ऐक्यस्थले महितसंभृतसामरस्यजप्यं जपत्वनुपं महनीयमंत्रम् ॥
 चित्कांताधरसेवनं जपविधावालिंगनं गाढता ।
 बंधं पाणिहृतकृतं गणनरेखैर्वाक्यविक्षेपणम् ।

* विशेषार्थप्रकाशिका, page 46 ff.

सरंभः सुरतक्रिया समुचिता शय्या हि पद्मासनम् ।
 संज्ञापः शनकैरुदीरितमनः पंचाक्षरी संगमे ॥
 रमेते मामहोरात्रं परा विद्या परांगना ।
 नावकाशो मया रंतुं तव माये परांगने ॥
 एवं जपरतिक्रीडासमाधौ परया सह ॥
 षट् षट् संख्याका ये षड्भिषड्भावषड्रिवर्गाद्याः ।
 षट्स्थलरूपषडक्षररुद्राग्नौ भस्मसात्कृताः संतु ॥
 अयं षट्कोशिको देहो षट्स्थलब्रह्मतेजसे ।
 षडक्षरप्रभावेण विलीनोस्तु मम प्रभो ॥

All this explains मंत्रयोग of the Lingayat religion lucidly and well.

II. Layayoga begins in क्रियामार्ग in मंत्रजप. In the Second division of ज्ञानमार्ग the devotee may and can practise Layayoga to perfection if he is a person of mystic temperament. It has its development in अंतःपूजा of Linga, the प्राणलिंग. The internal worship is considered to be the primary form of worship as the real spiritual discipline to attain the highest spiritual end, mukti. But as internal worship is difficult to perform without something concrete before the mind, the external worship of Ishtalinga, Linga the Gross, has been found necessary. The principle of external worship is expressed in words “न वस्त्वनाकारमुपैति बुद्धिः”. This is why शिवयोगप्रदीपिका says “मुख्या चाभ्यंतरी पूजा सा च बाह्यार्चनोदिता”. The human mind and understanding are always directed towards and busy with the external material world for physical comforts; and it goes very hard for man to turn them inwards for internal culture. क्रियामार्ग with consciousness of the principle behind the physical acts of worship is thus indispensable. During and by क्रियामार्ग the devotee becomes sufficiently adept in and capable of

practising internal worship, which is ज्ञानमार्गः, The internal worship is the devotee's meditation of the Lord dwelling in various आधाराः or chakras. The internal worship is described in शिवयोगप्रदीपिका as well as शिवात-शिखामणी. The former says:—(vide I-40 to 50).

अद्वैतमच्युतं विष्णुं नित्यं निर्वाणगोचरम् ।
 अचिन्त्यमजमव्यक्तमादिमध्यातवर्जितम् ॥
 परं शिवं हृदि ज्ञात्वा निश्चलीभूतमानसः ।
 यजेदाभ्यंतरद्रव्यैरवधानेन तद्यथा ॥
 शमांशुपरिषेचनं सकलपूर्णभावांबरम् ।
 त्रिशक्तिगुणसंयुतं विदितयज्ञसूत्रं तथा ॥
 स्वसंविदनुलेपनं समधिकानुकंपाक्षतान् ।
 शिवाय विनिवेदयेत् प्रकटभक्तिपुष्पाणि च ॥
 धूपमांतरचतुष्टयेन तद्दीपमिन्द्रियगुणोत्क्रेण तु ।
 कल्पयेच्च सुखदुःखवर्जितं जीवरूपमुपहारमांतरे ॥
 रजस्तमः सत्वगुणत्रयाख्यतांबूलकं प्राणनमस्कृतिं च ।
 इत्येवमभ्यंतरमुख्यपूजाद्रव्याणि संपादय शंकराय ॥

त्रिशक्तिगुणसंयुतं विदितयज्ञसूत्रं is explained by the commentator as इच्छाज्ञानक्रिया शक्तिरूपसूत्रम्. शिवातशिखामणि also considers अंतःपूजा to be primary and strongly advises devotees to practise the worship of the Linga worn inside the body as noted before on page 570. The book lays down the internal worship as follows:—(vide II-5, 6).

अंतर्गतं चिदाकारं लिंगं शिवमयं परम् ।
 पूज्यते भावपुष्पाद्यैः प्राणलिंगार्चनं हि तत् ॥
 अथ कुत्र पूजनीयमित्यत्र प्राणलिंगाश्रयभूतोर्ध्वहृत्कमलं वर्णयित्वा भावपुष्पैः
 पूजनीयमित्याह ।
 अंतःपवनसंस्पृष्टे सुसूक्ष्मांबरशोभिते ।
 मूर्धन्यचंद्रविगलत्सुधासेकातिशीतले ॥
 बंधेन्द्रियनवद्वारे बोधदीपे हृदाद्ये ।
 पद्मापीठे समासीनं चिह्निर्गं शिवविग्रहम् ।

भावयित्वा सदाकालं पूजयेद्भाववस्तुभिः ॥
 क्षमाभिषेकमलिलं विवेको बलमुच्यते ।
 सत्यमामरणं प्रोक्तं वैराग्यं पुष्पमालिका ॥
 गन्धः समाधिः संपत्तिरक्षता निरहंकृतिः ।
 श्रद्धा धूपो महाज्ञानं जगद्भाषि प्रदीपिका ॥
 आतिमूलप्रयंचस्य नैवेद्यं तान्निवेदनम् ।
 मौनं घंटापरिरिन्दस्तांबूलं विषयार्पणम् ॥
 विषयआतिराहित्यं तत्प्रदक्षिणकल्पना ।
 बुद्धेस्तदात्मिका शक्तिर्नमस्कारक्रिया मता ॥
 एवं विधैर्भावपुष्पैरुपचारैरदूषितैः ।
 प्रत्युन्मुखमना भूत्वा पूजयेद्विगमांतरम् ॥

We may also quote the form of internal worship given in विशेषार्थप्रदीपिका (page 7), which though brief is very fine as follows:—

शांतिर्वारि सुखं शमः सुमनसः श्रीखंडपिंडोऽभ्यताः ।
 ज्ञानं केसरमात्मनैव कुसुमं धूपो भवेत्सौरभम् ।
 दीपः कांतिरथार्चनारतिमहान्नैवेद्यरूपं ततः ।
 तांबूलं निजभक्तिरागरस एवेष्टया पूजनम् ॥

शिवयोगप्रदीपिका elaborates the materials of internal worship in the form of eight limbs of Yoga. But it will be too much to describe them all here and the above will be sufficient for readers to understand the spirit and form of internal worship.

The internal worship begins with प्राणलिंगस्थल, the fourth form and stage of अंगस्थल which he reaches after attaining thoroughness in the first division (क्रियामार्ग) as भक्त, महेश्वर and प्रसादी. In this स्थल of प्राणलिंगिन् the Anga is taught the Divine Omnipresence in the body and His worship and meditation, after the usual process of physical external worship. The nature of the Divinity inside is described by सिद्धांतशिखामणि as follows:—

सत्ताप्राणमयी शक्तिः सद्रूपं प्राणलिंगकम् ।
 तत्सामरस्यविज्ञानात्प्राणलिंगीति कथ्यते ॥
 अंतर्गतं चिदकारं लिंगं शिवमयं परम् ।
 पूजयते भावपुण्यैर्यत्प्राणलिंगार्चनं हि तत् ॥

The process of internal worship and the result is described in सिद्धांतशिखामणि in the following:—

अथाधारस्वाधिष्ठानगनपृथ्वीजलसंघट्टनेन मणिपुरकाख्यनाभिकंदमुत्पत्य तदुद्भू-
 तानाहताख्यद्वादशदलकमलेतापिन्यादिद्वादशकलासंयुक्तसूर्यमंडलं भाति । तदुपरिषोडश
 दलशुक्लविशुद्धिकमले अमृतादिषोडशकलायुक्तचंद्रमंडलं विभाति । तदुपरि द्विदलयुक्ताज्ञा
 चक्रे ज्वलिन्यादिदशकलात्मकवर्णिहमंडलं प्रकाशते । तदुपरि सहस्रदललंकृतत्रयचक्रे
 तदष्टत्रिंशत्कञ्जोपेतकुंडलीमंडलोपरि लिंगांगसामरस्यलक्षणशिवयोगसंपन्नस्य प्राणलिंगिनः
 शिवानंदव्यतिरेकेण मायिकासुस्वानुभवो नास्तीति सूत्रद्वयेनाह—

बहिर्वासनया विश्वं विकल्पार्थं प्रकाशते ।

अंतर्वासितचित्तानामात्मानंदः प्रकाशते ॥

आत्मारणिसमुत्थेन प्रभोद्गमयनात्सुखीः ।

ज्ञानाग्निना दहेत्सर्वं पाशजालं जगन्मयम् ॥

In this way the devotee of mystic temperament develops the internal power and takes it up to the cerebrum gradually. When he ultimately attains union with शिव in सहस्रार he has to divest himself of the idea of duality so that the temporary union with शिव in the cerebrum may ripen into lasting identity of his self with that of the Divine Self i. e. he should regain the veiled identity by driving off the three taints and the five forms of contraction.

The person of mystic temperament is dreamy and moves in the midst of environment as a visionary. He feels that his mind, fixed on the series of desires supplanting and succeeding one another, creates an endless chain of bonds round the soul and finds it necessary to destroy the bonds. He studies the nature of perceptions and watches the working of the inner power. The study, observation

and introspection give him a clue to a right procedure in his internal and external activities. He finds that the functions of the subjective series in relation to the objective series are the functions of the sensory and vital powers. He concludes that the sensory and vital powers are grosser expressions of the subtle power in the subjective series, because the grosser on the subjective and the objective sides are the grosser manifestation of the finer power inside. The aspiring Anga comes to think that the presence of the Supreme, a catalizer as it were, is always there inside and manifests itself in various marvellous configurations of all this external environment and all internal subjective and objective functions. He tries to know how the mysterious Power configures itself in myriad forms and works on various planes. He begins to aspire for the Supreme as the only Reality. He begins to discipline himself with the two sets of the principles of moral conduct (यम and नियम, the two rudimentary common constituents of all forms of Yoga), cultivates a prayerful attitude and to learn how to direct and contract the motor and sensorial energies into the Subjective series by psycho-physical or psychical methods. He later learns that these well directed gross energies become finer and one with the subtle energies inside. His one object is to learn to unify these subtle inside energies by pure psychical methods and thus to attain the mysterious power and finally to hush all the mental functions in order to realize Divinity. He feels the supreme presence of the power Divinity within as प्राणलिंग and मानलिंग, as the source of all and the only saviour. He thus works for the control of the psychic force through breath-control and ultimately rises to the highest level of at-one-ment with the Lord,

III कर्मयोग:—कर्मयोग is the method adopted, followed, and cultivated by the Anga of active temperament. The Anga begins कर्मयोग in the stage as प्रसादी, the grace-earner, where he begins to learn that all objects he takes and enjoys are all due to the Lord and therefore all are the Lord's favour and grace. The use and enjoyment of objects as the grace of God leads to the calmness of his mind. The Anga has to work for life and physical well-being. The idea of the objects enjoyed as the grace of God leads him to think that he has to work for earning the grace of God; because inactivity, the physical inactivity, will not bring him the necessities of life. Thus behind all physical activity he finds a kind of Divine mission. So the Anga thinks that he works and can work knowingly or otherwise for fulfilling the mission of Divinity by turning out work in the form of the execution of action. Hence he works, not because the action and the work are his, but because they constitute the plan of Divine Mission—not because the work or its fruits are those of the self confined in the body, but because work and action turned out serve the purpose of such a mission. The aspirant of the active temperament, therefore, considers it a duty to engage the body and the mind in work in right earnest.

It is with such an idea of fulfilling the great duty, the aspiring Anga of the active temperament busies his body and mind with the performance of work. Non-attachment to the fruits of action makes the person free from the evil effects, the affliction of the mind, of his failure in the case of his objective activity. The non-attachment to the fruit of work, with the notion of the divine plan and purpose, inspires and leads the aspiring Anga through the

right channel. Action becomes instinctive and work becomes natural. Day in and day out work is untiringly turned out with the sense of duty fulfilled, as intended by God. It is no longer a matter of mine or thine but of the Divine. A continuity of this attitude in the midst of ever-going activity effects transformation of the small self to a higher level, to the level of serenity and actionlessness in action. The serene attitude restrains the modifications and mind becomes steadied and undirectional, except towards the higher end, the ultimate end, when there is all joy and all peace in identity with Divine grandeur. The कर्मयोग is best expressed in the following words:—

* प्रभुः स्वतंत्रोऽप्रभुरस्वतंत्रः प्रभुर्यदेवेच्छतितत्करोमि ।
 पापं च पुण्यं च निजेच्छया हि द्वयोनर्कर्ताऽप्रभुरस्वतंत्रः ॥
 इच्छाज्ञानक्रियाशक्तित्रयं यस्यास्ति स प्रभुः ।
 स्वतंत्रस्तदधीनोऽयमस्वतंत्रोऽयमप्रभुः ॥
 इच्छति जानातीदं करोति सकलं शुभाशुभं कर्म ।
 इच्छाज्ञानक्रियाशक्त्या शक्त्या शिव एव नाहमिति सत्यम् ॥
 इच्छाशक्त्या त्वमीशो भवसि सफलमेवेच्छसि ज्ञानशक्त्या ।
 ज्ञातं जानासि शंभो निखिलमपि करोषि क्रियाशक्तियुक्तः ।
 कर्ता सर्वं च कर्माशुभशुभविहितं तत्फलं चासि भोक्ता ।
 स्वातंत्र्याच्च प्रभुत्वाद् इदमपि पुनरलेपः सलेपश्च नाहम् ॥
 त्वत्प्रेरितः सकलकर्म करोमि कर्ता नाहं च तस्य फलभुक् परतन्त्रभावात् ।
 भृत्यापराध इह यद्वदुमेश दंडः स्यात्स्वामिनस्तव मया कृतमेव तद्वत् ॥
 स्वतन्त्रत्वेदहं शंभो मम भीतिर्न कापि हि ।
 करोमि पापपुण्यानि संहाराम्यात्मलीलया ॥
 अतो ज्ञात्वा पारतंत्र्यात्स्वातंत्र्यादपि मे प्रभो ।
 पापपुण्यादिकं किञ्चिदपि नास्तीति सूनुतम् ॥
 तस्मात्पुण्यं पापं च स्वर्गश्चापि च दुर्गतिः ।

* विशेषार्थप्रकाशिका, 11-13.

बंधश्चापि विमोक्षश्च तवैव न मम प्रभो ॥
 अहोरात्रिविवेकस्तु जात्यंघस्य यथा न हि ।
 पुण्यपापविवेकोऽपि जात्यङ्गस्य न मे तथा ॥
 पारतंत्र्यमिदं भक्त्या मया गुरुरपेक्षितम् ।
 तत्प्रसादप्रभावेन नकोप्यऽहमिति स्थितिः ॥

Such is the attitude of the devotee all through life and he rises higher and higher in purity of actionlessness in activity, cultivates peace of mind, and in the end attains at-one-ment with Linga. In कर्मयोग the motive of personal gain and the sense of egotism or egoism (अहंकार) are driven out of all activities of human life. The activities, therefore, fail to produce and leave impressions on the individual soul. They produce the fire of knowledge that burns the seed of activity itself, as fire springing out of wood burns the wood itself. It is thus remarked:—

* यथा काष्ठेऽद्भवो बन्धिः काष्ठमेव विनिर्देहेत् ।
 तथा कर्मोद्भवं ज्ञानं कर्मैव प्रविनाशयेत् ॥

IV भक्तियोगः—Now we come to Bhaktiyoga, Yoga by Bhakti, the sincere devotion to the Godhead that ultimately raises the Anga to at-one-ment with Linga and itself rises to at-one-ment with mukti, i. e. it itself becomes mukti. Bhakti is the intense love to God, which inspires a devotee to a real, genuine search after the Lord, a search beginning continuing and ending in the love of the Lord. This love cannot be reduced to any earthly benefit, because so long as worldly desires last that kind of intense love of God cannot and does not come; the devotee, therefore, first sees the worthlessness of the worldly life (संसारहेयता) and begins the search after the life everlasting and everhappy. And this he does by means of भक्ति, the real, sustained love of God.

* विशेषार्थप्रकाशिका, page 10.

The one great advantage of भक्ति is that it is the easiest and the most natural method of reaching the great divine end in view, as men generally are emotional in their mental make-up. Bhakti in the beginning is preparatory; and later it develops and ripens into the supreme form (परमभक्ति) of experience, joy and union with God. The human spirit or Anga gradually rises higher and higher, step by step, and stage by stage to the highest aim and end, where भक्ति and मुक्ति become one and indistinguishable from one another. This is सामरस्य.

The Anga of the emotional temperament harmonizes himself with his spiritual understanding by study, training and culture. His inner urge for the life of spiritual discipline in devotion is confirmed and leads the life of devotion all through life. He finds that unlikes attract in the universe and act upon one another; while the likes remain apart and act upon one another in a different way. He sees that attraction and mutual action and reaction, aloofness or inaction are all due to the marvellous play of the love of God or God's प्रेमलीला. He thinks that the spark of Divine love pervades all actions and reactions and is the essence of all. It is the faint ray of the Supreme mercy of God that runs through all things in the universe, like a thread running through the beads of a rosary, to knit together all things in the universe. The Anga of such a mould of mind feels that it is the presence of Divinity within that shines as the quanta of Supreme love. He comes to know that love begets love and hatred ceases by love. He adores the Divinity in him and in the universe as the only Reality. Love makes him devoted to the Divinity. Love and devotion breed in him an attitude of

the Supreme Divine. On account of the deep love he feels a personal relationship with the Divinity. He considers the Godhead to be his master, his friend, his beloved, and becomes intensely devoted to him. The love and devotion make his attitude of spiritual life and discipline constant. He begins the worship of the Lord as in no way different from himself. He thinks that the Lord is himself and himself is the Lord. This is अहंप्रहोपासना, the worship of the Lord in himself and everywhere. He feels consolation and solace in the apparent presence of the Divine within. And when his attention misses the Divine he feels the pangs of separation.

As love and devotion become pure and selfless, their flow becomes steady and undivided. His mind becomes all steady and is absorbed in the contemplation of God. In the end the Anga then attains union with the Divine (सामरस्य). The individuality of the small ego is lost and supreme solace comes to be experienced gradually as in the union of a beloved with the lover when the beloved is lost in the lover. The sense of duality vanishes and there is only one sense, the sense of the only Reality.

The Anga's worship of the Linga in devotion and the gradual progress are described in broad outlines in विशेषार्थ-प्रकाशिका (pp. 7, 8) as follows:—

भक्तस्थले सुखासीनो भूतिद्राक्षधारणम् ।

कृत्वा भक्त्या सुपूतात्मा ततो माहेश्वरस्थले ॥

षडक्षरं परं मंत्रमनुष्ठायान्मनिष्ठया ।

प्रसादिस्थलमादाय लिंगे हस्तेऽवधानतः ॥

प्राणालिंगिस्थले पूजां विधाय स्वानुभूतितः ।

ततः शिवार्पणं कृत्वा स्वानंदाच्छरणस्थले ॥

एक्यस्थले प्रसादोपभोगतृप्तिमवाप्स्य च ।
 एवं समरसीभावात् षडंगस्थलयोगतः ।
 क्रियते सर्वदा सोऽयं वीरशैवार्चनाक्रमः ॥

But it is better described in शिवद्वैतमंजरी, pp. 28, 29, in the following words:—

अथ गुरुलिंगजंगमानामैक्याधिया भस्मरक्षाद्रादिशिवलङ्घनेषु शिखरशरणेषु च प्रीतिलक्षणभक्तिमानेव भक्तः ।

महात्मज्ञानपूर्वस्तु सुदृढः सर्वतोऽधिकः ।

स्नेहो भक्तिरिति प्रोक्तस्तया मुक्तिर्न चान्यथा ॥

इति शंकरसंहितोक्तेः शिव एव श्रीगुरुलिंगजंगमात्मक इति निष्ठावानेव महेश्वरः । गुरुलिंगजंगमपादोदकप्रसादभूतिरुद्राक्षमंत्रलक्षणाष्टावरणैतदंतर्गताद्य रंचविधवर्तनपंचाचारेषु विस्मृतिश्चन्यत्वेन सावधानेव प्रसादी । व्याघ्रादौ संप्राप्ते पादोदकप्रसादव्यतिरेकेण लिंगार्पितौषधं चार्यं न स्वीकरोति इति ताभ्यां विशिष्टो लिंगमेव प्राणः प्राण एव लिंगमित्यनुसंधानवानेव प्राणलिंगी । तादृशप्राणलिंगमेव पतिः स्वयमेव सतीति सतीपातिभावमापन्नः सन् सखाः पत्यंतरं नास्तीत्यन्यपतिसंगं परित्यज्य स्वचिच्छक्तिप्रेमलनानंदभरितः सन् निश्चिन्तामार्गमवलंब्य भक्तिज्ञानवैराग्यवानेव शरण इत्युच्यते । एवं सतीपातिभावनिवृत्त्याविर्भावनिराभासः सन् विकल्पवैमुख्येन सर्वं शिवात्मकमिति विमृशन् शिखिकर्पूरयोगवत् अंतर्मुखलिंगैकलोलीभूत एवैक्यः । इति अंगस्थलं विमर्शनीयम् ।

V. ज्ञानयोगः—It now remains for us to note ज्ञानयोग, really a difficult form of Yoga. This form of Yoga is adopted and practised by the Anga of rational temperament. The world he experiences by day and the star-lit heavens by night, the mysterious, regular and rhythmic working of the universe excite wonder in him and begins to inquire into the mystery in right earnest. Such an inquiry and the study of the mysterious universe are more pleasing and palatable to him than anything else. He thinks that any insight and understanding in that direction is worth more than any worldly possession. He comes to think that the pursuit of worldly life, however glorious, and attach-

ment to the environment, however attractive, deprive him of his leisure for his studies and contemplation of the reality of life and existence. He, therefore, engrosses himself with the investigation and study of the more serious problems of life and reality. He carefully observes surrounding nature and collects data of his observation. He systematizes his data collected and draws conclusions from them. He watches the functioning of the perceiver and the perceived; and by a critical study he understands how objective events influence the senses and how this influence is affected by conditions both external and internal. Gradually he comes to understand that the universe and its functioning, the functioning of the subject and the object, are all due to an agency that is far beyond the ordinary human comprehension, and therefore, strives to understand the mysterious agency behind the universe and all. After serious attempts he comes to the conclusion and conviction that the Divine is the only reality and moulds his mental and physical activities accordingly. He tries to maintain his attitude in the midst of the worldly life and follows a life of devotion to the Godhead. He attempts to purge out selfishness, vanity and self-conceit, as he understands ego of any type to be superficial, ephemeral, and phenomenal. He tries to dispel the ego-centric attitude, because he considers that the Divine within is all-in-all and the only Reality. He strives to live upto the principles of moral conduct even under trying circumstances. He does not wilfully err and falter and he tries to proceed always in the right direction, guiding himself with the view to attain essential unity and unique oneness. In

this way he gains holiness of heart, strength of will, balance of mind and equanimity. He strives to escape from the prison-hold of the sense-ego and to shatter the golden fetters of the higher-ego. He tries to transcend them and to aspire for the realization of the supreme light and knowledge.

He learns from his Guru, the spiritual guide, all about the Divinity and His inscrutable Power (शक्ति). He leads a life of earnest devotion and gradually concentrates his attention on the Divinity in meditation, first on the symbolic form as इष्टलिंग, then as the Pranic force within (प्राणलिंग) and lastly as the Great Divine (महालिंग), awaiting union in the cerebrum. The eight fold limbs of this Yoga differ in form and nature from those already given. They are:—

- * पूर्वोक्ताष्टविधांगानि ह्येते तानि स्थितानि च ।
एकैकश्लोकरूपेण कृतानि च मया श्रुणु ॥
- आहारनिर्द्वेन्द्रियदेहसर्वव्यापारशीतातपसंज्ञकानि ।
जयश्च शान्तिश्च भवेद्यमांगः शनैः शनैः साधयितुं स योग्यः ॥
- भक्तिगुरौ परमतत्वपदेऽनुरक्तिः निःसंगता स्वयमुपागतलाभतुष्टिः ।
एकांतवासपरता च मनोनिवृत्तिर्वैराग्यभाव इति ये नियमास्त एव ॥
- स्वस्वरूपे सदाकालमासन्नत्वं सुखासनं ।
सर्ववस्तुन्युदादिनिभावमासनमुच्यते ॥
- विदुर्बुधा रेचकपूरकुंभसंघट्टनिश्चासतयाऽप्रयतनात् ।
प्राणस्थिरत्वं जगतां च मिथ्याचिन्तेति स प्राणनिरोधभवः ॥
- चित्तस्यांतर्मुखेन प्रतिहतबहुचैतन्यकल्लोलजाल —
स्योत्पन्नस्यास्य नानाविपुलमतिविकारस्य संवित्तिरेव ।
तत्तन्नाविकारप्रसन्नमिति तथा कथ्यते योगविद्धिः ।
प्रत्याहारः स एवाविचलितसुमनास्तं सदाहं भजामि ॥

* शिवयोगप्रदीपिका, page 82 ff.

सोहंभावात्प्रकटपरमाद्वैतमुख्यस्वभावम् ।
 यल्लोके विस्फुरति खलु तत्तत्स्वरूपं स्वभावं ।
 सम्यग्गृह्णित्गुरुकरुणया सर्वभूतानुयाते ।
 स्वात्मारामः स भवति सखे ध्यानमार्गैकनिष्ठः ॥
 स्फुरति परमं तत्त्वं स्वस्य बाह्यांतरे यत् ।
 सततमतुलमत्या चारणं निश्चलेन ।
 पुनरपि च वदामस्ते प्रकारोऽयमास्ते ।
 चलनरहितचित्तं केवलं धारणा सा ॥
 निजानुभवशीलता निखिलतत्त्वसाम्यस्मृतिः ।
 स्थितेरविचला स्थितिः स्थिरतया निदिध्यासता ।
 सदेकपरिभावना सहजता ह्यनायासता ।
 समाधिरिति कीर्तितः सतत निर्विकल्पात्मका ॥

In this Yoga the path, on which the faculty of intelligence (बुद्धि) is used, is predominantly the path of a metaphysician or a philosopher. The Anga thus turns inward, ever seeking to find the self by diving deep into the recesses of his own nature. Knowing that the self is within him, he tries to strip away vesture by vesture, envelop after envelop, and by a process of rejecting them he reaches the glory of the unveiled Self. To begin this he must give up concrete thinking and dwell amidst abstractions. His method then must be strenuous, patient, long-sustained meditation. Nothing else will serve his end; strenuous, hard thinking, by which he rises away from the concrete into abstract regions of the mind; strenuous hard thinking, further continued, by which he reaches from the abstract regions of the mind upto the regions of बुद्धि, where unity is sensed; still by strenuous thinking, climbing yet further, until बुद्धि, opens out into आत्मा, until the Great Self is seen in His splendour, with only a film

of consciousness, the envelop of Atma in the manifested fivefold world (पंचमहाभूतानि.)

अर्पण or dedication of objects is also in ज्ञानयोग as in भक्तियोग and कर्मयोग. The dedication in भक्तियोग, and कर्मयोग is called क्रियार्पण and that in ज्ञानयोग is called ज्ञानार्पण or intellectual dedication. The offering or dedication of objects in concrete tangible forms, as physically enjoyed is स्थूल or gross; and offering of objects mentally conceived and enjoyed is called सूक्ष्म, imaginative or intellectual. The three forms of dedication, corresponding to the three Lingas, are स्थूल or रुच (gross), प्रविविक्त or रुचि (appropriated or absorbed), तृप्ति or आनंद (satisfaction). They are respectively physical or external, absorbed or internal, and intellectual or conceptual. The three are of इष्टलिंग, प्राणलिंग and मावलिंग in order. So it is said:—

* या या क्रिया विधातव्या प्रस्तुता जायते पुरा ।

तां तां कुर्यान्महादेवधर्मपणधिया सुधीः ॥

ततोर्पणविधानोऽत्र सूक्ष्मासूक्ष्मविभेदतः ।

विधीयते सदैवास्य स्वोपभोगाय चात्मनः ॥

आत्मोपभोजातानि द्रव्याणि त्रिविधानि हि ।

स्थूलाख्यं प्रविविक्ताख्यमानंदाख्यमिति त्रिधा ॥

स्थूलद्रव्यं भवेद्रूपं प्रविविक्तं रुचिर्भवेत् ।

आनंदस्तु भवेत्तृप्तिरेवमेव पृथक्क्रमात् ॥

बहिरंगार्पणे रूपमंतरंगार्पणे रुचिः ।

आत्मसंगमयं साक्षादानंदार्पणमुच्यते ॥

आत्मागार्पणमेवात्र तृप्तिरित्यभिधीयते ।

रूपद्रव्यार्पको विश्व इष्टलिंगे स्वभावतः ॥

रुचिद्रव्यार्पकः साक्षात्प्राणलिंगे तु तैजसः ।

मावलिंगे सदा प्राज्ञ आनंदार्पक उच्यते ॥

* अनुभवसूत्र, pp. 37, 38.

The object offered to इष्टलिंग becomes शुद्ध, addressed to प्राणलिंग is सिद्ध and addressed to मानलिंग is प्रसिद्ध. All this means that objects are first taken and enjoyed physically by the body (इष्टलिंग); they are then absorbed by the body by the action of प्राण (प्राणलिंग); the ultimate result is the wellbeing of the body felt intellectually (मानलिंग). The object taken at the time of शिवपूजा after offering to the deity is pure and auspicious and is impure and inauspicious when taken at other times. This regulates physical life of the devotee and develops spiritualism. All this is कर्मापेक्ष with mentality behind. ज्ञानार्पण is merely psychological or intellectual. The readers are referred to and requested to recall the six forms of प्रसाद, गंधप्रसाद etc, the six instruments of conveying the offering to the deity, चित्त etc., all described previously and stated in the tables on page 606 ante. All this is mystic, as it cannot be illustrated by concrete instances. It is, therefore, said to be purely a matter of internal and intellectual experience (स्वानुभूत्यैकगोचरम्). This is described as follows:-

* ज्ञानार्पणमतो वक्ष्ये स्वानुभूत्यैकगोचरम् ।

सर्वेन्द्रियमुखागामि द्रव्यदोषनिवृत्तये ॥

सोऽयं षट्स्थूलरूपेण तत्तल्लिंगमुखापितम् ।

प्रसादमादरेणैव स्वतः सिद्धं समश्नुते ॥

षडक्षरात्मके लिंगे सर्वांगे सुप्रतिष्ठिते ।

तत्रैव चापितं सर्वमित्यहुः श्रुतयः खलु ॥

ओमिति जगदकिलं स्याज्जम इति न ममेति शिवायेति ।

समर्पकोऽयं मंत्रः षडक्षरो मंत्रनायको जयति ॥

न ममेति जगत्सर्वं शिवायेति समर्पणम् ।

अभिधत्ते द्विसात्राब्धौ मंत्रो लुप्तमकारकः ॥

तस्मादपेक्षसद्भावज्ञानक्षेत्र समर्थयेत् ॥

* अनुभवसूत्र p. 40.

2-79

The last verses show the humble and submissive spirit of the Anga to Linga in devotion. They also explain the meaning of the मंत्र (नमः शिवाय) used with reference to the act of dedication.

According to Swami Vivekananda भक्ति and ज्ञान are practically one and the same and there is not much difference between them. He says § " There is not really so much difference between knowledge (ज्ञान) and love (भक्ति) as people sometimes imagine. We shall see as we go on, that in the end they converge and meet at the same point.....Knowledge and Love and Yoga are harmoniously fused. Three things are necessary for a bird to fly—the two wings and the tail as a rudder for steering. ज्ञान is the one wing, भक्ति is the other, and Yoga is the tail that keeps up the balance. For those who cannot pursue all these forms of worship together in harmony, and take up, therefore, Bhakti alone as their way, it is necessary always to remember that forms and ceremonials, though absolutely necessary for the progressive soul have no other value than taking us on to that state in which we feel the most intense love of God. There is a little difference of opinion between the teachers of knowledge and those of love, though both admit the power of Bhakti. The Jnanins hold Bhakti to be an instrument of liberation; the Bhaktas look upon it both as an instrument and the thing to be attained. To my mind this is a distinction without difference. In fact, Bhakti, when used as an instrument, really means a lower form of worship and the higher form becomes inseparable from the

§ Bhaktiyoga, Chap. I.

lower form of realization at a later stage. Each seems to lay a greater stress upon his own peculiar method of worship, forgetting that with perfect love true knowledge is bound to come even unsought, and that from perfect knowledge true love is inseparable."

We are nearing the end of our task, weighty but difficult, of explaining the practice of the Lingayat religion and its technique, **षट्स्थल**. Psychologically speaking the process may be viewed either functionally or structurally. But function and structure are interconnected and interdependent. Hence to attain liberation the Anga has to extricate function gradually from the clutches of structure, the bodily mechanism. The aspiring Anga can and should enable himself to change the underlying structure of the mind only by the re-orientation of its functioning. The **षट्स्थल** technique furnishes the scientific apparatus and procedure, which if followed carefully step by step, will enable the Anga to attain his objective. To the devotee the details of the physical acts of worship are necessary only to strengthen his will; except for this they are of no use to him. For he is following a path that is fitted to lead him very soon across the hazy and turbulent regions of reason to the realm of realization. Generally through the mercy of God he rises to a plane where pedantry is powerless and reason has no scope. Instead of groping through the dark intellectually he comes in due course to the daylight of direct perception. Hence the details of physical worship in **क्रियामार्ग** are of immense importance.

First the worship of the deity is in its gross form (**साकार**) which is **इष्टलिङ्ग**. This is technically called **सकल**

(कलासहित). Next stage is that of the worship of Linga साकार and निराकार, both with and without form. This is प्राणलिंग and is called सकल निष्कल, an intermediate stage and state between सकल on one hand and निष्कल on the other. The latter is महालिंग. In क्रियामार्ग there is the Anga's attempt of disentangling the function from the structure by gradual psychological culture in harmony with physiological functions. Here all forms of Yoga, as complementary of शिवयोग, are practised. But they do not assume any very distinct shape and form in क्रियामार्ग. They are mutually helpful and directed towards the same end by gradual psychological development. मक्ति is at the root of worship (लिंगपूजा), external or internal; for without the feeling of devotion, Godward attitude and spiritual discipline are in no way possible. Meaningless acts and performances like यज्ञ are dry and hollow and serve no end. The performance of यज्ञ with all intricate numerous details has given rise to priesthood which void of real spirit of spiritualism has degraded itself into charlatanism and tended towards preying on the ignorance of the masses, who are given to understand that they would attain the summum bonum of life vicariously through its kind offices. Lingayatism has repudiated this and given to the devotee, male or female, an apparatus for the culture and sublimation of the confined spirit, as a personal affair for personal liberation. It teaches that the life's problem of external happiness does not admit of vicarious solution. One important thing we have to place before readers is that during मक्त्युक्त, the Anga has to learn and cultivate the proper sense of gift or दान, which is divided into three kinds, उपाधि, निरुपाधि and सहज, technically called उपाधिमात्र,

etc. All books of the religion are eloquent on दान, giving of charity or making of gifts. सिद्धांतशिखामणि describes these as follows (vide I-161 ff.)—अथ,

देहदानात्सशसिद्धिरर्थदात्राच्च निर्धृतिः ।

प्राणदानात् ज्ञानसिद्धिरेवं सर्वं स्थिरं भवेत् ॥ इति
योगजागमवचनानुसारेण गुरुलिंगजंगमोद्देशेन यथाशक्ति दानं कुर्यादित्याह । अथ तदानं निरूपयति ।

दानं च त्रिविधं प्रोक्तं सोपाधिनिरुपाधिकम् ।

सहजं चेति सर्वेषां सर्वतंत्रविशारदैः ॥

फलाभिसंधिष्युक्तं दानं यद्विहितं भवेत् ।

तत्सोपाधिकमाख्यातं मुमुक्षुभिर्नादृतम् ॥

फलाभिसंधिनिर्मुक्तमीश्वरार्पितकांक्षितम् ।

निरुपाधिकमाख्यातं दानं दानविशारदैः ॥

अदातुदातृदेयानां शिवभावं विचिंतयन् ।

आत्मनो कर्तृभावं च यदत्तं सहजं भवेत् ।

सहजं दानमुत्कृष्टं सर्वदानोत्तमोत्तमम् ।

शिवज्ञानप्रदं पुंसां जन्मरोगविवर्तकम् ॥

This shows that भक्त has to earn money by righteous means by following the rules of यम and नियम and has to use it properly for the use of all. This mutual helpfulness of the individual members of the community is called कायक (righteous ethical living), which the Lingayat Prophet and saints, वसव and his followers, that extra-ordinary band of socio-spiritualists, practised and laid down for all to follow.

भक्ति, the main motive power of spiritual discipline, is considered greater than the Shakti of Shiva, though a modification of Shakti, for reasons—stated on pp. 467, 468, ante. It is lauded to the skies and laid down as the first and foremost requisite of Anga. भक्ति is likened to the mythical touch-stone or the alchemic liquid that

converts metals like iron into gold by contact. He is, therefore, recommended to have recourse to Bhakti as his saviour from the countless series of metempsychosis and for his attaining the status of gold i. e. the condition of Divinity. It will be sufficient to reproduce here a few verses in praise of भक्ति:—

* न यागो न तपो नार्वाक्रमः कोऽपि न विद्यते ।
 अमाये शिवमार्गेऽस्मिन् भक्तिरेका प्रशस्यते ॥
 यथा सिद्धरसो लोहत्रयं चैकप्रकारतः ।
 कुर्यात्स्वर्णं तथा भक्तिरिति शैवं गुणात्मकं ॥
 अहं कर्ता समस्तस्य धर्माधर्मस्य कर्मणः ।
 इत्यनेनाभिमानेन कर्मकांडोऽयमुच्यते ॥
 नाहं कर्तास्य कर्तृत्वं नैव साक्षी स्वभावतः ।
 इत्यनेनाभिमानेन ज्ञानकांडोऽयमुच्यते ॥
 न कर्ताहं न साक्षी च शिव एवेति कर्मणोः ।
 द्वयाभिमानराहित्यं भक्तिकांडोऽयमुच्यते ॥
 शुक्तिः कर्म पदं सरोरुहदलं ज्ञानं पदं भाक्तिरुच्यते ।
 तत्सायोघनमेषु संसृतिपयोर्विदुः स्थितस्तत्क्रमात् ।
 साफल्यं विफलत्वमाकूतितथा प्रायेण नाशं गतो ।
 नान्नाप्येव शिवात्मिकां परतरां भक्तिं किमाचक्षपहे ॥

मंत्रजप and ध्यान are the main causes of spiritual development. They are, therefore, the main items of worship (शिवपूजा). In the second division of षट्स्थल (ज्ञानमार्ग) they enable the Anga of a particular temperament to develop the form of Yoga suited to his temperament. Generally in this division मंत्रयोग and लययोग may go hand in hand and might develop into either of their forms. But the end is the same. भक्ति and ज्ञान might also go hand in hand and similarly develop into either form of Yoga, the result of the internal worship of the Lord, the meditation of the

* अनुभवसूत्र, page 48 ff.

Lord with undivided attention. The शिवपूजा by the Anga of active temperament will also develop into निष्कामकर्म when he meditates on the Lord in proper spirit, working all the while in the worldly life. The spirit of कर्मयोग, that the Anga cultivates, will be evident from the following:—

* कर्ता कारयिता कर्ष करणं कार्यमेव च ।

सर्वमात्मतया भाति प्रसादात् परमेश्वरात् ॥

भोक्ता भोजयिता भोगो भोगोपकरणानि च ।

सर्वमात्मतया भाति प्रसादात् परमेश्वरात् ॥

फलकामतया कर्मकरणं प्रतिबध्यते ।

न कर्ममात्रकरणं तस्मात्कर्मफलं त्यजेत् ॥

यथा चित्रपटस्त्रीणां विलासो नैव बाधते ।

तथाद्वैत क्रियाणां च विलासो नैव बाधते ॥

The final result to be achieved by शिवयोग is शिवसामरस्य or शिवसायुज्य. सामरस्य is not तादात्म्य; and the difference between them is pointed out in our notes on pages 178-179. of notes. शिवशक्ति, which according to the Shakta religion is कुंडलिनी, is to be roused, the शिवशक्ति lies in a static condition coiled up in मूलाधार. Then the roused current of शिवशक्ति, ego-centred, blinding and binding, is to be reversed and made to ascend from the lowest impure plane to the highest pure plane for perfect experience of Divine Consciousness. मंत्रयोग is one such means of rousing the Shakti. Bhaktiyoga or the way of self-surrender, devotion and love is of special efficacy. In fact any kind of Yoga will be found useful and helpful in rousing the power, which otherwise grinds us and under which we groan. The Bhakta or the Jnani may not sometimes, have consciously and deliberately to set himself to the task of rousing the शिवशक्ति and making her rise through the centres of energy. But this does not

* अनुभवसूत्र, pp. 51, 53.

mean that the शक्ति is let alone there by the aspirant. She is as well roused by भक्ति or ज्ञान as by मंत्र. It is hardly necessary to point out that शिवशक्ति, the Divine Power in man is not mere physical energy. It is physical, vital and mental, the three forms of the power of Universal Consciousness. The power is to be roused and developed for final emancipation; and षट्स्थल is the technique for such rousing and developing the power.

शिवयोग is not a mystery. It is eminently practical as a means of realizing the highest objective of human beings. For the common aspirant, it serves out a mixed prescription of कर्म, भक्ति, ज्ञान, मंत्र and लय, all scientifically combined, graded, graduated and regulated according to varying needs and conditions. शिवयोग is a scientifically framed साधना. It is not merely tentative like a theory or speculation. Its motto is "Live the life actually as required by the technique of षट्स्थल and prove and verify." Like the science of medicine it is experimental and wants only to be tried. Nothing need be taken on authority such as "शिव उवाच". But initially you must feel it as worth your while, to undertake the experiment and see for yourself. For this it is required that you follow the lead of those that tried the experiment before you and then follow their example and attain the end (सिद्धि) yourselves. शिवयोग as a practical experimental science of expanding spiritual experience, gives the right method of approaching and pursuing the highest objective, mukti. Though aiming at the realization of the supreme end, it also provides for the lower ends, धर्म (virtue or duty), अर्थ (wealth) and काम (desires of the flesh), i. e. it says that worldly life is in no way inconsistent with spiritual life. Only the spirit and attitude, in which

the subject, whether in the higher or in the lower forms, should be approached, is precisely that in which a scientist has to investigate the problems of physical, biological and psychological science without prejudice and with a settled resolve to experiment and see himself.

Our task is over. We are aware that our explanation is neither complete nor satisfactory, though we have tried our utmost to give to the readers the meaning of शिवयोग and its technique, षट्सुख. Really षट्सुख, including six Angasthalas and six Lingasthalas have further 101 subdivisions, 44 of the Angasthalas and 57 of Lingasthalas. These are various upward gradations or steps in the pilgrim's march towards the goal. There are also 432 functional variations of Lingāṅgabheda, 216 of the Angasthala and 216 of the Lingasthala. These variations are due to the action and reaction of the five gross elements and the आत्मन्. Thus, for instance, Linga is the force or energy of the Universal Consciousness and the bodily mechanism is the vehicle for the expression of the activities of the force confined in the body. The activities of the force through the body are six corresponding to the five sense-organs of knowledge and mind the internal organ. They are smelling, tasting, seeing, touching, hearing and feeling or knowing. These six are primary. Each of these six again becomes sixfold in the following way. When a flower is seen there arises a desire to smell it, hear its description, taste it, touch it, to see its details and to know fully what it is. This is consequent on seeing the object or the activity of the organ of sight. These are six secondary activities. The six primary activities multiplied by the six secondary activities become 36. The six forms of

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objective psychology from sensation to ideation (noted before; चित्त etc.; see pages 604, 605 ante) go with every-one of the 36 activities. Thus there will be 216 functional variations in all. These again become twofold with reference to Anga and Linga, making the total 432. Apart from the functional variations the 101 steps, एकोत्तरशतस्थलानि as they are called, are more important. But it will be too much to treat them all here, as we have already passed the limits of an introduction. We have to request, therefore, readers to be pleased with the explanation given so far of the philosophy and practice of the religion and its technique, षट्स्थल, however perfunctory it may be. We shall feel amply and adequately repaid, if readers have an idea of the philosophy and the practice of the religion and specially of षट्स्थल, that forms the very life and soul of the religion.

XIII. The author of Lingadhâranachandrikâ & his work.

Lingadhârana is the most prominent mark and feature of the Lingayat religion and denotes what it is. All philosophy and practice of the religion hinge on it. Rightly therefore, the author of the book, Nandikeshwara, thinks fit to vindicate and establish the creed of wearing Linga on the body mainly on the authority of certain * Vedic texts

* Very recently late Mr. S. D. Pavate, B A., LL. B., pleader, Hubli, interpreted the following text as laying down the wearing of Linga on the body. He was a well read Sanskrit Scholar.

मातेव यद्भरसे पंप्रथानो जनं जनं धायसे चक्षसे च ।

वयो वयो. जरसे यद्भानः परितमना विषुरूपे जिगासि ।

ऋग्वेद—V मं, II अ, सूक्त 4.

which in his opinion would silence carping spirits and fault-finders of the creed. It is not only the Vedic texts, he says and maintains, but the whole range of authoritative Sanskrit literature like महाभारत, Puranas, and Smritis, supports and justifies the religious principle of wearing Linga on the body. At the outset of his work he states the objections to this principle and starts discussion. He begins with the discussion about the अंतर्लिंगधारण in the form of the search of ज्योतिर्लिंग (Linga the Light), as it is the very basis of अंतःपूजा. He next proceeds to बाह्यलिंगधारण for बहिःपूजा. The author interprets the Vedic texts as laying down Lingadhâraṇa with all pros and cons, with all possible objections raised, refutation stated and finally the conclusion arrived at. In this respect he is like all other commentators or भाष्यकाराः of the philosophic literature. It is for scholars to see how far he is successful and how much he is justified in his interpretation. In our opinion he has performed the task admirably well, however fanciful it may look.

The author takes three texts from the नारायणोपनिषद्, one from the तैत्तिरीयोपनिषद्, one from श्रीसूत्र, and two from the ऋग्वेद. He explains them as enjoining the wearing of Linga (इष्टलिंग). His interpretation is, therefore, severely controversial and polemic. He shows his skill in dialectics and dialectical treatment of the subject. He seems to be quite well versed in Vedic, Puranic, and Smriti literature, in the literature of different religious sects, (Vaishnava and others) and in the six schools of Indian philosophy, like तर्क, न्याय and मीमांसा (पूर्वमीमांसा), specially in the last. In the course of his interpretation he adduces many principles or maxims of logic established by पूर्वमीमांसा

in support of his arguments. He quotes profusely, specially from Puranas and Agamas, in support of the view-point taken by him at a particular stage of the discussion and at the end of his explanation of a particular text. In our notes we have amply, almost exhaustively, commented on the author's statements and references; we need not, therefore, say anything more about the particulars of the author's treatment of the subject.

Our information about the author is next to nothing. It is only from the colophons of various manuscripts that some meagre information can be had. The colophon of the printed edition, printed and published at Benares, gives no information about the author except that he was an authority on विशिष्टाद्वैत, which he could establish in disputations and which he held to be the essence of the teaching of वेद, वेदांत, उपनिषत्s, Puranas, and history (महाभारत); he was the destructive elephant to the lotus of non-believers (in Lingadhâraṇa); he was like a sun to the frost in the form of पांचरात्र or Vaishnava system; he was a lion to tear off the temples of the elephants in the form of dualist schools of philosophy. From this it is clear that he was a bigoted Shaiva and a Veerashaiva. One remarkable thing to be noticed is that he never names the अद्वैत philosophy of Lingayats as शक्तिविशिष्टाद्वैत but only as विशिष्टाद्वैत. In this respect he seems to be a follower of नीलकण्ठशिवाचार्य, who himself is the follower of श्रीकण्ठ, a noted commentator of ब्रह्मसूत्रs. The colophon of the manuscript B contains more information about the author that he was a descendant of the family of one पंडितराय्य; he was a son of one श्रीकृष्णराय्य; and he wrote the work on account of the inspiration

caused in him by his brother and by the grace extended to him by his brother, रामेश्वर. We regret we have not been able to collect more information about personal history of the author.

As regards the date of the author it can be fixed approximately from internal evidence. He refers to various authors in his work, from some of whom he quotes. The prominent authors he refers to are शिवयोगी (author of सिद्धांतशिखामणि), कालहस्तिदीक्षित, मंचण्ण, पंडिताराध्य, and अप्पय्यदीक्षित. पंडिताराध्य was probably बसव पंडिताराध्य, the author of the commentary on पुरुषसूक्त, नारायणोपनिषद्, तैत्तिरीयोपनिषद् etc., as there is no work found so far by पंडिताराध्य as such. बसवपंडिताराध्य himself refers to अप्पय्यदीक्षित in his work. The author of लिंगधारणचंद्रिका, therefore, comes later than both अप्पय्यदीक्षित and बसवपंडिताराध्य. We therefore, put the author in the 17th century A. D. It is likely that he was a नीरशैव आराध्य, being a descendant of आराध्याs of the Telgu country.

One noteworthy thing is that he discusses the objection raised that the Vedic text "सर्वलिंगं स्थापयति पाणिमंत्रं पवित्रं" has not been commented upon by विश्वामित्र (सायणाचार्य) the illustrious exegete of the Vedas, in the way the author does. We have noted all about this in our notes. But he does not say anything but keeps silent over the different interpretations of सायणाचार्य of the two Rigvedic texts. The author does not attempt at explaining away the different interpretations.

The author's work on the whole is a notable and successful attempt at establishing the creed of Linga-dhārana in spite of any criticism that may be made

against his explanation. Another noteworthy point is that identical interpretations of all the Vedic texts taken by the author are to be found in सिद्धांतशिखामणि, which is a very authoritative work in Sanskrit on the Veerashaiva एकोत्तरमतस्थल philosophy and practice, which 101 stages or steps are sub-divisions of षट्स्थल. The author's explanations of the Vedic texts are a dialectical elaboration of the very short explanations of these texts in सिद्धांतशिखामणि in simple अनुष्टुप् metres. All these have been noted in our notes. All later Sanskrit writers of religious books follow the lead given by सिद्धांतशिखामणि. But it may be said to the credit of Nandikeshwar that the polemic dissertations are remarkably successful. We leave it to our readers to judge for themselves about these dissertations. The last section of the book is devoted to the vindication of the authoritative ness of Shivagamas. This is similar to यामुनाचार्य's treatise (आगमप्रामाण्यम्) written to establish the authoritativeness of Vaishnavagamas. In this connection we refer readers to our essay on the Agamas in section VII and to our notes on the last section of Lingadhâranachandrikâ.

(b) The commentary and the commentator of
Lingadhâranachandrikâ.

The work has been commented upon by Pandit महामहोपाध्याय शिवकुमार of Benares. The commentary is named "शरत्" as signifying to throw brilliant moonlight on the text so as to make it clear and easily intelligible to readers. He has done his work well. But it is a sorry fact that the Pandit,

though a शिवभक्त, does not know anything of the Lingayat or Veerashaiva religion. His commentary is naturally profuse and elaborate on the Vedic texts quoted by Nandikeshwar. But his commentary is very brief and does not throw any light on the principles of the Lingayat religion. It may be none of his fault as the commentator was no Lingayat and had not studied, or rather, had no reason to study Lingayat religious books well. In many places he explains wrongly. For instance his commentary on “ शिवस्य दहरोपासनोपास्यत्वविधानेन अत्र देवतांतरविधानेनऽनियतविषयकत्वापत्तेः ” (text, page 4) is quite inaccurate; because he takes दहरोपासना as प्रतीकोपासना, which is repudiated by Lingayatism on account of the अहंग्रहोपासना taught by it. The relevant portion of the commentary is:—

अनियतविषयकत्वापत्तेरिति । ननु शालग्रामे जलादौ चैकस्मिन्नेव स्थानेऽनेकदेव-
तानां पूजादिप्रदर्शनेन प्रतीकैक्येऽपि उपासनाभेदेन न दोष इति चेन्मैवम् etc. etc.”
In some places he is very unsympathetic and adverse to the author. The commentary on the सूत्र “यजदेवपूजा-
संगतिकरणदानेषु,” quoted by the author (see page 70 of the text), will make this evident. It is:—यजघातोः “यजदेव
पूजासंगतिकरणदानेषु” इति पाणिनीयघातुपाठदर्शितसंगत्यर्थकत्वोपपादनक्लेशाश्रयणमपि
व्यर्थम् । यजत इत्यस्य अत्यन्तप्रसिद्धपूजयंत इत्यर्थ इव संगच्छंत इत्यर्थ विचारवतां
भ्रद्धानुत्पत्तेः बहूनां स्वार्थसाधकानां सद्भावेन कस्यचिद्वाक्यस्यैतादृशक्लिष्टन्याख्यानेन
स्विष्टोपयोगित्वोपपादने प्रयोजनाभावाच्च ।

The commentator was paid for the commentary and he did his duty accordingly as a hack-writer. He makes no secret of this and he says in one of his invocatory verses:—

लोकैषणा भवत्येषा यद्यप्यत्र प्रवर्तिका ।

तथापि किंचिद्गौरीशस्तुष्येदिति मनोगतम् ॥

The commentator, therefore does it as a matter of business and not because he wanted to explain the religious principles well for the behoof of the students of comparative Religion. Other commentators like वाचस्पतिमित्र, विज्ञानमिश्र and a host of others have immortalized themselves by explaining the works they commented on, because they loved the Shastras and loved to explain out of admiration for or full faith in the principles of the Shastras. Theirs was sympathy and love for learning for its own sake and desired to convey the learning through their commentary. But in the case of Pandit सिवकुमार it was a different matter, viz. monetary gain. He was neither a Lingayat nor a student of Lingayat religious literature. He, therefore, lacked the equipment required and expected of a commentator, namely, sympathy and real insight into the religion. We do not and should not reasonably find fault with his commentary. We may simply point out that the Swami of Kashimath (Jangamwadi of Benares), a pontifical seat of विश्वाराय, one of the five Lingayat आचार्याs, could find no competent Lingayat scholar to comment on the work. It shows a sad bankruptcy of Sanskrit scholars among the Lingayats. The Swamis themselves, the heads of such high sees and similar big influential maths, should lack in requisite scholarship and insight into their own religion, for the promulgation and propagation of which they are intended, is a regrettable commentary on the present state of affairs and the present state of the Lingayat religion. It was therefore, thought proper not to print the commentary along with the text.

XIV The status of Lingayat religion.

We now come to a knotty problem of determining the status of the Lingayat religion, whether it is a separate religion or a sub-religion of the Hindu religion, or one of the Hindu religions. Lingayats are generally considered to be a sect among the Hindus or a subsect of the Shaivas. Shaivism itself is generally considered a Vedic religion or a sub-religion of Hinduism, which with its grand name means either every thing or nothing as a religion. If it is so it is not to be expected that Lingayat religion should have any recognition as a separate religion. In the first place it has fallen into such deep obscurity that it seems rather difficult that it should rise up from the obscurity it has fallen into and stand out in bold relief and shine in its glory that it may naturally claim to have on account of its intrinsic worth and merit, which we at least boldly assert it has. In the second place even Lingayats themselves do not know what it is, much less others. It is no wonder then that its worth and merit are not known to others. Thirdly European scholars, who are mainly responsible for bringing into limelight the Indian cultural heritage all over the world, have neither studied nor cared to study the religion and its literature as much as they ought to have done. They formed some superficial idea about the religion from what they learnt about the religion from hearsay and superficial study of a book or two, which could give no idea as to what it really is. Hence the very damaging remarks passed about it, as we have already noted before in connection with the explanation of Linga. Lingayats are themselves

to blame for the obscurity into which the religion has sunk. Generally the Swamis themselves, who are intended to be defenders and propagators of the faith, are so only in name in the sense that they have no insight into the inner meaning of the religion and its principles. They only repeat parrot-like, the eight आवरणास, the पंचाचारस and the षट्सुख, particularly the आवरणास, and are not in a position even in the least to explain the fundamentals of the religion, when they are asked anything about the religion. To add to all this there is such a sharp division and difference of opinion and of religious practices among the Lingayats themselves of different parts of India that they are almost divided into different camps on account of different customs, manners, views about themselves and their religion. For instance the Lingayats of Maharastra or Marathi country perform श्राद्ध ceremony in honour of the dead and are somewhat Bramhanized in religious life and customs and have their own prejudices. The Lingayats of Mysore State and Telgu districts are somewhat like Aradhyas or Aradhyabrahmins that once held the field of religion after they half-heartedly embraced the new religion. They by themselves form * "The class of Aradhyas that exist in Northen Circars, ceded Districts, and elsewhere, half-hearted Lingi-Brahmins, because they combine in themselves, the sacramental rites of the सामान्यशैव and वीरशैव faiths and thus please neither the सामान्यशैवास nor the वीरशैवास". The Aradhya Veerashaivas,

* Veerashaivism, a phase of Agamanta, S. D. vol. XI, 3rd article.

being an intellectual class, imported into the religion some ten peculiar ceremonies, like Bhamhanic ceremonies, which they called दशकर्म and follow them in a special form and procedure, called दशकर्मपद्धति. Nobody knows since when they came to be imported into the religion. But there they are now. They take pride in being called Lingi-Bramhins. It seems they are carried away by the glamour of the word "ब्राह्मण" and hence their attempts at making their customs similar to those of Brahmins. Lingayats of those parts perform all ceremonies with Vedic hymns chanted in accompaniment. But as a matter of fact there is no religious sacrament among the Lingayats except the दीक्षा ceremony, which is intended to be performed to give a real spiritual insight to the novice wishing to be introduced to the practice of the religion. The Lingayats of Bombay Karnatak are different from those of of Maharastra or Mysore. They have their peculiar customs but do not follow any Brahmanic customs. The Lingayats of Hyderabad State and S. M. States are no better. Everywhere there are to be seen so many different caste-like divisions among Lingayats of all parts. This is an excrescence that has grown on the real religion and is eating into the heart of the religious community, which on that account is stagnant. This is the most painful thing, indeed, that defies, defiles and traduces the real spirit of the religion. In short there is little unanimity in religious rites and customs or real religious life among the Lingayats, except that everywhere they invariably wear Linga on their bodies and worship on occasions Swamis or Ayyanavarus, which have made a class of their own and call themselves

Jangamas, though they are no better than birth-made pretentious ignoramuses, but like Brahmins of the Hindu fold simply prey upon the masses ignorant and stagnant. Alas! What a lamentable state of affairs, what grievous parody of the religion, what a tragic condition into which the community has fallen!

To determine the status of the Lingayat religion among the Hindus, whose descendants the Lingayats are, it is necessary for us to know what the Hindu religion is, which the Hindus as a body social, political and religious are expected to profess and to have. But it is next to impossible to say what Hindu religion or Hinduism is, if it is to be a common denominator or the highest common factor of all the Hindus of the Hindu communities of India. Generally Hindu religion is taken to be the religion as taught by the Vedas. But what is the religion that is taught by the Vedas? This is the most puzzling question; and the answer to the question is bound to be equally puzzling and controversial. The Vedas do not teach any one religion but a variety of religions; they do not teach some common religious philosophy but a variety of philosophy by different schools of philosophical thought; they do not lay down any common religious practice and customs but a multiplicity of rules of religion and customs. It is this variety that has been an object of pride for the Hindus, who say with a sense of elation that Hinduism is a form of eclectic religion having everything in it. At the most it may be said that the Vedas, especially the Upanishads, are a literature of profound learning and thoughts being the result of inner spiritual experiences of great ancient sages, regarding the cosmic principle, the cosmic evolution, involution and

life, the working of the Universe and the individual souls and advice given to the individual souls to follow a spiritual life to be free from the trammels of the worldly life. But they do not teach any common principles of religion and spiritual life with the consequence that different schools of philosophy arose out of the teachings of the Upnishads. The four main Vedas (Rigweda etc.) and the Brahmanas mainly elaborate the performance and procedure of sacrifices, though some portions of Rigweda, though few and far between, contain verses full of deep philosophical thoughts. It is the Aranyakas of the forest dwelling sages and the Upanishadas that contain most vivifying and everlasting thoughts of spiritual experiences and spiritual life. But they do not give any one consistent form of religion for all to follow. They are merely rich in philosophical speculations and experiences too abstruse to be understood.

Hindu religion is said to be the religion of Varnâshramadharma, which having its origin in the intentional exclusion of a particular section of the body political and social is based on the principle of innate inequality of human beings, & therefore, lays stress on the inherent incapability of some of the constituent human beings of the body political and social to have equal right and share in social and religious practices. The Varnâshramadharma may be fundamentally reduced to three main Characteristics of social and religious life. (1) The four castes or colours (वर्णः) (2) The four stages (आश्रमः) (3) and the duties assigned to the four castes and stages. The third characteristic is further elaborated into (1) different worldly duties assigned to be dis-

charged by the four castes (वर्णधर्माः) (2) and sixteen religious संस्काराः or sacramental rites like गर्भाधान, पुंसवन, जातकर्म, नामकरण etc. These are called आश्रमधर्माः. These sixteen sacramental rites are the special privileges of the first three classes. The Shudras, whose duty is only to serve obediently the first three castes like slaves are altogether excluded from the sixteen rites. The exclusion of a particular section of the community from these religious rites and the consequent exclusion from intellectual and spiritual life, is quite an inequitable and therefore obviously opprobrious thing in the world. It seems that at first members of the community were classed as different castes in accordance with their mental and intellectual calibre and physical fitness for particular worldly duties. Then there was some meaning in the Varnâshramadharmâ. But gradually it came to be based on birth alone. This made the Varnâshramadharmâ the most unjust social institution. Being excluded from the sixteen sacramental rites the Shudras came to be reduced to the status of serfs to serve the higher three castes. Another most notable thing is that women also even of the first three castes are considered equal to Shudras in status, and therefore, excluded from the privilege of the rites. They are assigned the duties of domestic affairs and of serving their husbands to attain Mukti. They are thus considered to be merely an object of pleasure and as the means of race-propagation only. This also is an equally inequitable thing. It is not possible to understand the meaning of the exclusion of all women from the संस्काराः. It is also not possible (for us at least) to understand the meaning of पुंसवन, which apparently means the causing of the birth of male children.

If the संस्कार were intended to have male children only and if they were efficacious it would amount to say that there would be only males and no females. Consequently there would be no propagation of the race. The Varnāshramadharma, based on birth, as it has long since come to be, has been an inequitable institution in spite of its champions and defenders. The Lingayat religion has done away with it and ushered in a new era of socio-religious life. The abolition of the Varnāshramadharma from the new socio-religious system is to be found in all Lingayat religious books. The status of Lingayats as a high class community of अतिवर्णाश्रमी (those above the Varnāshramadharma) is specially discussed in वीरशैवोत्कर्षप्रदीपिका and वीरशैवानन्दचंद्रिका. In the latter in its last chapter the matter is fully discussed and the superior status, superior to the वर्णाश्रमधर्म, of अतिवर्णाश्रमधर्म as a socio-religious system is established. We may quote the relevant portion of the discussion from वीरशैवानन्दचंद्रिका, the portion that the Lingayat religion is above the Varnāshramadharma by excluding it from its socio-religious system and 'by teaching and inculcating a different system altogether. It is:—

ननु त्रिविधलिङ्गाष्टविधसमर्पणैकमानसानां वीरशैवानां सर्वोत्कृष्टत्वं न सम्भवति, तदनुगुणानां युक्तिप्रमाणानामभावात् । तथाहि लोके तावद्ब्रह्मसृष्टौ वर्णाश्वत्वारो ब्राह्मणादयः तदाश्रमाश्वत्वारः श्रुत्यागमपुराणेतिहासप्रसिद्धाः । तत्र न ब्राह्मणेष्वेषामन्तर्भावः गर्भाधान-पुंसवर्धनसीमन्तोच्चयनजातकर्मनामकरणोपनिष्क्रमणाप्रशसनचौलोपनयनवेदप्राजापत्यसौ-म्याग्नेयवैश्वदेवःस्मकव्रतचतुष्टयसमावर्तनविवाहपञ्चमहायज्ञौपासनस्थालीनाकवैश्वदेवसर्पव-लीशानवत्यष्टकमासश्राद्धाख्यसप्तपाकयज्ञाभ्याधानाभिहोत्रदर्शपूर्णमासपशुबन्धवातुमार्या-प्रायण्वेष्टिसौत्रामण्याख्यसप्तहविर्यज्ञाभिष्टोमात्याभिष्टोमोक्त्यष्टोडशतिरात्राऽऽस्तौयामवाजपे-याह्वयाः सप्तसंस्थाभिधानाः । ब्राह्मणानां शरीरस्य चत्वारिंशत्संस्काराणामष्टात्मगुणानां दद्याक्षान्त्यनसूयाशौचानायासमङ्गलाकार्पण्यास्पृहाख्यानां यजनयाजनाध्ययनाध्यापनदान-प्रतिग्रहोच्छ्रृंशिलादिरूपासाधारणजीविकानि यमानाश्च ब्राह्मणधर्मतया श्रुतिस्मृतिपुराणेति-

हासेषु प्रतिपादनात्, एतेषाञ्च वीरशैवैरनुष्ठायमानत्वाभावात् ब्राह्मणेष्विवान्निरोधवन्नि-
विश्वामित्रकाश्यपवशिष्टागस्त्याह्वयर्षिवंशोत्पत्तिस्त्रैलोक्यानां गोत्रप्रवराणामभावात्, आपस्तम्ब-
बोधायनभरद्वाजसत्याषाढवैखानसाग्निवेश्यप्रणीततैत्तिरीययजुःशाखावलम्बिब्राह्मणैर्भिनिसू-
त्रस्य विप्रव्यवस्थाग्रहषट्सूत्राणाम्, ऋक्शाखावलम्ब्याश्वलायनसूत्रस्य, कुथुमसाम-
शाखावलम्बिब्राह्मणसूत्रस्य तत्त्वकारशाखावलम्बिब्राह्मणैर्भिनिसूत्रस्य, यजुःप्रथमवाज-
सेयशाखावलम्बिमात्रप्रह्यकाल्यायनसूत्रादीनां मान्यतमानो सम्बन्धाभावाच्च ॥ न क्षत्रिय-
वैश्ययोः, यजनाध्ययनप्रदानसहितपूर्वोक्तसंस्कारगोत्रसूत्रशाखानामभावात् ॥ न शूद्रेष्वन्त-
र्भावः, त्रैवर्णिकशुश्रूषादास्योच्छिष्टभोजनतद्भूयोपजीवनानमन्त्रकभ्रातृपञ्चमहायज्ञकरणवर्ण-
विशेषदास्यकृतसूतकानुष्ठानादीनां शूद्रधर्माणामभावात् ॥ न सङ्कीर्णेषु, मूर्धावसिक्ताम्बुष्ट-
पारशवादिसमाख्यादीनामभावात् । तस्मान्न वर्णेष्वन्तर्भावः वर्णधर्मप्रतिपादकश्रुतिसृति-
पुराणाध्ययनाध्यापनक्रमस्य वीरशैवेष्वदर्शनात् ॥ “जन्मना जायते शूद्रः कर्मणा जायते
द्विजः ।” इत्यादिवचनपर्यालोचनया जन्ममात्रं मनुष्यमात्रस्यास्यावशिष्टम्...

In short the Varnâshramadharma based on birth is inequitable in so far as it excludes from it a large portion of the community from real religious life; it makes a difference between men and women in religious life; it makes the sacramental rites a close preserve of a particular section of the community. It, in brief, shows that the community is merely a socio-political body. Thus Hinduism, if it is Varnâshramadharma, can in no way include Lingayatism in it as a sub-religion. The Lingayats are Hindus in the sense that they are descendants of the Hindus and that they are no people coming from outside India like Parsees. They are Hindus as a race but not as a religion. They are a different religious entity, a distinct religious fold. In this particular respect they are like Jains, who are a different religious fold but are Hindus in the sense that they are descendants of the Hindu people, from amongst whom they violently broke away by discarding the Hindu religion and forming a different religion of their own. But Jains differ from Lingayats in

one respect & are therefore safe in their claims as a different religious community, in respect of disowning their allegiance to the Vedas and disavowing their faith in them. In this respect Lingayats differ from Jains, as they seem to respect the Vedas though they do not own the Vedas as the basis of their religion. They profess and own the Agamas being the bases and parents of their religion. However their respect for the Vedas has made confusion worse confounded and the position and status of the community very anomalous.

In section VII we have established that the Agamas contain the culture of Dravidians. In a short time of the rise of the Agamas they became so popular that they shortly came to be regarded as equal to the Vedas and called तान्त्रिकश्रुति. But in order to avoid the cleavage between the followers of the Vedas (ऋग्वेद etc.) and those of the Agamas there seems to have been a mutual understanding with the consequence that the two sections gradually came to be reconciled and rupture avoided. The Agamists began to respect the Vedas and adopted the Varnâshramadharma, partially though. The Aryans or, the followers of the Vedas, recognized the Agamas as religious scriptures and adopted the Agamic form of worshipping the deities in images. The Vedic religion was the worship of natural forces and powers by performing यज्ञाः. But by the adoption of image-worship the performance of यज्ञाः came to be gradually neglected except on occasions and the worship of the images of the deities became not only prominent but all in all of the Hindus as their religion and the religious practice. The remarks of late Mr. P. T. S. Iyengar are pertinent in this connection. * "The religion as practised to-day by

* History of the Tamils, page 103.

the Hindus is almost entirely based on the Agamas and has little or nothing to do with the Vedas. The Vaidic cult began to decay after the War of the Mahabharata and has to-day almost died out. The greater part of Srauta Karma has entirely gone; only a few elementary rites, such as Agni-adhâna, a much simplified Vajapeya, Garudachayana, and Somayâja are sporadically performed by a handful of people. The Smârta Karma is also fast dying out, so that judged by the rule that the family of a Brahmin, whose members have neglected to tend the holy fire for three generations, loses its Brahmanic status, few can be regarded as true Brahmin ones. Yet India is intensely religious; but the intensity of the religion is confined to the cult of the Agamas and not to those of the Vedas. Hence image-worship is the religion of the Hindus, if religion can be so defined. But herein also Lingayats are not Hindus in religion because they are no image-worshippers. Only in one respect they are Hindus in religion, namely, in respect of worshipping one of the (now) Hindu Gods, शिव. But mere worship of a God is no religion, if it should have philosophy and practice forming its differentia. And because Lingayat religion has its own philosophy and practice distinct to itself it cannot be a sub-religion of Hinduism.

Shortly after the religion came to be founded, the community became independent of other Hindus and very prominent. Questions seem to have been certainly raised regarding their status among the Hindus and their religion (Hinduism) whatever it was, on account of the new community altogether severing its connection with the Brahmanic priest-hood. The followers of the new religion had

to answer the questions and assert themselves. They tried their best to maintain their position as being अतिवर्णाश्रमिन्स. Besides they claimed to be (अप्राकृत ब्राह्मणाः) Aprākṛitabhamhanas for the simple reason that they had no clear idea of their status as an independent religious community. Moreover it seems that they must have thought it honourable not only to be Brahmins but Super-Brahmins, which term they christened with the name of अप्राकृतब्राह्मणाः. The question of अप्राकृतब्राह्मणत्व has been discussed in some Sanskrit treatises of the religion and established. वीरशैवानन्दचंद्रिका discusses this in the same chap. and says on pages 452, 449.

तथाच अतिशयितः आश्रमः अत्याश्रमः, स एषामस्तीत्याश्रमिणः । अथवा आश्रम एषां सन्तीत्याश्रमिणः अतिशयिता आश्रमिणः इत्यर्थवर्णनयाऽत्याश्रमित्वस्य वीरशैवेषु सम्भवात्, पङ्कजादिशब्दयोगरूढ्या वीरशैव नुष्ठेयमानधर्मविशेषेऽत्याश्रमशब्दः प्रवर्तते, अतिशयितत्वनुवप्राकृतप्रथमसृष्टिपूर्वक्रमदेश्वरोपदिष्टत्वात् । तथाच आगमवचनानि—

अतिवर्णाश्रमी-प्रोक्तो गुरुस्सर्वाधिकारिणाम् ।

अन्येषां स भवेच्छ्रेष्ठो यथाहं-पुरुषोत्तमः ॥

अतिवर्णाश्रमी साक्षाद्गुरुणां गुरुच्यते ।

पञ्चाक्षरी परा-विद्या शिवज्योतिरवाप्तये ॥

लिङ्गं शिवो भवेत्क्षेत्रमङ्गसंयोग आश्रयः ।

तस्माल्लिङ्गाङ्गसंयुक्तः सोऽपि चास्याश्रमी भवेत् ॥

यत्तु गर्भाधानादिसंस्कारराहित्येन तदन्तर्गतप्राजापत्यादिवेदव्रतराहित्यमित्याद्युपवर्णितं तदस्त् अप्राकृतनिर्माणवैचित्र्यप्रतिपादनेनाप्राकृतसृष्ट्यन्तर्गतानां तदनपेक्षणात् । तथाच सिद्धान्तशिखामणौ—

विशुद्धाः प्राकृताश्चेति द्विविधा मानुषाः स्मृताः ।

शिवसंस्कारिणः शुद्धाः प्राकृता इतरे मताः ॥

वर्णाश्रमादिधर्माणां व्यवस्था हि द्विधा मता ।

एका शिवेन निर्दिष्टा ब्रह्मणा कथिता परा ॥

शिवोक्तधर्मनिष्ठा तु शिवाश्रमनिषेविणाम् ।

शिवसंस्कारहीनानां धर्मः पैतामहः स्मृतः ॥

इति प्राकृताप्राकृतविभागो दर्शितः ॥

But the best explanation of अप्राकृतब्राह्मणत्व is as follows:-

* "The Virasaivas also say that, according to the Sthâvaralinga form of worship, which they call prākṛit, man can attain Mukti only after three births, which Mukti I take to signify krama-Mukti, by means of the Charya, Kriya and Yoga, the last straightway landing him in Jnanam or Siva-sayujya. But the Jangama-linga form of worship, which is aprākṛit, is said to secure Mukti for man within the present birth alone, and no further need to wander along the wearisome race-course of metempsychosis.

The riddle-loving Hindu mind has the inveterate habit of clothing serious truth under puzzling allegories, and what is, at first sight, apparently repellant, sectarian and intolerantly dogmatic, proves on close, thoughtful and sympathetic examination, to contain sterling truths. The true meaning, therefore, of the Virasaiva tradition is that the Adi saivas who were the descendants of the Rishis like Kasyapa and others, slid away from the true aim of the temple-worship or objective worship, which is Atma-puranam, Atma-darsanam and Siva-darsanam, whilst in the flesh, entered on the never-ending path of pravritti, by worshipping Prakriti and Her modifications and evolutions, and thereby became Prākṛitic or worldly."

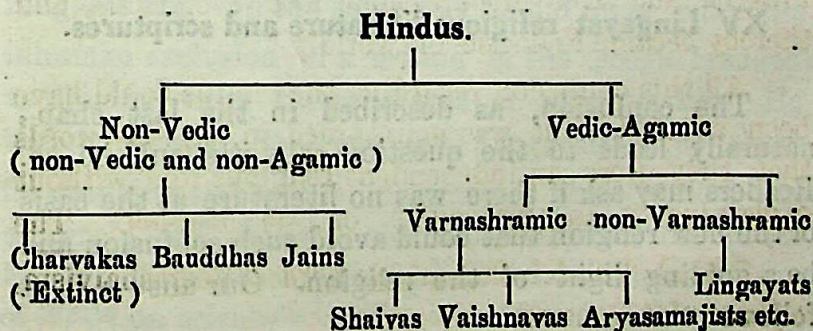
All this confusion regarding the status could have been avoided if it was maintained in so many words that they were an independent religious fold without explaining it as अतिवर्णाश्रमधर्म or अप्राकृतब्राह्मणधर्म. The

* S. D. Vol. XI, 2nd article named, Veerashaivism, a phase of Agamanta.

explanation maintains the independent status indirectly but not expressly. The confusion became much worse later, when support of the basic principles of the religion was sought from the Vedic, especially the Upanishadic literature. लिंगधारणचंद्रिका was one such book. But if the creed, the tenets and principles of the religion are closely studied it will be clear that the Lingayat religion fundamentally differs from the Hindu religion which eludes definition. The position of Jains and Sikhs is safe as both have thrown off their allegiance to the Vedas. All Jains are descendants of Hindus. So also many Sikhs are Hindus. But they have maintained their position clearly by asserting the distinctness of creed, tenets and principles. Any way we tread on a sure and safe ground if we boldly maintain that Lingayatism is an independent religious entity, inspite of the confusion and dubiousness caused to it by the trend of discussion noted above regarding the status of Lingayats and their religion. वीरशैवानंदचंद्रिका itself maintains in the following words the independent status of the religion. It says:—on page 442.

अवैदिकलोकायतार्हतसौगतवैदिकगौतमीयकाणादकापिलजौमिनयिनैया॥ उक्ताविशुद्धा-
द्वैतमाध्वरामानुजौयादितत्तन्मतानिरसनपुरःसरं... वीरशैवः सर्वोत्तमः ।

When reduced to a tabular form it will be as follows:—



We may state here that the present Arya-samaja founded by Swami Dayananda, only in the last century, is nothing but the revival of Varnâshramadharma based on the principle of *गुरुत्वम्* or personal intellectual capacity of its followers and the abolition of the image worship. They maintain that the present Hindu community is no real Hindu community and there is no real Varnâshrama in it. They further hold that the Vedas never lay down image worship. Hence they are up in arms against it and abolish it. They are purely the followers of the Vedas and the Vedic religion, whatever it may be. They say they are revivalists of the real Vedic religion and claim to be an independent community and are classed as such. If this be so the Lingayats have better and more substantial claims to be an independent religious entity. We avow that we have no quarrel with the Vedas or their religion. We do not in the least mean to be entertaining any separatist tendency. We discuss this question purely on principles as a matter of academic interest from the academic point of view. And we leave it to the readers to judge for themselves and see how far our conclusion is right.

XV Lingayat religious literature and scriptures.

The confusion, as described in the last chap., naturally leads to the question why it should be so. Readers may ask if there was no literature at the basis of the new religion that could avoid such confusion and be a guiding light of the religion. Our answer is as follows.

It is already established that prophet Basava, the prime minister of Bijjala, founded the Lingayat religion by giving a different shape to the then existing form of Shaiva religion mixed with Varnâshramadharmâ. He gave a different turn and form to Shaivism by separating from it the Varnâshramadharmâ and sifting out of it all crudities. He borrowed from the Agamas the 36 fundamental principles (तत्त्वाः); he adopted the five materials of Shiva-worship (विभूति, रुद्राक्ष, तीर्थ which he called पादोदक, प्रसाद and मंत्र) and wove them together in a ritualistic chain of शिवपूजा; he adopted शिवलिंग, that was till then put on the body by some for reasons stated in chap. XI, and gave it a definite meaning and made it the central and vital point of the religion; he made Jangamas the peripatetic gurus to guide the followers of the religion for explaining and removing the difficulties at any stage of the practice of Shivayoga; he found the necessity of gurus as instructors of the devotees in matters spiritual. All these eight formed the साधना of the religion. He made religion a personal affair, of course under the constant guidance of Gurus and occasional instructions of Jangamas. He destroyed the artificial barriers put against women from the privileges of religious life. In the same way he did away with the inhuman exclusion of a section of the people branded as Shudras from the privileges of religious life. He thereby turned Shaivism into Lingayatism by these far-reaching and astounding changes that worked like a miracle and changed the socio-religious life of the Hindus of his times. He framed बह्वचर, the technique of शिवयोग on scientific basis. For this stupendous work

He started शिवानुभवमंढप or ज्ञानमंढप for thorough discussion of the principles. He extended all facilities to the hand of his saintly followers to practise the principles and prove experimentally the practicability and efficacy of Shivayoga. He was specially helped in his stupendous undertaking of the new religious movement by his nephew, Channabasava, the genius that formed the brain of शिवानुभवमंढप, and by Allamprabhu, the matchless Yogin that demonstrated to the world not only the practicability and efficacy of Shivayoga but its unfailing power of raising the practitioner to the heights of Yogic attainments. All this was done in a short period of about nine years like the work of Christ. The new movement spread like wild fire and attracted streams of followers; and in a short time the new community became very populous by conversion and admission into the new fold of all new comers. In order to popularize the new movement Basava followed the wise example of the prophet, Bhuddha, of preaching and conveying to the people the principles of the new movement in the language of the people, Kanarese, which thus became the best means and medium of carrying conviction to them. The result was the Vachanas of the members of शिवानुभवमंढप, who every day sent to the people messages by means of Vachanas or sayings. The Vachanas are like Upanishads in their poetic fervour and profundity of meaning, fresh from the oven of spiritualized hearts. They are short sentences, very telling, thrilling and soul-stirring and unfailing in their effect. It is voluminous literature now coming gradually to light and immensely appreciated.

The Vachana literature of the band of saints (sharanas) that flocked round the banner of the new

movement unfurled by Basava was followed suit; and the result was the growth of similar Vachana literature of post-Basava period. Later writers of the new community wrote works after works in Kanarese and period that followed Basava goes by the name of Lingayat literary period of the history of Kanarese literature, like its predecessor the Jain period that was pre-Basava period. Thus the Vachanashastra of Basava and the Saints or Sharanas is the basic scripture of the new religion.

It may be asked whether the Agamas are or are not the scriptures of the new religion. The answer is they are, specially because it is a form of Shaivism, though a distinct form being shorn of all crudities, and because all basic elements of the religion (like the तत्त्वाः etc. noted already) are all taken from the Agamas. The twenty eight Shivagamas are as much an authority to Lingayatism as to Shaivism. But there are special portions of the Agamas that treat of the new religion, its creed, principles, and practice and are called उत्तरभाग or the latter portions of the Agamas. सिद्धांतशिखामणि clearly remarks (in vol. I—page 57) in this connection as—

सिद्धांताख्ये महातंत्रे कामिकाये शिवोदिते ।

निर्दिष्टमुत्तरे भागे वीरशैवमतं परम् ॥

Thus it will be seen from this statement that each of the Divine Agamas has to be divided into two parts; (1) The Old Testament or पूर्वविशेषविभाग. (2) The New Testament or उत्तरविशेषविभाग. The former is devoted to the school of Shaivas, called Shuddha Shaivas, & the latter to Lingayats or Veerashaivas. Dr. Ramanan Shastri discusses this and states the clinched truth in words:—

* "Thus you will see, from this statement of Renuka-Sivayogi, that each Divyagama has to be divided into, an Old testament (purva-visesha-vibhaga) and a new Testament (uttara-visesha-vibhaga), the former being devoted to the Suddha-saivam and the latter to the Virasaivam. This amounts to the same thing as saying that the Virasaiva mysticism builds on that of the Suddha-saivam, and perfects it, by adorning it with a cupola of its own, gemmed with all the iridescent brilliants, which the yoga-pada of the Divyagamas is capable of yielding to the true searcher after God. The entire body of the Agamic Canon comprising the twenty-eight Divyagamas, is, according to another classification, divided as a whole into a Purva-vibhaga and an Uttara-vibhaga, a Saivic section and a Raudric section, or an Old Testament and a New Testament. This division is characteristic and significant in that the dominant note of the Old Testament is Pratyabhijnā mysticism, while that of the New Testament is Virasaivism. But none of the twenty-eight Divyagamas can, as an organic whole, be said to exclusively advocate any single phase of Saivic mysticism, though all of them are solely and profoundly inspired by the Sivadvaitasidhanta philosophy, Paramartha-vāda, or the teaching about subjective illumination, known as the Agamanta."

We have already proved that वातुकोत्तर or उत्तरवातुल owes its composition to मायिदेव (see chap. XI). मायिदेव has composed, or rather, recorded the discussion of Shiva and Parvati, revealed to him, as did the Vedic sages of old. He says in अनुभवसूत्र—

*. Veerashaivism; a phase of Agamanta, S. D.
Vol. XI, 2nd article.

क्रियाविभ्रांतिमाचक्षे साक्षादीश्वरभाषिताम् ।

देव्यै रहस्यरूपेण तामिदानीं समासतः ॥ १ ॥

स्वानुभूतिविभवाऽनुभाविना मायिदेवविभुना महात्मना ।

श्रीशिवाऽनुभवसूत्रमुत्तरं तंत्रमुक्तमतिशोभनं परम् ॥ २३ ॥

So far we have been able to say so only regarding वातुलो-
त्तरतंत्र, of which अनुभवसूत्र and विशेषार्थप्रकाशिका are two sections.
After the religion came to be founded the Lingayats
became quite independent of Hindus and Hinduism
on account of their severing all connection with the
Brahmanic priesthood. Questions seem to have been
put by old religionists, specially the Brahmanic Shaivas,
regarding their status. The followers of the new religion
had to answer the questions and assert themselves.
चोळरेणुकसंवाद is a prominent instance of such a controversy.
Treatises began to be written in Sanskrit in explanation
of their religion and its fundamental principles; and
सिद्धांतशिखामणि is the first religious treatise in Sanskrit, in
order that the querulous critics might understand
the religion. In their enthusiasm the writers lost
sight of the basic original literature (the Vachanas) and
began to seek support not only from the Agamas but
Vedic literature as well, specially the Upanishads.
There is some justification for their doing so; for in
their Sanskrit works the support of Kanarese Vachanas
quoted would be ill fitted. लिंगधारणचंद्रिका is one such,
though late. वेदांतसारवीरशैवचिंतामणि of नंजण्णार्य is all full of
quotations from Vedas, Upanishads and Puranas besides
those of Agamas. The book is an attempt at establish-
ing concordance of the Vedic and Agamic literature in
regard to Lingayat tenets. Writers of Sanskrit treatises,
later than शिवयोगी, the author of सिद्धांतशिखामणि, lost sight of
Vachana Shastra as the basis of the religion and

as the basic religious scriptures. This was so because they could not quote from the Vachana literature in their Sanskrit works. They had also to have recourse to write in Sanskrit because they were surrounded by the Vedist Brahmanic Shaivas that adopted and followed Varnâshradharma and put queries in Sanskrit. The enthusiastic followers of the new religion had to meet their opponents on their own ground. They had to prove their view-point by quoting from Sanskrit literature and to explain the authorities quoted suitably to their own tenets. All this resulted in the confusion described just before; and Vachana literature came to be kept in the background.

Our attempt is only a beginning in the direction of studying the new religion as well as its literature both Sanskrit and Kanerese from the historical point of view. It is no use taking for granted all things as they are. How are we to believe that Basavapurana is written by Vyâsa? So also how are we to take for granted that *प्रसूतिगोली* forms part of *भविष्यपुराण* written by Vyâsa? Mahâbhârata and eighteen Puranas are ascribed to the authorship of Vyâsa. But scholars have proved Mahâbhârata was originally a much smaller work. Later on so many things came to be added by interpolations time after time, so that ultimately it has become such a voluminous literature of the form of a cyclopaedia. Though it is a mine of information still the fact remains that it had additions from time to time till it attained the present form. Scholars have come to the conclusion that there were three reductions of Mahâbhârata. Similar is the case of Puranas, which like Mahâbhârata gave so much scope for later writers of different parts of India and of

different schools and sects to insert their own stories and statements in the Puranas. We have already remarked about this in chap. V on page 96 ff. The result has been that there is no unanimity in the manuscripts of Puranas and other works of different parts of India regarding their contents. That this is so is admitted by all. There is no explanation, except that given above, about such a variety and divergence of contents of different works ascribed to the authorship of Vyāsa. Lingayat authors also followed suit and wrote Basavapurana and Prabhulingalila in the name of Vyāsa. How are we to believe all this unless we assume that Vyāsa lived from very ancient times to the very recent times for writing all the contents now found in all these works? It is for this purpose, we think, that Vyāsa is considered to be a चिरंजिविन् still living somewhere incognito. At the beginning of the second canto of Prabhulingalila it is said—

श्रीसिद्धवीरगुरुपादसरोजभक्त्या । निर्धूतसंस्तुतिभयाः परमानुभावाः ।

शृण्वंतु सर्वमुनयः श्रुतिषौख्यशीलां । भक्ताः पदार्थविमलां प्रमुल्लिङ्गलीलाम् ॥

Similar statements are found at the beginning of all succeeding cantoes. This shows clearly that the author was some सिद्धवीरशिवयोगी. But in order to impart sanctity and authoritativeness to his work he makes an ill-disguised attempt of ascribing his work to Vyāsa as a part of सविष्य-पुराण. Similarly in the last (forty third) canto of Basava-purana a funny story is related that Vyāsa, the author of महाभारत and eighteen Puranas, went to Shiva in Kailas and asked as to why his work Basava-purana was so popular and read in preference to his other works. Shiva then got weighed in the presence of Vyāsa all his works with Basav-purana in order to put down his pride of his other

Puranas, Basava-purana was found to be weightier than all other Puranas put together. The following verses will show this.

तुलापात्रे तथैकास्मिन् निक्षिप्य शिवसंमतम् ।

बसेवशपुराणं तदन्यस्मिन् पात्रसत्तमे ॥

निक्षिप्य तुलयामास विश्वकर्मा शिवाग्रतः ।

वैयासिकीनां सर्वासां कृतीनामुज्ज्वलात्मनाम् ॥

पुराणमेतत्सारेण सर्वोत्तममभून्महत ।

दृष्ट्वा विस्मयमापन्नो व्यासः शंभोश्च सज्जिषौ ॥

सर्वेभ्यश्च पुराणेषु श्रेष्ठोऽयमिति चाब्रवीत् ।

We have to take all this in the spirit that it was the enthusiasm of the admirers of Basava that caused such statements. We shall be simply glad and amply repaid if scholars hereafter will devote their labours in the direction of studying Lingayatism and its literature historically and arrive at truth, which should be the aim and end of their work. Let Lingayat religion assert itself and shine by its brilliant intrinsic worth, its basic weighty and superior principles and creed, and not merely because it has its origin in the Vedas, Upanishads or Agamas. We, therefore, appeal to readers, at least to such as are Lingayats, to work in the field of research for the truths of this religion and for gathering rich harvests of real truths and principles and for effecting real reformation in the present sad state of the religion; so that the religion and the community should feel re-animation and attain rejuvenation. We conclude our work with hearty prayers to God, the Universal Consciousness, nameless but named Shiva the Auspicious, and His consort Shakti, Vimarsha, also nameless but named Ambika, the Great Mother.

॥ लिङ्गधारणचन्द्रिका ॥

— ❧ : ० : ❧ —

मङ्गलाचरणम्

आधारादिसमस्तचक्रनिचये यो हंसरूपश्शिवो
 नित्यानन्दगुरुप्रसादविभवाद् भावादिसंज्ञो भवेत् ।
 आचारादिविभेदतः पुनरसौ षड्लिङ्गरूपोऽभवत्
 तस्मै श्रीगुरुरूपिणे गिसिसुतानेत्रे नमः कुर्महे ॥ १ ॥
 मामके दहराम्भोजे शारभं पादपङ्कजम् ।
 विन्धांधकारमार्तण्डमण्डलं^२ संततं^३ भजे ॥ २ ॥
 कर्मब्रह्मविचारशास्त्रनिचयप्रोताच्छवागैभवम्
 लिङ्गाङ्गस्थलतत्त्वबोधकागिरामापादने षण्मुखम् ।
 विद्वन्मत्तगजेन्द्रकुम्भदलने कण्ठीरवाडम्बरम्
 विघ्नध्वान्तरविं नमामि शिरसा मलेश्वराख्यं गुरुम् ॥ ३ ॥
 वेदशास्त्राण्यानालोच्य केचित् पण्डितमानिनः ।
 धारणं शिवलिङ्गस्य नाङ्गीचक्रुरमर्षतः ॥ ४ ॥
 स्वयंवरे वरं देहि करोमि भवदाज्ञया ।
 तेषां निराससिध्यर्थं लिङ्गधारणचन्द्रिकाम् ॥ ५ ॥

विषयावतारः

ते खल्वेवमाहुः :— लिङ्गधारणं तावन्न वैदिकर्जनपरिग्राहम् ।
 अवैदिकत्वात् । वैदिकत्वे हि वेदवेदान्तवाक्यप्रतिपाद्यत्वं नियामकम् ।
 नहि तत्र तदन्यतरं पश्यामः । नै वा वेदमूलस्मृत्यादिगम्यत्वम् ।
 मन्वादिस्मृतिषु तत्प्रापकवचनादर्शनात् । यदि मन्यसे मङ्गलाद्याचार-

१ A षण्, २ A अमलम्, B मार्तण्डसदृशं, ३ A संततम्, ४ A omits
 जन, ५ B अथ न.

स्येवानुमेयवेदमूलकत्वं तदप्याशामात्रम् । लिङ्गधारणस्य सकलशिष्ठाना-
चरितत्वेन कतिचनजनाचारस्य वेदानुमोपकत्वाभावात् । तथा चखिल-
प्रमाणबहिर्भूतस्य लिङ्गधारणस्य कथं वैदिकजैनपरिग्राह्यत्वमिति । तत्र ।

वेदशास्त्रपुराणेषु कामिकाद्यागमेषु च ।

लिङ्गधारणमाख्यातं वीरशैवस्यनिश्चयात् ॥ १ ॥

इति सिद्धान्तोक्तेः । अस्यार्थः । वेदो यजुर्वेदादिकम् । वेदपदं
भारतस्याप्युपलक्षकम् । “ भारतः पञ्चमो वेदः ” इत्यभियुक्तोक्तेः ।
शास्त्रं स्मृतयः । पुराणानि स्कान्दवायुलिङ्गादीनि । आगमाः कामिकादयः ।

१ ज्योतिर्लिङ्गानुसन्धानरूपान्तर्लिङ्गधारणप्रतिपादनम् ।

यजुर्वेदे तैत्तिरीयशाखायां ज्योतिर्लिङ्गानुसन्धानरूपान्तर्लिङ्गधारणं
विधीयते । तत्र : —

दहं विपापं परवेश्मभूतम्

हृत्पुण्डरीकं पुरमध्यसंस्थम् ।

तत्रापि दहं गगनं विशोकः

तस्मिन् यदन्तस्तदुपासितव्यम् ॥ १ ॥

इत्यनिर्दिष्टनामरूपं किञ्चिद् वस्तु उपास्यमित्युपासनं विधाय
तत्किमित्याकांक्षायाम् ।

यो वेदादौ स्वरः प्रोक्तो वेदान्ते च प्रतिष्ठितः

तस्य प्रकृतिलीनस्य यः परः स महेश्वरः ॥ १ ॥

इत्यनेन “ शिवशूली महेश्वरः ” इति कोशावगतसूक्त्या
शिवैकान्तिकमहेश्वरपदावरुद्धवाक्येन उपास्यवस्तुविधानात् । उपासनाया

१ A वेदमूलकं, २ B ल, ३ B omits जन, ४ A reads न,
५ B लैङ्गिकादीनि; ६ A श्व, ७ B उपासना,

गुणविषयत्वेन तत्किं गुणकमित्याकांक्षायाम् “ ऋतं सत्यं परं ब्रह्म ”
इति मंत्रेण परमशिवासाधारणगुणविधानाच्च शिवतत्त्वस्वरूपं तदित्यव-
गम्यते ।

ननु अस्यामेवोपनिषदि “ सहस्रशीर्षं देवं ” इत्यनुवाके सहस्र-
शीर्षत्वादिगुणकस्य नारायणस्याभिहितत्वेन तस्यैव दहरोपासनोपास्यत्वं किं
न स्यादिति चेन्न ।

हृत्पुण्डरीकं विरजं विशुद्धम्
विचिन्त्य मध्ये विशदं विशोकम् ।
अचिन्त्यमव्यक्तमनन्तरूपम्
शिवं प्रशान्तममृतं ब्रह्मयोनिम् ॥ १ ॥
तदादिमध्यान्तविहीनमेकम्
विभुं चिदानन्दमरूपमद्भुतम् ।
उमासहायं परमेश्वरं प्रभुम्
त्रिलोचनं नीलकण्ठं प्रशान्तम् ॥ २ ॥

इति कैवल्योपनिषद्वाक्येन ।

“ बालाग्रमात्रं हृदयस्य मध्ये
विश्वेदेवं जातवेदं वरेण्यम् । ”

इत्युपक्रमोपसंहारमध्यपरामर्शशिवैकान्तिकाथर्वाशरोवचनेन । ‘अङ्गु-
ष्ठमात्रः पुरुषो ज्योतिरिवाधूमकः । इशानोभूतमव्यस्य ’ इति
कठवालिमन्त्रेण च छागपशुन्यायेन तदेकवाक्यतापत्तेर्न अथ
“ यदिदमस्मिन् ब्रह्मपुरे दहरं पुण्डरीकं वेश्म । दहरोऽ-

१ A adds पुरुषं कृष्णापिङ्गलं, २ A Omits शिवतत्त्व.....गम्यते
३ B तदादि.....प्रशान्तस्य omitted ४ A reads जातवेदसं, ५ B omits च
६ A reads पन्नः for पत्नेन.

स्मिन्नन्तराकाशस्तस्मिन्प्रदन्तस्तदन्वेष्टव्यम् । तद्वा विजिज्ञासितव्यम् ”
इति छान्दोग्यवाक्येन च शिवस्य दहरोपास्यत्वविधानेन अत्र देवतान्तर-
विधानेऽनियतविषयकत्वापत्तेः ।

किं चोपासनाविधिस्थले उपास्योपासनोपासकानां त्रयाणामपि
विधेयत्वेनोपासकाकांक्षायाम् “ नारायणं महाज्ञेयम् ” इत्याद्यभिधाय
“पञ्चकोशप्रतीकाशम्”—— इति दहरपुण्डरीकप्रदर्शनेन “ अपरिमिते
शिष्टस्य ” इत्यपरिमिताधिकरणन्यायेन सन्निधिश्रुतनारायणपरित्यागे-
नान्यनिरीक्षणयोगात्तस्यैव दहरपुण्डरीकप्रतियोगित्वापत्त्या स्वीयहृदये
स्वस्योपास्यत्वायोगाच्च “शिवस्यैव नारायणहृद्युपास्यत्वं सिध्यति । न च
“ वेदान्तविज्ञानमुनिश्रितार्थाः ” इत्येतद्वाक्यश्रवणेन यतीनामेव हृदय-
पुण्डरीकप्रतियोगित्वेनान्वयः किं न स्यादिति वाच्यम् । दशपूर्णमास-
प्रकरणपठित “ समिधो यजति ” इति वाक्यविहितप्रयाजानां दशपूर्ण-
मासाङ्गत्ववन्नारायणप्रकरणपठितहृदयस्य नारायणसम्बन्धित्वावश्यभावात् ।
अपि च ।

ततोऽव्ययात्मा स हरिः स्वहृत्पङ्कजशायिनम् ।

दर्शयामास देवानां मुरारिलिंगमैश्वरम् ॥ १ ॥

इति वामनपुराणवचनेन नारायणस्य हृदयान्तर्बर्तिप्राणलिंगोपास-
नाप्रदर्शनेन । भगवद्गीतासु च :—

तमेव चाद्यं पुरुषं प्रपद्ये ।

यतः प्रवृत्तिः प्रसृता पुराणी ॥ १ ॥

इति कृष्णेन स्वप्रपदनीयपुरुषं प्रदर्श्य कोसावित्युक्ते,

१ B किञ्चिद्, २ B विशिष्टस्य, ३ A नारायणं परित्यज्य, ४ A omits
शिवस्य..... सिध्यति, ५ B वाक्यश्रुतयति,

उत्तमः पुरुस्त्वन्यः परमात्मेत्युदाहृतः ।

यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ॥ १ ॥

इति स्वोपास्यपुरुषस्य हृदयान्तर्वर्तिनः शिवैकान्तिकेश्वरपदेन निर्णयकरणेन च दहरोपासनाधिकरणहृदयसम्बन्धिताया नारायणस्यावश्यो-
भ्युपेयत्वात् ।

अथ एवमुक्तप्रणाल्या परमशिवस्य दहरोपासनोपास्यत्वसिद्धावपि तत्रत्यस्य लिङ्गरूपत्वे प्रमाणाभावात् नान्तर्लिङ्गधारणसिद्धिरिति चेत् भैवम् । हंसोपनिषदाद्यागमेषूदाहृतवामनपुराणेऽपि तस्य तद्रूपत्वावसायात् ।—तथाहि “एषोऽसौ परमो हंसो भानुकोटिप्रतीकाशो येनेदं व्याप्तं । तस्याष्टधावृत्तिर्भवति । पूर्वदले पुण्यवृत्तिः । आग्नेये निद्रालस्यादयो भवन्ति । यामे क्रौर्यमतिः । नैऋते पापे मनीषा । वारुण्यां क्रीडा । वायव्ये गमनादौ बुद्धिः । सौम्ये रतिप्रीतिः । ईशान्ये द्रव्यादानम् । मध्ये वैराग्यम् । केसरे जाग्रदवस्था । कर्णिकायां स्वप्नः । लिङ्गे सुषुप्तिः । पञ्चत्यागे तुरीयम् । यदा हंसो नादे विलीनो भवति तदा तत्तुरीयातीतमिति^१ । अत्र “ लिङ्गे सुषुप्तिः ” इति हृदयान्तर्वर्तिनः शिवस्य लिङ्गरूपत्वं स्पष्टम् । आगमवाक्यानि तु :—

आधारे कनकप्रख्यं हृदये विद्रुमप्रभम् ।

भ्रूमध्ये स्फटिकच्छायं लिङ्गं योगी विभावयेत् ॥ १ ॥

इत्यादि सिद्धान्तशिखामण्यादिवचनान्यनुसन्धेयानि ।

अथ अस्यामुपनिषदि दहरोपासनाविषये नारायणस्योपासकत्वं शिवस्योपास्यत्वमिति निर्णयेन सहस्रशीर्षिमित्यनुवाकगत “ नारायणपरं ब्रह्म तत्त्वं नारायणः परः ” । इत्यादिवाक्यानि विरुद्धेरात्रिति माऽऽशङ्किष्ठाः ।

१ B वर्तिशिव.....२ A अवश्यमभ्यु, ३ A पुण्ये मतिः, ४ B क्रीडायां मतिः
५ A सुप्तिः ६ T मणि, ७ A स्फा.

तद्भावभावनापन्नस्य नारायणस्यानितरसाधारणहृदयान्तर्वर्तिज्योतिर्लिङ्गा-
नुसन्धानसामर्थ्यालिङ्गेन तथारतुतिरिति योजयितुं शक्यत्वात् ।

कोचित्तु “ नारायण परं ब्रह्म ” इत्यस्य “ नारायणात् परं ब्रह्म ”
इत्यर्थः । अत एव नारायणः परं ब्रह्मेत्यनुक्त्वा नारायणपरं ब्रह्मेत्येवामिहितम् ।
तथा चोक्तरीत्या तत्परत्वं शिवस्यैवेति न कश्चिद्विरोध इति प्राहुरित्यलमति-
विस्तरेण

२ इष्टलिङ्गरूपबाह्यलिङ्गधारणप्रतिपादनम् ।

एवमस्यामुपनिषदि ज्योतिर्लिङ्गानुसन्धानरूपान्तर्लिङ्गधारणं विधाय,
इष्टलिङ्गरूपबाह्यलिङ्गधारणमपि विधीयते “ सर्वलिङ्गं स्थापयति ” इति ।

नन्वत्र स्थापयतीति लङन्तत्वेन लिङ्गाद्यभावाच्च विधिसम्भवः । नच
“ ब्रीहिन् प्रोक्षति ” “ ब्रीहिन् वहन्ति ” इत्यत्र लिङ्गाद्यभावेऽपि विधिप्र-
योजकरूपसत्वेन यथा विधिसम्भवस्तद्वदत्र किं न स्यादिति वाच्यम् । अत्र
विधिप्रयोजकरूपाभावात् । तथाहि,

“ विधिरत्यन्तमप्राप्ते नियमः पाक्षिके सति ।

तत्र चान्यत्र च प्राप्तौ पारिसंख्येति गीयते ” ॥ १ ॥

इति कारिकयेदमवगम्यते । यत्र प्रमाणान्तराप्राप्तस्यानेनैव विधिस्त-
त्रापूर्वविधिः । यथा ब्रीहिन् प्रोक्षतीत्यत्र । यत्र प्रकृतकार्ये उभयोः पक्षतः
प्राप्तावनेनैव कर्तव्यं न तेनेति विधीयते तत्र नियमाविधिः । यथा ब्रीहिन् व-
हन्तीत्यत्र । तत्र चान्यत्र चेति समुच्चयप्राप्तौ यत्र विधीयते सा पारिसंख्या
यथा “ पञ्च पञ्चनखा भक्ष्याः ” इत्यत्र । “ शशकश्शल्यको गोधा खड्गी
कूर्मस्तु पञ्चमः ” इति वैचनेनैषामन्येषाञ्च पञ्चनखानां अपञ्चनखानां च
भक्षणप्राप्तौ एते पञ्चैव पञ्चनखा भक्ष्या नेतरे इति पारिसंख्या विधिरिति ।

प्रकृते “ सर्वलिङ्गं स्थापयति ” इत्यत्र नापूर्वविधिः । लिङ्गधारणस्य “ सर्वाननशीरोग्रीवः ” इति श्वेताश्वेतरोपनिषद्वाक्यप्राप्तत्वेन प्रमाणान्तराप्राप्त्यभावात् ।

“ सर्वाननशीरोग्रीवस्सर्वभूतगुहाशयः ।
सर्वव्यापी च भगवांस्तस्मात्सर्वगतः शिवः ” ॥ १ ॥

इति । अस्यायमर्थः :— सर्वेषां लिङ्गधारणयोग्यानां आननशीरो-
ग्रीवाः अधिकरणं यस्य सः सर्वाननशीरोग्रीवः धार्यमाणस्सन् तत्रैलिङ्गरू-
पेण स्थितश्शिवः इत्यर्थः । सर्वभूतगुहाशय इत्यस्य सर्वभूतानां गुहायां
दहरपुण्डरीके^१ शेते “ लिङ्गे सुषुप्तिः ” इति पूर्वोदाहृतहंसोपनिषत्प्राप्त-
लिङ्गरूपश्शिवोऽन्तर्लिङ्गरूपेण स्थितः इति अर्थः । सर्वव्यापीति त्रिविधपरि-
च्छेदराहितः अतः एव सर्वगत इति ।

नन्वत्र सर्वाननशीरोग्रीव इत्यस्य स्वैविशेष्यभूतशिवपदेन समानवि-
भक्तिकत्वात्तस्य चाभेदबोधनियामकत्वेन कथं भेदगर्भकृताधिकरणता प्रतीति-
रिति चेन्मैवं मंस्थाः । समानविभक्तिकयोरपि अधिकरणताप्रत्यायकत्वस्य
“ आनन्दमयोभ्यासात् ” इत्याधिकरणे नीलकण्ठाचार्यचरणैरङ्गीकृतत्वात् ।
तत्र च मयटः प्राचुर्यार्थकत्वस्वीकारेण आनन्दब्रह्मणोर्धर्मधर्मिभावप्राप्तौ
“ आनन्दो ब्रह्मेति व्यजानात् ” “ नित्यं विज्ञानमानन्दं ब्रह्म ” इत्यादि-
वाक्यगतानन्दब्रह्मपदयोरेकविभक्तिकत्वेनाभेदबोधनात् कथं धर्मधर्मिभाव इति
पूर्वपक्षं प्राप्य “ आनन्दो ब्रह्मणो रूपम् ” इत्यादि भेदबोधकवाक्यावि-
रोधेन “ आनन्दाधिकरणं ब्रह्म ” इति राद्धान्तिमतम् ।

भेदवादिभिरानन्दतीर्थीयादिभिरपि “ यस्सर्वज्ञः सर्वविद्यस्य ज्ञानमयं
तपः ” इति वाक्योविरोधेन “ विज्ञानं ब्रह्म ” इत्यत्र “ विज्ञानाधिकरणं

१ B पुण्डरीकाशयः २ A omits स्वः, ३ B बोध, ४ A रित्येकम् । वाक्यविरोधेन

ब्रह्म ” इत्युक्तम् । लौकिकेऽपि बहुकपोलोऽयं घटः इत्यादौ
तथा दृष्टमिति ।

न चाननशीरोऽग्रीव इत्यस्याननशीरोऽग्रीवामात्राधिकरणकलिङ्गार्थ-
कत्वे तस्मात् सर्वगतश्च इति वाक्यविरोध इति वाच्यम् । भक्तानुग्रहा-
र्थमौपाधिकपरिच्छिन्नेष्टलिङ्गरूपेणाननशीरोऽग्रीवासु सूक्ष्मज्योतिर्लिङ्गरूपेण
गुहारूपदहराम्भोजे पूर्ववाक्येन स्थितिं प्रदर्श्य वास्तविकापरिच्छिन्नरूपप्रदर्श-
नपरः सर्वव्यापी च भगवान् इत्युत्तरवाक्यसन्दर्भ इति योजयितुं शक्यत्वात् ।
अत एव पूर्ववाक्यावगतपरिच्छिन्नरूपसमुच्चयार्थः सर्वव्यापी च भगवानित्यत्र
चकारःसार्थकः । अथैवमपिः—

उत्तमाङ्गे गले वापि कुक्षौ वक्षस्थलेऽपि वा ।

तथा हस्ततले वापि प्राणलिङ्गं धरेत्सुधीः ॥ १ ॥

इति सिद्धान्तांशिखामणिवचनेन ।

कृत्वा निधेहि सततं लिङ्गं वस्त्रेण वेष्टितं ।

मस्तके कन्धरे कुक्षौ वक्षस्यथ करस्थले ॥ १ ॥

इति स्कान्दे, शङ्करसंहितावचनेन च शिरोऽग्रीवे लिङ्गधारणप्रासिद्धेऽपि
आनने तदभावात्कथमेतदित्यनैकालितरमणीयं—

मननात्रायते यस्मात्तस्मान्मन्त्रोऽयमीरितः ।

वाच्यवाचकरूपेण द्विधा मन्त्रः प्रकीर्तितः ॥ १ ॥

वाचको वर्णरूपः स्याद्वाच्यश्च परमशिवः ।

मनुदेवतयोरैक्यं तस्मादाहुर्महर्षयः ॥ २ ॥

इति व्यासनिरुक्त्या ।

नमः पीठमिति प्रोक्तं शिकारं मध्यमीरितम् ।
 वाकारं गोमुखं वृत्तं यकारं गोलेकं स्मृतम् ॥
 ओङ्कारं लिंगमाख्यातं षड्वर्णं लिंगमुच्यते ॥ १ ॥

इति सिद्धान्तसारावलीवचनेन च पञ्चाक्षरीमन्त्रालिंगयोरैक्येन मंत्र-
 रूपेणानने लिंगरूपेण शिरोध्रीवयोरधिष्ठित इति वक्तुं शक्यत्वात् ।

अत्र च व्रीहिभिर्भजेत यवैर्भजेतेत्यत्र पुरोडाशनिष्पादनप्रयोजनस्यै-
 कत्वेन यथा विकल्पस्तद्वत्कदाचिच्छिरसि कदाचिद्ध्रीवादिषु वा धार्यमित्यव-
 गन्तव्यम् ।

अपि चास्यामुपनिषदि “ क्षरं प्रधानं अमृताक्षरं हरः ” इति
 परमेश्वरं उपक्रम्य,

लिङ्गधारणमाख्यातं द्विधा सर्वार्थसाधकैः ।
 बाह्यमाभ्यन्तरं चैव मुनिर्मोक्षकाङ्क्षिभि ॥ १ ॥
 आधारे हृदये वापि भ्रूमध्ये वा निरन्तरम् ।
 ज्योतिर्लिङ्गानुसन्धानं तदेवान्तरमुच्यते ॥ २ ॥
 अन्तर्धारयितुं लिंगमशक्तशक्त एव वा ।
 बाह्यं च धारयेल्लिङ्गं तद्रूपमिति निश्चयात् ॥ ३ ॥

इति सिद्धान्तशिखामणिवचनप्राप्तमुभयविधधारणमपिः—

“ तस्याभिधानाद्योजनात्तच्चभावात् ” इत्यनेन तस्याभिधानात्
 ज्योतिर्लिङ्गरूपेणान्तरमनुध्यानात् योजनादिष्टलिङ्गरूपेण संयोगादिति
 प्रदर्श्य कुत्र धर्तव्यमिति आकाङ्क्षायां धारणाधिकरणप्रदर्शनार्थं प्रवृत्तमिदं
 सर्वाननशिरोध्रीव इत्यादिवाक्यं तत्र गुहाशयः इत्यन्तर्लिङ्गधारणस्थानं
 प्रदर्श्य बाह्यलिङ्गधारणस्याप्रदर्शने सन्दर्भविरोधो ब्रजलेपायते ।

१ A गोष्ठकं २ A omits अत्र..... तद्वत् ३ B प्रयोजक ४ B परमशिवं

यथैवं नाङ्गीकरोषि तदा सर्वाननशीरोध्रीव इत्येतन्निरर्थकमेव स्यात् । तथाहि अनेन वाक्येन शिवस्यानशिरोध्रीवाभेदो विधीयते । आहोस्वित्तद्वृत्तिच्चैर्भू । नाद्यः । “ सर्वं वाक्यं सावधारणं ” इति न्यायेन तावन्मात्राभेदसिद्धौ “ सर्वोद्देशः रुद्रः ” इति श्रुतिविहितसार्वात्म्यमङ्गापत्तेः । न द्वितीयः । तस्मात्सर्वगतश्शिव इति वाक्यपादितसर्वगतत्वरूपब्रह्मलिंगस्य सङ्कोचापत्तेः । अस्मन्मते तु सार्थक्यमुक्तमेवेति ।

ननु सर्वाननशिरोध्रीव इत्यत्राधिकरणताबोधकपदसत्त्वे सर्वमेतदेवं स्यात्तच्च त्र नास्तीति चेन्मैवम् । आननशिरोध्रीवाः अधिकरणत्वेनास्य सन्तीति मत्वर्थ्याच्चाप्ययेन एतद्वाक्यवैयर्थ्यपरिहाराय “ वरं हि वाक्यवैयर्थ्यात्पदमात्रस्य लक्षणा ” इति न्यायेन लक्षणया वा तद्विधावश्यम्भावात् ।

अभ्युपगतं च पूर्वतन्त्रे । “ एकादशपशोरवदनानि । तानि द्विरवदयति । ” इत्यत्र पाशुके हविषि “ प्रकृतिवाद्विकृतिः कर्तव्या ” इति चोदकेनैव द्विरवदानप्राप्तौ तानि द्विरवदयतीति अवदानद्वित्वविधायकवाक्यस्य वैयर्थ्यमिति पूर्वपक्षक्रियं यद्यपि “ चतुरवन्ति यजमानः पञ्चावचैव वपा कार्या ” इति वाक्ये वपापदस्य हृदयादिसाधारण्येन पाशुकहविर्मन्त्रे लक्षणां स्वीकृत्य हृदयादिष्वपि पञ्चावदानसिद्ध्यर्थं उपस्तरणाभिधारणोऽस्य ततोऽवदानत्रितयप्राप्तौ हविर्द्विरवदातव्यम् पञ्चसंख्यापूर्तिरूपस्तरणादिवृद्ध्या कर्तव्यमिति तत्सार्थक्यं साधितामिति सर्वं सुस्थमित्यस्माकिनः पन्थाः ।

पूर्वाचार्यास्तु “ सर्वलिंगं स्थापयति ” इत्यत्र नापूर्वाविधिः पाणिमन्त्रं पावित्र्यामिति विशेषणस्य वक्ष्यमाणरीत्या पाण्यधिकरणकपूजाप्रतिपादकत्वसमर्थनेन तदन्यथानुपपत्त्या लिंगधारणप्राप्तौ त्रैकालिकाप्राप्त्यभावात् इत्युच्यते ।

ननु मास्त्वपूर्वाविधिः परन्तु “ याजनाध्यापनप्रतिग्रहैर्ब्राह्मणो धनमर्जयेत् ” इत्यादाविव नियमविधिरेव स्यादिति चेत्तदपि गगनकुसुममालिकाधा-

१ A यत्त्वेवं २ A adds वा ३ A कार्या ४ B चारणयोः ५ B पूरणं ६ A सार्थकत्वं
७ A omits पवित्रं

रणं अनुकरोति । मुक्तेर्विषये “ भस्मच्छन्नो भस्मशय्याशयानो रुद्राध्यायी
मुच्यते सर्वपापैः ” इति शातातपरमृत्यादिविहितभरमरुद्राक्षादिधारणस्येव
लिंगधारणस्यापि पक्षतः प्राप्तौ लिंगधारणमेव कर्तव्यं न भस्मादीनीति
नियमोऽङ्गीकरणीयः सोप्यनिष्ट एव ।

पिण्डतापिण्डविज्ञानं संसारगुणहेयता ।

दीक्षालिंगधृतिश्चैव विभूतेरपि धारणम् ॥ १ ॥

रुद्राक्षधारणं चैव पञ्चाक्षरजपस्तथा ।

भाक्तिमार्गक्रिया चैव गुरोर्लिंगस्य चार्चनम् ॥ २ ॥

योगिनश्च तथा ह्येषां प्रसादस्वीकृतिस्तथा ।

एतानि शिवभक्तस्य कर्तव्यानि प्रयत्नतः ॥ ३ ॥

इति सिद्धान्तशिखामणौ सर्वेषामप्यावश्यकत्वोक्तेः ।

ननु तर्हि लिंगधारणाकर्तव्यतानिषेधपूर्वकर्तव्यताफलकपरिसंख्यैव
भूयादिति चेन्नैवम् । तत्कर्तव्यताकर्तव्यतयोरेकदाऽप्रसक्त्या समुच्चयासंभवे
परिसंख्यायोगादिति पूर्वपक्षः ।

अत्रोच्यते । “सर्वलिंगं स्थापयति” इत्यत्रापूर्वविधिरेव । न च
धारणस्य सर्वाननशिरोग्रीव इति वाक्यविहितत्वेन न त्रैकालिकाप्रातिरिति
वाच्यम् ।

अस्य स्वप्रतिपाद्याधिकरणप्रतियोगिलिंगधारणविधायकसर्वलिंगवाक्य-
सापेक्षकत्वेन उपजीवकेनोपजीव्येऽन्यथासिद्ध्ययोगात् ।

न चास्य स्वसमानाधिकरणतस्याभिधानाद्योजनात्तत्त्वभावादिति-
वाक्यविहितधारणाधिकरणनिरूपकत्वेन न सर्वलिंगवाक्यसापेक्षतेतिवाच्यम् ।
वैषम्यात् । अत्रानितरसाधारणलिंगश्रुतिसत्त्वेन स्थापयतीति धारणविधायकपद-

१ B मुक्तिविषये. २ A भस्मादीति. ३A संभवेन, ४ B चान्यस्य. ५ T omits नि.

सत्वेन च विलम्बोपस्थितिकर्तृत्वाक्यापेक्षया बलवत्त्वात् ।

नच लोकवेदाधिकरणे व्याकरणादिना गृहितशक्तिकलौकिकशद्धानामेव वैदिकत्वनिर्णयेन “ पशुना यजेत ” इत्यादौ पश्वादिशब्दानां शक्तिग्रहार्थं व्याकरणादिसापेक्षत्वेऽपि यथा विधायकत्वं स्वीकृतं तद्वदिहापि किं न स्यादिति वाच्यम् । व्याकरणादीनां शक्तिग्रहमात्रोपयोगित्वेन तथात्वेऽपि अत्र यावद्वाक्यार्थविचारं विना लिंगधारणाप्राप्तेस्तत्काल एव सर्वलिंगवाक्यस्य विधायकत्वासिद्धेः । किञ्चात्र “ सर्वव्यापी च भगवान् ” इति लिंगस्तुति-समर्पणेन अर्थवादवनिश्चये सत्यनेन तदन्यथासिध्ययोगाच्च ।

यच्चोक्तं पाणिमन्त्रमिति विशेषणप्रतिपाद्यार्थानुपपत्त्या तस्य प्राप्तत्वेन विध्यसम्भव इति तन्न । अस्यापि सर्वलिंगवाक्येन सामान्यतो धारणविधावधिकरणविशेषसमर्पकत्वेन तदुपजीवकेन तदन्यथासिध्ययोगा-दिति । पाणिमन्त्रमित्यस्य धार्थ्यत्वेन मन्त्रोस्यास्तीति मन्त्रमिति मत्वर्थीयाच्य-त्यये कृते मन्त्रं लिंगं पाणौ मन्त्रं पाणिमन्त्रमित्यर्थः ।

“ तस्माद्धार्यं महालिंगं पाणिमन्त्रेति मन्त्रतः ” इति लिंगपुराणोक्तेः ।

अत्र च अभिहोत्रं जुहोतीति वाक्यविहितनिरधिकरणाभिहोत्रनामक-होमस्योधिकरणसमर्पक “ आहवनीये जुहोति ” इति वाक्यस्थल इव^३ सर्वलिंगवाक्यविहितलिङ्गे पीठाधिकरणस्येव पाण्यादेः पक्षतः प्राप्तौ पाण्या-दिकमेवेति नियमो विधीयत इति । न चाहवनीयवाक्येऽधिकरणताबोधक सप्तमीविभक्तिसत्वेन तथात्वेऽप्यत्र तदभावात्कथमधिकरणविधित्वमिति वाच्यम् । लुप्तसप्तमीस्मरणेनात्राप्यधिकरणत्वप्रतीतिः । पवित्रशब्देन “ यज्ञोपवीतं . परमं पवित्रं ” इत्यत्रेव अशुचिकालधारणप्रत्युक्तपावित्र्यनिरसनद्वारा पावित्र्यं विधीयते ।

१ A व. २ T विधायकत्वासिद्धेः ३ A adds नियम विधिः between इव and सर्वलिंगं

न चानेकविधाने वाक्यभेद इति वाच्यम् ।

“आग्नेयोऽष्टाकपालोऽमावास्यायां” इत्यत्रेव “अप्राप्तत्वे विधीयन्ते बह्वोप्येकयत्नतः” इति न्यायेनानेकविधाने दोषामावादिति ।

नन्वेवमपि सर्वलिङ्गं स्थापयतीत्यनेन भूम्यामेव लिङ्गस्थापनं विधीयते। स्थापयतीति पदस्वारस्येन सकलजनाचारविषयत्वेन च तस्यैवावश्यकत्वात् । तथा च सति पाणिमन्त्रं पवित्रमिति विशेषणमपि पाणिनाऽमिमन्त्रितं षडध्वशोधनादिना संस्कृतं अत एव पवित्रमित्यर्थकं सत् सार्थकं भवतीति चेत् ।

अत्र वदन्ति । स्थापयतीत्यस्य भूमिशरीरसाधारण्येनैव लिङ्गस्थापन-विधायकत्वमित्यवसीर्यते । श्रुतेः सङ्कोचासहिष्णुत्वाद्विनिगमकामावाच्च । किञ्च “सन्दिग्धे तु वाक्यशेषात्” इति न्यायेन पाणिमन्त्रमिति वाक्यशेष-बलाच्छरीर एव लिङ्गस्थापनाविधायकत्वं सिध्यति । पुराणादौ मान्य इत्यत्र पूजार्थकत्वेन प्रसिद्धधातुनिष्पन्नस्य^१ मननशब्दस्य पूजार्थकत्वे मननात्पूज-नात्त्रायत इति मन्त्रं पाणौ मन्त्रं पाणिमन्त्रं इति सिद्धे पाण्यधिकरणपूजायाः स्थावरेऽप्रसक्त्या शरीरधृतलिङ्गपरत्वावसायात् ।

न च पाणिना मननात्त्रायत इति तृतीयासमासाश्रयणेन स्थावरेऽपि न विरोध इति वाच्यम् । तथा सति सापेक्षसमासाश्रयणेन समर्थपरि-भाषाभंगापत्तेः । सापेक्षत्वेऽपि गमकत्वात्तथांगीक्रीयते इति चेन्न पाणिपदवैयर्थ्यात् ।

न च मननात्त्रायत इत्युक्ते मानसादीनामपि करणत्वेन प्रसक्त्या तद्व्यवच्छेदार्थं पाणिपदमिति वाच्यम् । “शिवपूजादिकं कार्यं

१ A इत्येव निर्णयते. २ B प्रसिद्धस्य पूजार्थकधातु. ३ A adds च between निष्पन्नस्य and मनन. ४ B मनु.

मनोवाक्कायकर्मभिः ” इत्यभियुक्तोक्त्या तेषामपि करणत्वप्राप्तेः । किञ्च तृतीयासमासाश्रयणे एकदेशान्वयापत्तिः । न च सप्तमीतत्पुरुषाश्रयणेऽपि एष दोष इति वाच्यम् पाणिपदस्य विशिष्टेनैवान्वयस्वीकारादिति ।

यच्चोक्तं पाणिनाऽभिमन्त्रितमिति तत्र । पुराणप्रसिद्धपूजावाचक-स्याभिमन्त्रितार्थकत्वे गौणार्थस्वीकारापत्तेः । न चेष्टापत्तिः । “तत्तेज ऐक्षत” “ता आप ऐक्षन्त” इत्यादिगौणार्थस्वीकारेण “प्रायः पाठानुरोधा”-द्रौणेक्षितृत्वमादाय प्रधानपरत्वमिति पूर्वपक्षे एकत्र गौणार्थकशब्ददर्शनेऽपि सर्वत्र तथात्वायोगात् । मुख्ये सम्भवति गौणार्थस्वीकारस्य जघन्यत्वेन च मुख्येक्षितृत्वमादाय ब्रह्मपरत्वमेवेति निर्णयादिति ।

अत्र ब्रूमः “निधनपतये नमः” इत्यारभ्य “एतत् सोमस्य सूर्यस्य” इत्यंतं सर्वोऽयमर्थवादः । तत्र,

अखण्डमेकं लिंगं स्यात्तदेव गुरुणा परम् ।

भावप्राणेष्वभेदेन त्रिधा भूतं नगात्मजे ॥ १ ॥

इष्टलिंगप्रकृतिके आचारगुरुलिंगके ।

पार्थिवाप्ये इति प्रोक्ते शैवागमविशारदैः ॥ २ ॥

प्राणलिंगप्रकृतिके तेजोवायुमथे तथा ।

शिवलिंगचराभिख्ये लिंगे द्वे वरवर्णिनि ॥ ३ ॥

व्योमप्रकृतिकं लिंगं प्रसादाख्यं महत्तरम् ।

आत्मतत्त्वमयं प्रोक्तं महालिंगं महत्तमम् ॥ ४ ॥

इति सिद्धान्तशेखरवचनेनोक्तानां दशविधलिंगानां नमोनैः स्तुति-र्दृश्यते । तत्र “ऊर्ध्वलिंगाय नमः” इत्यखण्डलिंगमुच्यते । तस्य सर्व-चक्रोर्ध्वगतैकदलकपश्चिमचक्रस्थितत्वात्, “हिरण्यलिंगाय नमः” इत्यनेन प्राणलिंगं स्तुयते ।

तप्तकाञ्चनसङ्काशं कंदस्थानसमाश्रितम् ।

योगिभिश्च सदा ध्येयं प्राणलिंगं विदुर्बुधाः ॥ १ ॥

इति सिद्धान्तसारावलिबचनेन तस्य काञ्चनमयत्वनिश्चयात् । “सुवर्णाय नमः” इतीष्टलिंगार्थवादः ।

नमः पीठमिति प्रोक्तं शिकारं मध्यमीरितम् ।

वाकारं गोमुखं वृत्तं यकारं गोलकं स्मृतम् ॥ १ ॥

ओंकारं लिंगमाख्यातं षड्वर्णं लिंगमुच्यते ।

इत्यनेन लिंगशरीरवद्वत्त्वेनैव सुष्ठुस्वविशिष्टवर्णरूपत्वनिश्चयात् ।

“दिव्यलिंगाय नमः” इत्याकाशतत्त्वाधिष्ठितप्रसादलिंगस्तुतिः । दिवि भवं दिव्यमिति व्युत्पत्त्या तयोरभेदात् । “भवलिंगाय नमः” इत्यनेन गुरुलिंगस्तवः क्रियते ।

ज्येष्ठा जलमयी तत्र स्थित्युपादानरूपिणि ।

भवस्तदीशः स ज्येष्ठो ज्येष्ठा तच्छक्तिरीरिता ॥ १ ॥

इति जलतत्त्वाधिष्ठितगुरुलिंगेन भवलिंगाभेदात् । “शर्वलिंगाय नमः” इत्याचारलिंगस्य ।

वामात्मपृथिवीतत्त्वभूतवामात्मिका यया ।

सृष्टिः प्रवर्तते वामा सा शर्वः क्षितिमूर्तिपः ॥ १ ॥

इति सिद्धान्तसारावलिवाक्येन पृथिवीतत्त्वामिमानिनः आचारलिंगस्य शर्वलिंगाभेदप्रतिपादनात् । “शिवलिंगाय नमः” इति शिवलिंगस्य ।

अग्रेष्व रुद्ररूपत्वादौद्राग्रेयी तदीश्वरः ।

स वै पशुपती रुद्रो रौद्री तच्छक्तिरिष्यते ॥ १ ॥

इत्यनेन तेजस्त्वाभिमानिशिवलिंगस्य शिवपदस्थानापन्नरुद्रपदवाच्यभेदप्रतीतिः।

“ज्वललिंगाय नमः” इति चरलिंगस्य ।

प्राणस्य कालरूपत्वात् कालशक्तिस्तु वायवी ।

वायुमूर्तिप उग्रस्तु स काल इति विश्रुतः ॥ १ ॥

इत्यनेन वायुतत्त्वाधिष्ठितचरलिंगस्य उग्रपदवाच्यज्वललिंगाभेदानिश्रयात् ।

“परमलिंगाय नमः” इत्यात्मतत्त्वाभिमानिनो महालिंगस्य । “आत्मलिंगाय नमः” इति कारणशरीराधिष्ठितभावलिंगस्येति । तथा चार्थवादस्य आगमोक्ताचारौपाधिकभेदभिन्नशरीरधृतलिंगविषयत्वेन सर्वलिंगं स्थापयतीत्यस्य स्थावरलिंगविधायकत्वे विध्यर्थवादयोर्वैध्यधिकरण्यापत्तिः । किञ्च,

उपक्रमोपसंहारावभ्यासोऽपूर्वताफलम् ।

अर्थवादोपपत्ती च लिंगं तात्पर्यनिर्णये ॥ १ ॥

इति षड्विधतात्पर्यलिंगानां मध्ये असञ्जातविरोधिनः उपक्रमस्य

“वेदो वा प्रायदर्शनात्” इति वेदोपक्रमाधिकरणन्यायेन बलवत्त्वेन ऊर्ध्व-
लिंगाय नम इत्याद्युपक्रमस्य प्राणलिंगपरत्वनिश्चये सर्वलिंगवाक्यस्य शरीरधृत-
लिंगव्यतिरिक्तविषयत्वे प्रकरणाविरोधश्च ।

न च “एतत्सोमस्य सूर्यस्ये” ति पूर्वोक्तनमस्कारपरामर्शकैतच्छब्देन
सूर्यसोमनमस्काराभिधानात् प्रकरणविभेद इति वाच्यम् । उपक्रमोपसंहारयोः
शिवपरत्वनिश्चयेन मध्ये सोमसूर्यनमस्काराभिधाने सन्दर्भविरोधापत्त्या
“सोम एकेभ्यः पवते घृतमेक उपासते” इत्यत्रेव उभया सहितस्सोम इति
व्युत्पत्त्या सूर्यस्य सूर्यमण्डलान्तर्वर्तिनः सोमस्य लिंगरूपशिवस्येत्यर्थाव-
श्यभावात् । उक्तरीत्या सर्वलिंगवाक्यस्य शरीरधार्यलिंगपरत्वे “औदुम्बरो
यूपो भवत्पूग्वौ उदुम्बर ऊर्क् पशव ऊर्जैवारस्मा ऊर्जं पशूनाप्नोत्यूर्जैवरुध्या”
इत्यत्रेवार्थवादवैयर्थ्यभीत्या विधिकल्पनमपि संगच्छते इति ।

१ B महालिंगस्य स्तुतिः २ A आचाराद्यौ, ३ B तदीतरिक्तविषयकत्वमनुपपन्न-
मेव सर्वलिंगवाक्यस्याशरीरधृतलिंगविषयमते प्रकरणविरोधाच्च.

अथैवमप्यस्य न नित्यविधित्वम् । “ बाह्यमाभ्यन्तरं चैव मुनिभिर्मो-
क्षकाङ्क्षिभिः ” इति प्रागुदाहृतसिद्धान्तशिखामणिवचनेन फलश्रवणादिति
चेन्मैवम् । नित्येऽपि^१,

सन्ध्यामुपासते ये तु सततं संशितव्रताः ।

विधतपापास्ते यान्ति ब्रह्मलोकमनामयम् ॥ १ ॥

इत्यार्थवादिकफलश्रवणेन सन्ध्योपासनस्यानित्यतापत्तेः । यदि तत्र

अनुपास्य त्रिकालेषु सन्ध्यामन्त्रादिभुग्भवेत् ।

श्वानयोनिशतं गत्वा चाण्डालः कोटिजन्मसु ॥ १ ॥

इत्यकरणे प्रत्यवायस्मरणान्नित्यत्वमुच्यते प्रकृतेऽपि समानम् ।

भक्तस्याबिभ्रतो लिंगं यावत्प्राणविधारणम् ।

श्वमांसमक्षणं तावदनेन रचितं भवेत् ॥ १ ॥

इति वातुलदिवचनैरकरणे प्रत्यवायाभिधानात् ।

बिभेत्यल्पश्रुताद्वेदो मामयं प्रतरेदिति^३ ।

इतिहासपुराणाभ्यां वेदार्थं उपबृंहयेत् ॥ १ ॥

वेदार्थोऽर्थं स्वयं ज्ञातस्तत्राज्ञानं भवेदपि ।

ऋषिभिर्निश्चिते तस्मिन्का शङ्का स्यान्महात्मनाम् ॥ २ ॥

इत्युक्तत्वेन अस्याः श्रुतेरुक्तार्थे उपबृंहणमप्यस्ति तथाहि लिंगपुराणे ।

वेदेषु शास्त्रसङ्घेषु पुराणेष्वगमेषु च ।

ब्राह्मणस्य समाख्यातं लिंगधारणमुत्तमम् ॥ १ ॥

१ T नित्ये. २ A उपासनस्य नित्यतानापत्तेः. ३ B प्रतरिष्यति. ४ A वेदार्थो यः

यजुरग्याह सर्वं वै लिंगं स्थापयतीति च ।
 तस्माद्द्वार्यं महालिंगं पाणिमन्त्रेति मन्त्रतः ॥ २ ॥
 पाणौ लिंगं विनिक्षिप्य दीक्षाकाले गुरुशिवम् ।
 येन स्तुवंति तन्मन्त्रं पाणिमन्त्रं वदन्ति हि ॥ ३ ॥
 पवित्रत्वान्महेशस्य शिवस्य प्रतिपादनात् ।
 पवित्रीकरणात्पुंसां पवित्रमिति कथ्यते ॥ ४ ॥
 अतस्सर्वेषु कालेषु धारयेल्लिंगमुत्तमम् ।
 गच्छेत्तिष्ठन् स्वपन् जाग्रन्नुन्मिषन्निमिषन्नपि ॥ ५ ॥
 शुचिर्वाप्यशुचिर्वापि लिंगे सर्वत्र धारयेत् ।
 लिंगधारी सदा शुद्धो निजलिंगं मनोहरम् ॥ ६ ॥
 अर्चयन् गन्धपुष्पाद्यैः करपीठे समाहितः ।
 नित्यानि कर्मवृन्दानि तथा नैमित्तिकानि च ॥ ७ ॥
 शिवार्पणधिया कुर्यात्सम्यग् ज्ञानाभिवृद्धये । इति ।

स्कान्दे शङ्करसंहितायामपि ।

यो हस्तपीठे निजलिंगमिष्टम्

विन्यस्य तल्लीनमनः प्रचारः ।

बाह्यक्रियासङ्कुलनिस्पृहात्मा

सम्पूजयत्यङ्ग स वीरशैवः ॥ १ ॥

तदेव हस्ताम्बुजपीठमध्ये

निधाय लिंगं परमात्मचिन्हम् ।

प्रपूजयेदैक्याधियोपचारैः

नरस्तु बाह्यान्तरभेदभिन्नैः ॥ २ ॥

बाह्यपीठार्चनादेत्करपीठार्चनं वरं ।

सर्वेषां वीरशैवानां मुमुक्षूणां निरन्तरम् ॥ ३ ॥

इत्यादिना पाणिमन्त्रं पवित्रमिति वाक्यविहितपाण्याधिकरणकपूजाश्रेष्ठचमुक्त्वा:-

न तस्य सूतकं वत्स प्राणलिंगांगसंगिनः ।

जननोत्थं मृतोत्थं वा विद्यते परमार्थतः ॥

जातके मृतके वापि न त्याज्यं शिवपूजनम् ॥ १ ॥

इति लिंगधारणेन यावज्जीवदीक्षितस्याशुचिकालेऽपि शिवपूजादिकं कर्तव्य-
मित्युक्तम् ।

देवार्चनादिकं कर्म कार्यं दीक्षान्वितैस्सदा ।

नास्त्याशौचविधिस्तेषां सूतकं च महात्मनाम् ॥ १ ॥

शैवं देवार्चनं यस्य यस्य चाग्निपरिग्रहः ।

ब्रह्मचारियतीनां च शरीरे नास्ति सूतकम् ॥ २ ॥

इत्यादित्यपुराणेऽपि तथैवामिहितमिति ।

नन्वशुचिकालेऽपि शिवपूजाकरणे कर्मान्तरानुष्ठानस्यै तदापत्तिरिति-
चेन्नैवम् । नित्यसङ्कल्पितसंध्यावन्दनादिकालीनसूर्याद्युपस्थानविनियुक्तमित्र-
स्त्रेत्यादिमंत्रोच्चारणस्य नित्योपासनीयवैश्वदेवादिविनियुक्तमन्त्रपाठस्य दशपू-
र्णमासेष्टिविनियुक्तवेदपाठस्य च

न विरोधस्त्वनध्याये होममन्त्रेषु चैव हि ।

नैमित्तिकेऽस्त्यनध्यायो ब्रह्मसत्रं हि तस्मृतम् ॥ १ ॥

इति मनुस्मृत्यनुरोधेन अनध्ययनकालकर्तव्यत्वेऽपि न यावद्वेदाध्ययनस्य
कर्तव्यत्वं तयो रीत्या यावज्जीवसङ्कल्पितशिवपूजाकरणेऽप्यशुचिकाले न
कर्मान्तरानुष्ठानापत्तिरिति ।

१ A यतात्मनाम् । २ A adds अपि । ३ B नैत्यकेनास्त्यनध्यायो ।

४ A तद्वदुक्तीत्या ।

नन्वास्तांम् तावन्नित्यत्वं पाण्यधिकरणकशिवपजायाः । तथापि
वामहस्तस्यात्यन्ताप्रकृष्टत्वेन तत्र तत्करणमयुक्तमिति चेन्न “ अञ्जलिना
वा पिबेदखर्वेण पात्रेण ” इति श्रुत्या पानकरणाञ्जलिघटकत्वेन
दक्षिणहस्तस्येव अस्याप्युपयोगविधानेन सकलवैदिकजनावश्यकान्निमुखाविनि-
युक्तेऽञ्जलौ “ पूर्णपात्रमानयति ” इति श्रुत्या पूर्णपात्राधाराञ्जलिप्रविष्टवाम-
हस्तस्योपयोगस्याशयेभावेन ।

उरसा शिरसा दृष्ट्या मनसा वचसा तथा ।

पद्भ्यां कराभ्यां कर्णाभ्यां प्रणामोऽष्टाङ्ग उच्यते ॥ १ ॥

इति बोधायनेन रुद्रन्यासे करद्वयस्य परमशिवनमस्कारयोग्यत्वप्रदर्शनेन च
पीठार्चकैरपि करद्वयेन पुष्पाञ्जलिप्रदानाच्च तत्र शिवपूजाकरणे दोषाभावात् ।

ननु यद्यपि भवदुत्तरीत्या सर्वलिंगं स्थापयतीत्यस्य लिंगधारणपरत्वं
सिध्यति । तथापि वेदार्थप्रणेतृभिर्विद्यारण्यैस्तत्परत्वेनाव्याख्यानात्सन्देह इति
चेत्तदेतद्विधिरकर्णजापमनुकरोति । तैर्व्याख्यातत्वेऽपि कालहस्तिदीक्षितमञ्चण-
पण्डिताराध्यप्रभृतिभिस्तत्परत्वेन व्याख्यातत्वात् । विद्यारण्यस्वाभिभिस्तु प्रकृ-
तार्थेऽनुपयोगादन्यथाव्याख्याने दोषापाताच्चोपेक्षितम् । इतरथा दुर्गामन्त्राणामपि
तैर्व्याख्यातत्वेन समयमततत्वाऽऽवेदिनां शङ्कराचार्याणां दुर्गापूजाविनियोगोऽ-
प्यसङ्गत एव स्यात् । किञ्च सकलवेदार्थधुरंधरभगवद्वादरायणाचार्यैरेवास्याः
श्रुतेरुक्तार्थानुसारेण लिंगपुराणादावुपबृंहितत्वेन, वेदागमप्रणेतृपरशिवेन,
सिद्धान्तशिखामण्यादावुपबृंहितत्वेन च सन्दहायोगादिति सर्वमनवद्यम् ।

१ B adds वा to अखर्वेण । २ A विनियुक्ताञ्जलौ । ३ B उरयोगस्य तथो-
गावश्यभावेन । ४ A नमस्कारोपयोगित्व । ५ A मततत्वावोद्दितामाचार्यशामिनाम् ।
६ B श्रीदुर्गा ७ वेदवेदांताथ । ८ T, B वेदागमप्रमाणेऽत्र परशिवेन ।

३ मन्त्रान्तरेण बाह्यालिङ्गधारणप्रतिपादनम् ।

॥ ॐ ॥ अत्रैवोपनिषदि मन्त्रान्तरेणापि तत्सिद्धिः ।

ॐ नमो ब्रह्मणे । धारणं मे अस्त्वनिराकरणम् ।

धारयिताभूयासम् । कर्णयोःश्रुतम् । माचोद्भवम् ममामुष्य
ओम् । इति

नन्वेनेन मन्त्रेण न लिङ्गधारणसिद्धिः । मे धारणमस्तु अहं धारयिता
भूयासमिति वाक्यद्वयेऽपि विशेषसमर्पकपदाभावेन धारणमात्रप्रतीतिः । न च
देवतान्तरधारणे प्रमाणाभावादाचाराभावाच्च परिशेषाल्लिङ्गधारणसिद्धिरिति
वाच्यम् ।

देवतान्तरधारणाप्रसिद्धावपि नारायणप्रतिनिधित्वेन शंखचक्रा-
दिधारणस्य रामानुजमतसिद्धत्वेन प्रामाणिकत्वेन च तस्यैव धारणप्रतियोगि-
त्वेनान्वयसम्भवात् ।

न च अनिराकरणमित्यस्योत्पादविनाशशालित्वेन निराकरणं
हेतुप्रपञ्चं तन्न भवतीत्यनिराकरणमुपादेयं ब्रह्मेत्यर्थकत्वेन तस्यैव धारणान्वयेऽ-
र्थाल्लिङ्गधारणसिद्धिरिति वाच्यम् । एतादृशावयवशक्त्या निराकरणपदोष्ठा-
प्यत्वस्य मतांतररीत्या नारायणस्य तद्वर्माणां च वक्तुं शक्यत्वेन तेषामपि
धारणान्वयसिद्धावुक्तदोषानपायात् । किञ्च

विभूतिर्यस्य नोभाले कण्ठे रुद्राक्षमालिका ।

मुखे षडक्षरो मन्त्रस्तंत्यजेदन्त्यजं यथा ॥ १ ॥

उद्धूलनं त्रिपुण्ड्रञ्च मनसापि न लंघयेत् ।

श्रुत्या विधीयते तस्मात्तत्यागी पतितो भवेत् ॥ २ ॥

इति भूतिरुद्राक्षधारणाकरणे प्रत्यवायश्रवणेन तयोरेवात्र धारणप्रतियोगित्वे-
नान्वयः स्वीक्रियते । धारयिता भूयासमित्यत्र विध्यसम्भवश्चाशीर्लिङ्त्वेन
विधायकत्वासम्भत्वात् । न वा विधिभ्रयोजकरूपसत्त्वम् सर्वलिङ्गवाक्येनान्यथा-
सिद्धत्वादिति पूर्वः पक्षः ।

अत्रोच्यते । अनिराकरणमुपादेयं यल्लिङ्गस्वरूपं ब्रह्म तद्धारयिता
भूयासमित्येवार्थः स्वीक्रियते । यत्तु नारायणतद्वर्मणामप्यवयवशक्त्याऽ-
निराकरणत्वमिति तदयुक्तं “सर्वमिदं ब्रह्मविष्णुरुद्रेन्द्रास्ते संप्रसूयन्ते”
इत्यर्थवशिखादिवाक्यैः ।

त्रयस्ते कारणात्मानो जातास्साक्षान्महेश्वरात् ।

पित्रा नियमिताः पूर्वं त्रयोऽपि त्रिषु कर्मसु ॥ १ ॥

ब्रह्मा सर्गे हरिस्त्राणे रुद्रः संहरणे पुनः ।

इत्यादि शिवपुराणवचनैश्च नारायणस्योत्पत्तिश्रवणेन । तदीयशंखचक्रादेश्च ।

चक्राङ्किततनुर्यत्र न तत्र दिवसं वसेत् ।

यदि तिष्ठेन्महापापी सहस्रब्रह्महा भवेत् ॥ १ ॥

अज्ञानादथवा लोभाद्वागतो वा सुदर्शनम् ।

धत्ते कुलघ्नं तं दृष्ट्वा सचैलं स्नानमाचरेत् ॥ २ ॥

इत्यादिना च निराकृतत्वेन अनिराकरणपदोपस्थाप्यैवाभावात् विवेचयिष्यते
चेदमुपरिष्ठादस्माभिः । अर्थं तु “न कारणं कारणानां धाता ध्याता कारणन्तु
ध्येयः” इत्युत्पत्त्यभावेन पूर्वोक्तनायणादिजनकत्वध्येयत्वादिप्रदर्शनेनानिरा-
करणपदवाच्यत्वादुक्तरीत्यां लिङ्गाकृतिकत्वेन च तस्यैव धारणप्रतियोगित्वेना-
न्वय इति ।

वस्तुतस्तु धारयिता भूयासमिति सामान्यतो धारणं विधाय धार्य किमित्याकांक्षायां “ममामुण्य ॐ” इत्योङ्कारवाच्यकेवललिङ्गस्य विधानात् । तस्यैव धारणेऽन्वयः । तथा च अनिराकरणं उपोदयम् वेदशास्त्रप्रतिपाद्यत्वेन कर्णयोः श्रुतं ॐ ओंकारपदवाच्यम् यच्छिवस्वरूपं लिङ्गं तद्धारयिता भूयासमित्यक्षरार्थः । ननु

ओंकारश्चाथशद्वश्च द्वावेतौ ब्रह्मणः पुरा ।

कण्ठं भित्वा विनिर्यातौ तस्मान्माङ्गलिकावुभौ ॥ १ ॥

इति मङ्गलार्थकत्वेन “अकारो वै सर्वा वाक्” इत्यकारस्य सर्ववागन्तर्गतोङ्कारप्रकृतित्वसिद्धावकारस्य विष्णुवाचकत्वेन च न लिङ्गार्थकत्वसिद्धिर्लोकास्येति चेन्मैवम् । “अकारं ब्रह्माणं नामौ उकारं विष्णुं हृदये मकारं सर्वं ब्रूमध्ये ओंकारं सर्वेश्वरं द्वादशान्तः” इति तापनीयोपनिषद्वाक्येन ।

एवं तिसृभिरेवैतन्मात्राभिरखिलं त्रिधा ।

अभिधाय शिवात्मानं बोधयत्यर्धमात्रया ॥ १ ॥

इति शिवपुराणवचनेन लिङ्गपुराणे विष्णुकृतशिवस्तोत्रे । “सर्वज्ञाय नमस्तुभ्यमोङ्काराय नमोनमः” इत्यनेन चार्धमात्रास्वरूपोङ्कारस्य परमशिववाचकत्वाभिधानात् ।

न चाकारप्रकृतिकौंकारस्य अकारवाच्यविष्णुवाचकत्वमिति वाच्यम् । अशेषवाक्यानां अकार प्रकृतिकत्वेन तद्वाच्येनैव वाच्यासिद्धौ शक्तिमात्रोच्छेदापत्तेः । “अकारो वै सर्वा वाक्” इत्यस्य “ओंकारेण सर्वावाक् संतृण्णे” तिवत् स्तावकत्वात् । अन्यथा पूर्वपूर्ववर्णानामुत्तरोत्तरविनाश्यत्वेनाकारादित्रयस्यार्धमात्रादिलीनत्वेन तदात्मतापत्या तद्वाच्यशिववाचकत्वमिति वैपरीत्यापत्तेः । अत एव मङ्गलार्थकत्वमिति सिध्यति ।

१ B शिवलिङ्गस्य । २ A अकारवाच्यस्य । ३ A विलीनत्वेन ।

स मे धयति शं नित्यं सर्वार्थानामुपक्रमे ।

शिवमिच्छन्मनुष्याणां तस्मादेवशिवस्मृतः ॥ १ ॥

समाभवन्ति मे सर्वे दानवाश्च सुराश्च ये ।

शिवोऽस्मि सर्वभूतानां शिवत्वं तेन मे सुराः ॥ २ ॥

इति कर्णपर्वणि शिवपदनिरुक्त्या शिवस्य सर्वमंगलप्रदत्वनिश्रयात् ।

न च ओंकारस्य शिववाचकत्वेऽपि लिंगपरत्वे किमायातमिति वाच्यम् ।

“ लिंगे सुषुप्तिः ” इति पूर्वोदाहृतहंसोपनिषद्वाक्येन शिवस्यैव लिंगरूपत्वावसा-
यात् “ ओंकारं लिंगमाख्यातं ” इत्यागमवचनेन साक्षादेव तत्परत्वाच्च ।

यच्चोक्तं भूतिरुद्राक्षयोरेव धारणेऽन्वय इति तत्र विकल्पयामः ।
प्राधान्येनान्वयो वा लिंगधारणानन्तरीयकत्वेन वा । नाद्यः तदुपस्थापकपदा-
भावात् । न हि भूतिरुद्राक्षोपस्थापक ओंकार इति कुत्रापि प्रसिद्धम् । न
द्वितीयः । इष्टपत्तेः ।

केचित्तु अनिराकरणमित्यनेन भूतिरुद्राक्षयोर्ग्रहणं ओमिति लिंगस्य
तथा च त्रयाणामपि धारणे प्राधान्येनान्वय इत्याहुः ।

यदप्युक्तम् भूयासमित्यत्राशीर्लिङ्गत्वेन न विधिसम्भव इति तन्मन्दम् ।
“ मेधावी भूयासम् ” “ अहमेकः प्रथममासम् ” इत्यत्रेव तत्सम्भवात् ।
न च तत्र विधिप्रयोजकरूपसत्त्वेन तत्सम्भवेऽप्यत्र तदभावात् न विधिसम्भव
इति वाच्यम् । अत्रापि धारयिता भूयासामिति विहितलिंगधारणं “ सर्वलिंग
स्थापयति ” इत्यनेनानूद्य “ पाणिमन्त्रम् ” इत्यधिकरणमात्रविधिरित्यंगी-
कारे अन्यथासिध्यभावेन विधिसम्भवात् ।

आस्तांतावदयमर्थवादः । तथापि न लिंगधारणपरत्वं हीयते ।
“ कर्णयोः श्रुतमनिराकरणं ॐ लिंगम् ” इत्यादिना तस्यैव स्तुतिसमर्पणात् ।
उक्तरीत्या “ दहरं विपापं ” इत्यस्य “ सर्वलिंगं स्थापयति ” इत्यस्य च

बाह्याभ्यांतरलिङ्गधारणपरत्वेन तत्प्रकरणगतनमोब्रह्मणे इत्येतस्य तदन्यपरत्वा-
योगाच्चेत्यन्यत्र विस्तरः । उपबृंहितंचैतदेवमेव । ब्रह्मांडपुराणेः—

नमस्तु ब्रह्मणे तुभ्यं आचार्याय महात्मने ।

तन्निराकरणं विश्वं जन्यत्वान्मृत्युनैव हि ॥ १ ॥

अनिराकरणं ब्रह्म कारणत्वाच्चिरंतनम् ।

अनिराकरणं मेऽस्तु धारणं देशिकोत्तम ॥ २ ॥

वेदशास्त्रपुराणेषु प्रसिद्धं कर्णयोः श्रुतम् ।

अहं धारयिता देवं भूयासं सर्वकारणम् ॥ ३ ॥

ब्रह्मविष्णवादयो देवाः प्रसिद्धाश्च तथा श्रुताः ।

ते निराकरणात्सर्वे मृत्युना सर्वशत्रुणा ॥ ४ ॥

मे निराकरणास्वेते न हि धार्याः कदाचन ।

नाहं धारयिता देवान्भूयासं मज्जतस्सुरान् ॥ ५ ॥

न शक्नुवन्ति मां तर्तुम् मज्जन्तं मृत्युसागरे ।

ऊर्ध्वं ममेदं ॐ लिङ्गं मां चामुष्य समाश्रयः ॥ ६ ॥

इति स्कान्दे कुमार संहितायां याज्ञाखण्डे ।

महातपस्विनां चाथ यतीनां योगिनां तथा ।

शाम्भवानां द्विजातिनां शैवानां लिङ्गधारिणाम् ॥ १ ॥

महापशुपतानां च मन्नामव्रतधारिणां ।

मृत्युञ्जयरतानां च मत्प्रीत्या द्विजसेविनाम् ॥ २ ॥

सर्वेषामपि सिद्धानां नित्यं देयं गिरीश्वर ।

लिङ्गधारणकं नाम व्रतं माहेश्वरामिधम् ॥ ३ ॥

ये धारणं प्रकुर्वन्ति ते यान्ति शिवमन्दिरम् ।

व्रतं पाशुपतं नाम शिवलिङ्गार्चनं शुभम् ॥ ४ ॥

षाट्कालिकं त्रिकालं वा एकैकालं महेश्वरम् ।

ये पूजयन्ति विप्रर्षे ते यान्ति शिवमन्दिरम् ॥ ५ ॥

इत्यादीन्युक्तार्थोपोद्बलकान्यनुसन्धेयानीति ।

४ तैत्तिरीयोपनिषद्गतमन्त्रेण तस्यैव बाह्य- लिंगधारणस्य प्रतिपादनम् ।

तैत्तिरीयशाखायामेव । “ यच्छन्दसामृषभो विश्वरूपः ।
छन्दोभ्योऽध्यमृतात्सम्बभूव । स मे इन्द्रो मेधया स्तृणोतु ।
अमृतस्य देवधारणो भूयासम् । शरीरं मे विचर्षणम् ।
जिह्वा मे मधुमत्तमा । कणार्भ्यां भूरिविश्रुतम् । ब्रह्मणः
कोशोसि मेधया पिहितः । श्रुतं मे गोपाय ” । इति मन्त्रेणापि
तदेव सिध्यति । देवधारणो भूयासमित्यत्र देवशब्दस्य “ तस्माद्देवश्शिवस्मृतः ”
इति च परमशिवे प्रयोगदर्शनात् । देवतान्तरधारणविधायकप्रमाणाभावादा-
चाराभावाच्च धारणशब्दस्य कर्तरि ल्युङन्तत्वेन देवं धरतीत्यर्थे सति अमृतस्य
मोक्षार्थं देवधारणो यतो भूयासं अतः इन्द्रः निग्रहानुग्रहसमर्थः स लिंगरूपः
शिवः मा मां मेधया स्तृणोतु संयोजत्विति पूर्वाचार्यैर्व्याख्यातम् ।

अत्रेदं विचार्यते । “ यच्छन्दसामृषभो विश्वरूपः ” इत्ययमनुवाद
इत्यभ्युपेतव्यम् । यच्छब्दोपबन्धात् । तस्य च पुरोवादसापेक्षत्वेन “ तस्या-
शिखायाः मध्ये परमात्मा व्यवस्थितः ” इत्येतच्चारायणोपनिषद्वाक्यमिह
पुरोवादः । तत्र च “ पद्मकोशप्रतीकाशं ” इत्यादिना हृदयं निरूप्य
“ तस्यान्ते सुषिरं ” इति तदन्तर्वर्तिसुषिरं प्रदर्श्य “ तस्य मध्ये महानग्निः ”
इत्यारभ्य “ परमात्मा व्यवस्थितः ” इत्यन्तेन तदन्तर्वर्तिसुषिरं प्रदर्श्य परमात्मनः
प्रदर्शितत्वेन तथाविधमात्मानं ‘ यच्छन्दसामृषभः ’ इत्यनेनानूय धारणो भूयास-

मिति विधीयते । तथा च देवधारणः देवस्य शिखामध्यवर्ति परमात्मनो धारणोऽन्तर्धारणो भूयासमित्यर्थे सति न लिंगधारणसिद्धिः । किञ्चात्र विश्वरूप इति ब्रह्मलिंगप्रदर्शनेन “ ब्रह्मणः कोशोसि ” इति निरुपपद-ब्रह्मपदप्रयोगेण च परमात्मन एवांतर्धारणप्रतीतेरिति चेन्नैवम् । तन्मतेदेव-धारणो भूयासमित्यत्र देवस्य परमात्मानो धारणमंतरनुसन्धानमुपासनमिति फलितम् । तथा च “ तस्याश्शिखाया मध्ये परमात्मा व्यवस्थितः ” इत्येत-त्पुरोवादप्राप्तस्य तस्य “ दहरं विषाणं परमेश्वभूतं ” इत्यादिना पुरोवादप्राप्त-तदुपासनाविषयत्वाविधानेन तस्यैव “ देवधारणो भूयासं ” इत्यत्र विधेयत्वां-गीकारे पुरोवादाप्राप्तार्थासिद्धिर्न स्यात् । न हि पुरोवादप्राप्तमनूय तदप्राप्तं किञ्चिद्विधातुं प्रवृत्तं वाक्यं तत्प्राप्तमेवार्थं विधाय साफल्यं लभते । अत एव “ यदा तमस्तन्न दिवा न रात्रिर्न सन्नचासच्छिव एव केवलः ” इत्यत्र “ तमः परो देव एको भवति, ” “ दिव्यो देव एको नारायण ” इति तमःप्रापकवाक्ये तमेधिष्ठातृत्वेन नारायणस्य प्राप्तेः शिवपदस्यापि नारायण-परत्वमिति पूर्वपक्षीकृत्य यदा तम इति यदुपबन्धेन तमःप्रापकनिखिलवाक्या-न्तरप्राप्तानुवादपुरःसरं विधातुं प्रवृत्तस्य तन्नदिवानरात्रिरित्यादिवाक्यस्य शिवपदस्य नारायणपरत्वे पुरोवादाप्राप्तविधायकत्वं न स्यादिति पुरोवादगत-नारायणपदस्यैव लक्षणादिना शिवपरत्वमिति सिद्धांतितम् कर्णामृतादिष्वप्य-र्थ्यदीक्षितैः । न चास्य “ तस्याश्शिखाया मध्ये ” इति पुरोवादतोऽन्त-स्तदुपास्यत्वेन प्राप्तमेव परमात्मनमनूयामृतस्येत्यनेन मोक्षरूपं फलं विधीयत इति वाच्यम् । तस्यापि ब्रह्मणस्सायुज्यं सलोकतामाप्नोतीति पुरोवादत एव प्राप्तत्वेन तदप्राप्तत्वाभावात् ।

अथ भवन्मतेऽपि देवधारणो भूयासमित्यत्र स्थूलांगलिंगधारणविधाने पुरोवादविरुद्धार्थविधानं स्यादिति चेन्नैवम् । न हि “ यच्छन्दसामृषभो विश्वरूपः ” इत्यस्य “ तस्याः शिखाया मध्ये ” इत्ययमेव पुरोवाद

इति नियमः । परन्तु “सर्वलिङ्गं स्थापयति” इत्यमेव पुरोवादः । तत्प्राप्तमेव स्थूलाङ्गलिङ्गधारणमनूद्य प्रकृतेऽमृतस्येत्यनेन तदप्राप्तमोक्षरूपं फलं विधीयते । अन्यथा वाक्यमेवेदं व्यर्थं स्यात् । न चेष्टापात्तिः । पर्वतत्रे द्वित्वविधायकवाक्यवैयर्थ्यपरिहाराय “पंचावत्ता वपा कार्या” इत्यत्र लक्षणां स्वीकृत्य वैयर्थ्यपरिहारः कृतः । इह तु लक्षणां विनैव देवधारणो भूयासमित्यत्र बहिलिङ्गधारणे मोक्षरूपफलविधानेन सर्वसामञ्जस्यकरणे को भार इति । न च सर्वलिङ्गवाक्येनान्यथासिद्धिरपि । सामान्येन विशेषफल-विधायकस्यान्यथासिध्ययोगात् ।

नन्वेवमपि “ज्ञानं महेश्वरादिच्छेन्मुक्तिमिच्छेज्जनार्दनात्” इति स्मरणेन जनार्दनस्य मुक्त्युपायत्वेन कथं लिङ्गोद्देश्यकमुक्तिविधानमिति चेन्न । “ज्ञात्वा शिवं शांतिमत्यंतमेति” “ईशं ज्ञात्वामृता भवन्ति” “शिव एको ध्येयश्शिवङ्करः” “सर्वमन्यत्पारित्यज्य” इत्यादिश्रुतिभिरितरव्यव-च्छेदपूर्वकं शिवस्य मुक्त्युपायत्वावधारणेन । श्रुतिस्मृत्योर्विरोधे विरोधाधिक-णन्यायेन स्मृतेर्दुर्बलत्वात् ।

न च “स मे इंद्रो मेधया स्तृणोतु” इति मेधाजनयितृत्वविधानेन तस्याश्चांतर्धर्मत्वादन्तरुपासनायां तद्धर्मप्राप्तिरेव साध्विति वाच्यम् । “स नो देवशुभया स्मृत्या संयुनक्तु” इति श्रुत्या

“लिङ्गाङ्गिसंगिनो वत्स पनर्जन्म न विद्यते ।

युगपद् ज्ञानसिद्धिर्स्यात्ततो मोक्षमवानुयात् ॥ १ ॥

इति शङ्करसंहितावचनेन च मुक्तिजनकज्ञानस्य लिङ्गरूपशिवाधीनत्वात्तस्यैव धारणान्वयावश्यंभावात् । अन्यथा “कर्मणैव हि संसिद्धिमास्थिता जनकादयः” इत्यादिना तीर्थयात्रागङ्गास्नानादीनां मुक्त्युपायजनकत्वं न स्यात् । लिङ्ग-धारणस्याप्यदृष्टद्वारान्तरङ्गत्वोच्चीत ।

किञ्चास्य शरीरधृतलिंगविधायकत्वे “ शरीरं मे विचर्षणं । जिह्वा मे मधुमत्तमा । कर्णाभ्यां भूरि विश्रुतम् ” । इति बहिःपदार्थेषु विशेषविधानमपि सार्थकं भवति ।

रुद्रो भूत्वा यजेद्रुद्रं नारुद्रो रुद्रमर्चयेत् ।

प्राणलिंगाङ्गसम्बन्धी स रुद्रो नात्र संशयः ॥ १ ॥

इति शंकरसंहितावचनेन लिंगसम्बधादेव शिवाभेदसिद्ध्या शरीरस्याप्युत्कर्षासिद्धेः । इष्टलिंगप्रकृतिकगुरुलिंगस्य जलतत्वाभिमानिनो जिह्वाग्रवर्तित्वेन मधुमत्त्वप्राप्तेः । भावलिंगप्रकृतिकप्रसादलिंगस्याकाशतत्वाभिमानिनः श्रोत्रवृत्तित्वेन भूरिश्रवणसिद्धेः । यच्चोक्तं विश्वरूप इति ब्रह्मलिंगस्य निरुपपदब्रह्मपदस्य च परिच्छिन्नलिंगधारणपरत्वेऽनुपपत्तिरिति तदप्यरमणीयम् । भक्तानुग्रहार्थं परिच्छिन्नलिंगस्वरूपशिवस्यैवाश्रयशिरःप्रभृतिषु “ प्राञ्चोहं प्रत्यञ्चोऽहं ” इत्यादिना सार्वभूतयोपदेशेन शिवस्यैव विश्वरूपत्वावसायात् “ लिंगं तद्ब्रह्मसंज्ञितम् ” इत्यपराधस्तवे शंकराचार्यैर्लिंगे निरुपपदब्रह्मपदप्रयोगकरणेन च अनुपपत्त्यभावादिति ।

अन्ये तु “ श्रुतं मे गोपाय ” इत्यत्र गोपायेत्यनन्वयापत्त्या “ देवधारणो भूयासम् ” इत्यत्र देवेति पदच्छेदः तस्य च गोपायेत्यत्रान्वयः । तथा चामृतस्य धारणो भूयासमिति प्राप्त्या न लिंगधारणसिद्धिरिति पूर्वपक्षं अवलम्ब्य देवपदस्य सन्निधिश्रुतधारणान्वयं परित्यज्य अपरिमिताधिकरणन्यायेन गोपायेत्यत्रान्वयासम्भवेन “ ब्रह्मणः कोशोसि ” इति सन्निधिश्रुतब्रह्मपदस्यैव विभक्तिविपरिणामेनान्वयः । अन्यथा धारणपदस्य संयोगार्थकत्वेन तत्रामृतपदवाच्यमोक्षस्यान्वयासम्भवादिति समाधानमप्याहुः । अस्याः श्रुतेरुक्तार्थे ।

यूयं श्रद्धान्विताविप्राः प्राणलिंगांगसंगिनः ।

स्थापयध्वमिमं मार्गं भुक्तिमुक्तिफलप्रदम् ॥ १ ॥

मंगलात्मशिवलिंगधारणं संगवर्जिततनुः कुरुतेयः ।

अंगजौर्वदहनं भवसिन्धुं संगमंगतरलं प्रतरेत्सः ॥ २ ॥

शिवभक्तान्सदाचारनिरतान्धृतलिंगकान्

विप्रानाराधय सदा भस्मरुद्राक्षधारिणः ॥ ३ ॥

इत्यादि शंकरसंहितामननानि पूर्वोक्तान्यपि कानिचिदुपबृंहणच्छायापन्नान्य-
नुसंधेयानि इति ।

५ श्रीरुद्रगतमन्त्रेण तत्प्रतिपादनम् ।

विद्यासु श्रुतिरुत्कृष्टा रुद्रैकादशिनी श्रुतौ ।

तत्र पञ्चाक्षरी तस्यां शिव इत्यक्षरद्वयम् ॥ १ ॥

इति सकलवेदशिखामणौ रुद्रैकादशिन्यां “ या ते रुद्र शिवा तनूरधोरापाप-
काशिनी ” इति श्रुतिरपि । रुद्रं रोदनं संसारदुःखजनितं द्रावयतीति रुद्रः ।
हे रुद्र अघोरा शांताकारा शिवा सर्वमंगलप्रदा या ते तनुः लिंगरूपशरीराव-
च्छिन्नाशिवश्शमदमसम्पन्नः भक्तग्रात्रे धार्य इति पर्यवसितार्थः । तत्र
जागरूकतेत्यनुसंधेयं । उपबृंहितं च सिद्धांतशिखामणौ ।

अघोरापापकाशीति या ते रुद्र शिवा तनुः ।

यजुषा गीयते यस्मात् तस्माच्छैवोऽधवर्जितः ॥ १ ॥

यो लिंगधारी नियतांतरात्मा

नित्यं शिवाराधनबद्धचित्तः । इति । श्रीः ।

१ A अंग और्वदहनम् २ A क्षरो मन्त्र ३ A adds after तनुः लिंगरूपशरीरं
सा अपापकाशिनी अपापेषु पापरहितेषु काशते इत्यपपाकाशिनी.

६ ऋग्वेदगतमन्त्रेण तस्यैव बाह्यलिङ्गधारणस्य प्रतिपादनम् ।

शिवायनम् ।

दर्शयित्वा यजुर्वेदे विधितो लिङ्गधारणम् ।

ऋग्वेदेऽपि तथा कुर्या नत्वा वीरेश्वरं मुदा ॥ १ ॥

पावेक्षं ते विततं ब्रह्मणस्पते । प्रभुर्गात्राणि पर्येषि विश्वतः ।
अतस्तनुर्न तदामोऽश्रुते । शृतास इद्वहंस्तत्समाशते ॥ इति ।

अत्र ब्रह्मशब्देन लिङ्गमुच्यते । लीनमर्थगमयतीति व्युत्पत्त्या तदधिक-
रणत्वात्तद्व्यपदेशः “तल्लिङ्गं ब्रह्म शाश्वतं ” “ लिङ्गं ब्रह्म सनातनं ” इति ।
शंकराचार्यकृतापराधस्तवेऽपि प्रयोगदर्शनाच्च तस्य पातिरधिष्ठाता तच्छरीरकस्सन्
तत्र स्थित इत्यर्थः । तदित्यध्याहारः । पवित्रपदविततपदयोर्लिङ्गार्थकत्वे
कोशाद्यभावेन वृद्धप्रयोगाभावाच्च विशेषणविशेष्यभावासम्भवेन विशेषणद्वया-
न्वयानुपपत्त्या विशेष्यवाचक तत्पदाध्याहारसूचकत्वाच्चेति ।

तथा च हे ब्रह्मणस्पते लिङ्गरूपशरीरावच्छेदेन शरीरभावेनाधिष्ठितपर-
मशिव ते तव तद् ब्रह्मपदवाच्यलिङ्गरूपं शरीरं पवित्रं उक्तरीत्या शुच्यशुचि-
कालेऽपि धर्तुं योग्यं विततं इष्टादिभेदेन वा बहुविधं । प्रभुः निग्रहानुग्रहम-
र्थस्त्वं विश्वतस्समस्तानि (सार्वविभक्तिकस्तसिल्) गात्राणि भक्तशरीराणि
पर्येषि व्याप्नोषि धार्यमाणस्सन् लिङ्गरूपशरीरद्वारा भक्ताङ्गसंयुक्तोऽसीत्यर्थः ।

ननु “ ब्रह्मणस्पते ” इत्यत्र ब्रह्मपदेन स्थावरलिङ्गमुच्यते । ततश्च
हे ब्रह्मणस्पते शरीरभावेन स्थावरलिङ्गाधिष्ठित परमशिव ते ब्रह्मपदवाच्यं लिङ्गं

पवित्रं अध्वशोधनादिनां संस्कृतत्वेन परिशुद्धं विततं स्वयं व्यक्तार्षपुरुषकृता-
दिभेदेन नानाविधमित्यर्थः किञ्च स्यादिति चेन्मैवम् । स्थावरलिंगस्य शरीर-
धारणासम्भवेन प्रागुक्तार्थकस्य गात्राणि पर्येषि विश्वत इत्यस्यानन्वयापत्तेः ।
न च तस्याप्यपरिच्छिन्नस्वरूपेण भक्तशरीरसम्बन्धोऽस्तीति वाच्यम् । तर्हि
अपरिच्छिन्नत्वेन ब्रह्मालिंगविश्वव्यापित्वस्यैव वक्तव्यत्वेन वक्तव्यत्वेन भक्तगा-
त्रमात्रसम्बन्धकथने प्रयोजनाभावात् ।

ननु पवित्रमित्येन्मन्त्रस्य सोमदशापवित्रानुमन्त्रणे विनियुक्तत्वेन
कथं लिंगधारणपरत्वं । यद्यत्र विनियुक्तं तस्य तत्परत्वमेव । सन्ध्यावन्दनका-
लीनतत्तदेवतोपासनाविनियुक्तमित्रस्थेत्यादिमन्त्राणां तत्तदेवतापरत्ववदिति ।
किञ्च सोमप्रकरणपठितस्यास्य मन्त्रस्य लिंगधारणपरत्वे प्रकरणविरोधश्चेति
चेत् ।

तदप्यसारम् । विनियोगमात्रस्य पूर्वोदाहृतप्रयोगावगमितब्रह्मपदलिंग-
परत्वभञ्जकत्वायोगात् । अस्ति चान्यपराणामपि मन्त्राणां अन्यत्र विनियोगः ।
“ अग्निर्भूर्धा दिवः कुकत् ” इत्यादिमन्त्राणां वाचकश्रुतिबलादग्न्यादि परा-
णामेव ग्रहयज्ञे भौमादिपूजायां विनियोगदर्शनात् । “ यजेत्पुरुषसूक्तेन धनं
विश्वरूपिणम् ” इति देवतान्तरपरस्यापि पुरुषसूक्तस्य धनदयजने विनियो-
गदर्शनाच्च ।

यद्यत्र विनियुक्तमिति नियमस्तु प्रकृतार्थवाचकपदघटितमन्त्रविनियो-
गस्थल एव । न हि पवित्रशब्दस्य दशापवित्रार्थकत्वे किञ्चिन्नियामकमस्ति ।
तर्हिभिधायकश्रुत्यघटितविनियोगस्थले प्रकृतप्रकाशनं कथमिति चेत् । “ कद्रा-
चनस्तररिसिनेन्द्र सश्रसि दानुषः ” इतीन्द्रदेवताकस्य मन्त्रस्यैन्द्रा गार्हपत्य-
मुपतिष्ठत इति गार्हपत्योपस्थानविनियोगेऽपि मन्त्रस्याभिधानश्रुतिप्राप्तेन्द्रपरत्वं
न हीयते । प्रकृतप्रकाशनं तु लक्षणादिना भवतीत्यैन्द्राधिकरणन्यायेनावग-
तव्यमिति ।

यदुक्तं प्रकरणविरोध इति तदपि न । “ सोमः पवते जनिता मर्तानां जनिता दिवो जनिता पृथिव्याः जनिता सूर्यस्य जनितेन्द्रस्य जनि-
तोत विष्णोः ” इत्यत्र जडीभूतसोमलतायाः नारायणादिजनकत्वासम्भवे-
नोमया सहितस्सोम इति सोमपदश्लेषमहिम्ना शिवस्यापि प्रसक्तत्वेन तमादाय
तत्सिद्धिरिति सिद्धान्तितत्वेन लिंगधारणप्रकरणस्यापि सोमप्रकरणत्वे विरोधा-
भावात् । किञ्च “ अयं सोमः कपर्दिनः ” इति श्रुत्या सोमयागस्योत्पत्ति-
विशिष्टशिवसम्बन्धबोधनेन “ रुद्र आहूतः ” इति श्रुत्या सोमपदस्थाने
रुद्रपदप्रक्षेपेण सोमयागस्य रुद्रतादात्म्यबोधनेन—

“ अहं हि सर्वहविषां भोक्ता चैव फलप्रदः ।

सर्वदेवतनूर्भूत्वा सर्वात्मा सर्वसंस्थितः ” ॥ १ ॥

इति कूर्मपुराणे शिववचनेन च शिवस्य सर्वहविर्भोक्तृत्वकर्मफलदत्त्वप्र-
तिपादनेन सोमयागस्य रुद्रदेवताकत्वनिश्चयात्तत्प्रकरणपठितस्याप्यस्य मन्त्रस्य
लिंगधारणपरत्वे प्रकरणविरोधाभावाच्च ।

नन्वास्तां तावदुक्तरीत्या प्रकरणाद्यविरोधः । तथापि “ पवित्रन्ते ”
इत्येतन्मन्त्रे लिङ्गाद्यभावेन न विधिसम्भवः । न वा विधिप्रयोजकरूपसम्पत्तिः
एतन्मन्त्रविहितलिंगधारणस्य तत्पावित्र्यस्य च “ सर्वलिंगं स्थापयति ”
इति विधिप्राप्तत्वेनान्यथासिद्धत्वादिति चेन्मैवम् । “ तस्मात्पावित्रं तल्लिंगं
धार्य शैवमनामयम् ” इति वक्ष्यमाणोपबृंहणानुरोधेन “ प्रभुर्गात्राणि पर्येषि
विश्वतः ” इति मन्त्रलिङ्गेन च तल्लिंगं धार्यमिति कल्पयितुं शक्यत्वात् ।

यदप्यन्यथासिद्धत्वेन विधिप्रयोजकरूपं नास्तीति प्राचीनग्रंथेनोक्तं
तदप्ययुक्तं । शाखाभेदात् । न हि शाखान्तरविहितकर्मणां शाखान्तरेऽन्यथा-
सिद्धिसम्भवः । तथा सति यजुःशाखाविहितकर्मणां केवाञ्चिद्ऋग्वेद-
विहितत्वेन तद्विधायकवाक्यानां प्रवर्तकत्वानुपपत्तेरित्यलं प्रसक्तानुप्रसक्त्या ।

एवं “पवित्रं ते” इत्यारभ्य “पर्येषि विश्वतः” इत्यन्तेन लिंगधारणं तत्पावित्र्यं च विधायानेकश्रुतिविहितत्वेऽप्यत्यन्ताभ्यर्हितफलाभावाल्लिंगधारणमकर्तव्यमिति केषाञ्चिज्जडानामापिशाचिकोच्चाट्टनार्थं भगवती श्रुतिरेवमुक्त्वा उपायान्तरव्यवच्छेदसूचनाय व्यतिरेकमुखेन लिंगधारणस्य प्रयोजकत्वमभिवदति ।

“ अतस्तनुर्न तदामोऽश्रुते ” इति । तप्ता वेधामनुक्रियादीक्षात्रयेण निर्दग्धपापपञ्जरा तनुर्यस्य सा न भवतीत्यतस्तनुः दीक्षात्रयरहितः । आमः अपरिक्लान्तःरणः सन् तत्परशिवस्वरूपं नाशनुते । एवं च “ लिंगाङ्गसङ्गिनो वत्स पुनर्जन्म न विद्यते ” इति शंकरसंहितावचनानुरोधेन दीक्षात्रयमेव मुक्तावसाधारणकारणमिति फलितार्थः ।

७ रामानुजीयकृतमन्त्रार्थखण्डनम् ।

रामानुजमतानुयायिनस्तु “पवित्रं चरणं चक्रं” इति कोशप्रसिद्ध्या पवित्रापदं चक्रार्थकम् । ब्रह्मणस्पत इत्यत्र ब्रह्मपदं चतुर्मुखब्रह्माभिधायि तस्य पतिः “ नारायणाद् ब्रह्माजायत ” इति श्रुत्या जनकत्वेनाधीश्वरः । तथा च हे ब्रह्मणस्पते चतुर्मुखाद्युत्पादक ते पवित्रं चक्रं विततम् व्याप्तं । प्रभुः निखिलभुवननियामकस्त्वं गात्राणि भक्ताङ्गानि पर्येषि प्राप्नोषीत्यर्थः । अत एव “ अतस्तनुर्न तदामोऽश्रुते ” इत्यप्यन्वर्थकम् । तत्पा वङ्गिसंतप्तचक्रेण पूर्वरूपपरावृत्तिपूर्वकरूपान्तरप्रादुर्भावा तनुर्यस्य तादृशो न भवतीत्यतस्तनुः दोर्मूलचक्रधारणरहितः तत् नारायणात्मकपरब्रह्मस्वरूपं आमः अपरिक्लान्तःकरणो नाश्रुते न प्राप्नोतीत्यर्थः इति व्याचक्रुः । तदप्यश्रद्धेयम् । यद्यपि “पवित्रं चरणं चक्रमिति” धूर्तवैष्णवकल्पितस्य कोशत्व एव विवादः तथापि तुष्यतु दुर्जन इति न्यायेनाभ्युपेत्य निराक्रियते । मन्त्रे चक्रधारणाविधायकाभावात् । न च “ गात्राणि पर्येषि विश्वतः ” इत्येतद्विधायकम् । तस्य विष्णोरेव भक्ताङ्गसंबन्धविधायकत्वात् ।

ननु “ पवित्रंते ” इति विष्णुसंबन्धिचक्रमभिधाय “ गात्राणि पर्येषि विश्वतः ” इत्यनेन धारणविधानान्नारायणस्य धारणाप्रसिद्ध्या तदीय चक्रस्यैव सिद्धिरिति चेन्मैवम् । विकल्पासहत्वात् । तथाहि चक्रस्य तल्लाञ्छनत्वेन धार्यत्वमुत तत्स्वरूपत्वेनाहोस्विन्नारायणाश्रयत्वेन । नाद्यः । “ कौमोदकिः गदा खड्गो नन्दकः कौस्तुभो माणिः ” इति कौशावगमित-तल्लाञ्छनानां बहुशः सत्वेन तस्यैव धार्यत्वे विनिगमकामावात् ।

न द्वितीयः । तत्स्वरूपत्वे तदभेदसिद्धौ चक्रनारायणयोर्भेदगमित-लाञ्छनिलाञ्छनभावासम्भवेन तद्वोधककोशविरोधापत्तेः ।

तृतीयेऽपि “ अंतर्बहिश्च तत्सर्वं व्याप्य नारायणः ” इति श्रुतिबो-धितसर्वातर्यामिभावेन तदाश्रयत्वमुत शरीरिभावेन । नाद्यः पक्षः शोभां कलयते । अंतर्यामिभावेन नारायणस्य सकलपदार्थवृत्तित्वेन सर्वेषामपि धारणीयतापत्तेः ।

नोत्तरः पक्षः । शरीरिभावेन स्थित्यङ्गीकारे शालग्रामवैष्णवपूज्यता-आदिविग्रहालयप्रतिष्ठिततत्त्वप्रतिमास्विव बाहुमूलधार्यचक्रादावपि नारायणस्य पूजानिवेदनादि करणापत्तेः ।

“ यदुक्तमतस्ततनुर्न तदामोऽश्रुते ” इत्यनेन तत्सिद्धिरिति तदपि निर्मुक्तनीरदाकाशे वर्षाधाराशामेवानुकरोति ।

ब्राह्मणस्य तनुर्ज्ञेया सर्वदेवसमाश्रिता ।

सा चेत् सन्तापिता राजन् किं वक्ष्याम्यस्य पातकम् ॥ १ ॥

गङ्गास्नानरतो वापि ह्यश्वमेधरतोऽपि वा ।

चक्रांकिततनुं दृष्ट्वा पश्येत् सूर्यं जपेन्नरः ॥ २ ॥

जपेच्च पौरुषं सूक्तमन्यथा रौरवं ब्रजेत् ।

भुजाग्रे व्यानते विप्रस्तप्तचक्रांकितोयदि ।

वेदाभिज्ञानवान्सोऽपि दहत्यासप्तमं कुलम् ॥ ३ ॥

इत्यादि धर्मशास्त्रवचनैस्तत्तमुद्राधारणस्य निषिद्धत्वेन तत्परत्वेन व्याख्याना-
सम्भवेऽस्मदुक्तरीत्यैव व्याख्येयत्वात् । किञ्चास्य मंत्रस्य सोमप्रकरणपठितस्य
चक्रधारणपरत्वे प्रकरणाविरोधश्च ।

न चास्मिन्मते तदापत्तिः । पूर्वमेव निरसितत्वात् ।

यथैवमप्यतस्तनुरित्यस्य ह्यवसानगत्या चक्रसंतप्तशरीरार्थकत्वमेवांगी-
करोषि तदा “ अकारो विष्णुवाचकः ” इति स्मरणेन आय विष्णवे विष्णव-
र्थमिति यावत् । तस्मा तनुर्यस्य सोऽतत्पतनुः । एवंभूतः आमः अपारिक्तांतः-
करणस्सन् तद् ब्रह्मस्वरूपं नाश्रुते । परंतु शृङ्पाक इति धातोः श्रुतासः
तस्मा संतः इत्तापजन्यं किणं वहंतः तत्किणमेव समाशते प्राप्नुवन्तीत्येवार्थः
स्यात् । प्रागुक्तनिषेधानुरोधात् ।

अथैवमपि पवित्रपदस्य कोशप्रासिध्या चक्रार्थकत्वमावश्यकम् तथापि
न पवित्र्यादिबोधः । सति बाधके कोशस्य शक्तिग्राहकत्वानंगिकारात् ।
अत एव नीलो घटः शुक्लः पट इत्यादौ “ गुणे शुक्लादयः पुंसि गुणिलिंगास्तु
तद्वति ” इति कोशेन नीलादिपदस्य रूपवाचकत्वेऽपि समानविभाक्तिकपद-
स्थले भेदसंसर्गबोधासम्भवेन रूपवति शक्यांगिकारे गौरवेण च
निरूढलक्षणैवांगीकृता ।

रुढेर्योगापहारकत्वादिति चेन्न । रुढेर्योगापहारकत्वमपि रुढचर्चाबाधकस्थल
एव । अन्यथा पंकजमानयेत्यादौ पद्मबाधेऽपि योगार्थकुमुदबोधो न
स्यात् । प्रकृते तूक्तदिशा चक्रार्थकत्वं बाधितमेवेति । एतेन “ तप्तं चक्रं

१ A सम्भवेनास्मन्मते २ B अस्मन्मते ३ A नेष्टने ४ B नीलरूपादौ शक्तिं
परित्यज्य रूपवति ।

द्विभुजे धार्यम् ” इति विधित एव चक्रधारणसिद्धिरित्यप्यपास्तम् ।
पठयमानशाखायामनूचनेन पाठस्यादर्शनात् तस्य श्रुतिर्य एव विवादात् ।

यदि च विप्रकीर्णशाखापाठादिकमभ्युपेत्य तथात्वं अङ्गीकरोषि
तथापि न तेन तत्सिद्धिः । प्रागुक्तविकल्पपरहितत्वात् । निषेधशास्त्रानु-
रोधाच्च ।

“ सर्वं वाक्यमिति ” न्यायेन भुजद्वयोद्देशेन चक्रधारणरूपविधाने
शंखधारणासिद्ध्या,

दक्षिणे तु भुजे विप्रो विभृयाद्वै सुदर्शनम् ।

सव्ये तु शंखं विभृयादिति ब्रह्मविदो विदुः ॥ १ ॥

इति वचनविरोध आचारविरोधश्चेत्यलमसदावेशेन ।

गुरुचरणास्तु ब्रह्मणस्पते इत्यनेन “ विश्वाधिको रुद्रो महर्षिः हिरण्यगर्भ
जनयामास पूर्वं ” “ यो ब्रह्माणं विदधाति पूर्वं ” इत्यादि श्रुतिमिर्हिरण्य-
गर्भजनयितृत्वेन प्रसिद्धः परमशिवोऽभिधीयते । पवित्रपदं लिंगार्थकं
“ सर्वलिंगं स्थापयति पाणिमंत्रं पवित्रं ” इत्यत्र लिंगपदसामानाधिकरण्यात् ।
लिंगपदंसमानाधिकृतपवित्रशब्दस्य कथं लिंगार्थकत्वमिति चेन्न । “ वज्रं
यथा मक्षिकायावकीर्णम् ” इति रामायणश्लोकव्याख्याने “ वज्रो वा
आज्यम् ” इति श्रुतावाज्यपदसामानाधिकरण्येन वज्रपदस्य संस्कृताज्य-
परत्वमिति महेश्वरतीर्थादिमिर्गङ्गीकृतत्वात् । न च प्रकृते पवित्रपदस्य
मंत्रपदसामानाधिकरण्येऽपि न लिंगपदसामानाधिकरण्यमिति वाच्यम् ।
मननात्त्रायत इति व्युत्पत्त्या मंत्रपदस्यापि लिंगार्थकत्वात्

वाच्यवाचकरूपेण द्विधा भेदः प्रकीर्तितः ।

वाचको वर्णरूपः स्याद्वाच्यश्च परमशिवः ॥ १ ॥

इति निरुक्तेश्च । तथा च हे ब्रह्मणस्पते परमशिव ते तव पवित्रं लिंगं विततं
इष्टादिभेदेनानेकविधत्वाद्विस्तृतं प्रभुः अखण्डजगदण्डनियामकस्त्वं गात्राणि
भक्तशरीराणि विश्वतः समन्तान् पर्येषि

सर्वगिषु च सर्वत्र सर्वदा सर्वतो मुखम् ।

लिंगं गुरुपदेशेन सुप्रतिष्ठितमात्मनि ॥ १ ॥

इत्यारभ्य,

एकमेव परं लिंगं अगोऽस्मिन् सुप्रतिष्ठितम् ।

सर्वतोमुखमाभाति नामरूपक्रियात्मना ॥ १ ॥

इष्टलिंगं तु बाह्यांगे प्राणलिंगं तथान्तरे

भावलिंगं तथैवास्ति आत्मांगे सुप्रतिष्ठितम् ॥ २ ॥

हृदयांगे महालिंगं श्रोत्रांगे तु प्रसादकम्

त्वंगांगे चरलिंगं च दृग्गांगे शिवलिंगकम् ॥ ३ ॥

जिह्वांगे गुरुलिंगं स्यान्नासिकांगे तथैव च ।

आचारलिंगमश्रांतं सुप्रतिष्ठितमेव हि ॥ ४ ॥

यथा ज्ञानेन्द्रियांगेषु क्रमाल्लिंगं प्रतिष्ठितम् ।

तथा कर्मेन्द्रियांगेषु क्रमाल्लिंगं प्रतिष्ठितम् ॥ ५ ॥ इति

वातुलागमोत्तरभागेऽनुभवसूत्रस्थितवचनरीत्या च समस्तभक्तान्गान्प्रवृत्तिवद्वटना-
पटीयांस्त्वमेव व्याप्नोषीत्यर्थः इति प्राहुः ।

अन्ये तु पवित्रं ते विततमित्यत्र विततशब्दस्तनुशब्दवत् “तनु-
विस्तारे” इति धातुनिपन्नत्वेन शरीरार्थकः । ब्रह्मपदं लिंगार्थकम् । तथा

च हे ब्रह्मणरपते लिंगाधिष्ठानक परमशिव, ते विततं लिंगरूपशरीरं पवित्रं शुच्यशुचिकलेऽपि धारणयोग्यं प्रभुः तादृशशरीरको मुक्तिमुक्तिफलप्रदाता भक्तशरीराणि पर्येषि व्याप्नोषि लिंगशरीरावच्छिन्नशिवो भक्तगात्रेषु धार्य इत्यक्षरार्थ इत्याहुः ।

गुरुमते त्वियान्विशेषः । “ उद्देश्यवचनं पूर्वं विधेयस्य ततः परम् ” इति मिश्रकारिकानुरोधेन पवित्रं ते विततमित्यत्र पवित्रपदस्य लिंगार्थकत्वे विततपदवाच्यविस्तृतत्वस्य विधेयत्वेनोद्देश्यविधेयवाचकशब्दयोः पौर्वापर्यं सिध्यति । विततशब्दस्य लिंगार्थकत्वे पावित्र्यस्य विधेयत्वे तु वैपरीत्यमिति । उक्तार्थानुरोधेनैवास्य मंत्रस्योपब्रूहणमपि अस्ति । लिंगपुराणे ।

कीटो भ्रमरयोगेन भ्रमरो भवति ध्रुवम् ।

मानवाशिवयोगेन शिवो भवति निश्चयः ॥ १ ॥

ब्रह्मविष्णवादयो देवा मुनयो गौतमादयः ।

धारयन्ति सदा लिंगं उच्चमाङ्गे विशेषतः ॥ २ ॥

इत्युपक्रम्य,

ब्रह्मेति लिंगमाख्यातं ब्रह्मणस्पतिरीश्वरः ।

पवित्रं तादृह विख्यातं तत्सम्पर्कात्तनुशुचिः ॥ १ ॥

ऋगित्याह पवित्रं ते विततं ब्रह्मणस्पते ।

तस्मात्पवित्रं तल्लिंगं धार्य शैवमनामयम् ॥ २ ॥

अतस्ततनुरज्ञौ वै आमस्संस्कारवर्जितः ।

दीक्षयारहितस्साक्षान्नाश्रुते लिंगमुत्तमम् ॥ ३ ॥

यः करोति तपः पूर्वं स तप्ततनुरुच्यते ।

॥ ४ ॥ पारिपक्वो विमोक्षाय सोऽश्रुते लिंगधारणम् ॥ ४ ॥

॥ १ पवित्रशब्दस्य २ ऋगित्याह

न करोति तपः पूर्वं सोऽतप्ततनुरुच्यते ।

अपक्वोऽयं विमोक्षाय नाश्रुते लिंगधारणम् ॥ ५ ॥

इति । अत्र ब्रह्मेति लिंगमाख्यातमिति ताद्विख्यातमिति धार्यं शैवमिति चोक्तार्थोपोद्बलकमिति स्पष्टम् । किञ्च

इति सम्बोधितः शिष्यो गुरुणा शास्त्रवेदिना ।

धारयेच्छाङ्करं लिंगं शरीरे प्राणयोगतः ॥ १ ॥

लिंगस्य धारणं पुण्यं सर्वपापप्रणाशनम् ।

आदृतं मुनिभिस्सर्वैरागमार्थविशारदैः ॥ २ ॥

इष्टलिंगमिदं साक्षादनिष्टपरिहारकम् ।

धारयेदवधानेन शरीरे सर्वदा बुधः ॥ ३ ॥

धारयेदवधानेन लिंगं तद् गुरुणार्पितम् ।

प्रमादात्पतिते लिंगे प्राणानपि परित्यजेत् ॥ ४ ॥

इत्यादिशंकरसंहितासिद्धान्तशिरोमण्यादिवचनान्युक्तार्थोपोद्बलकान्यनुसंधेयानीति ।

८ ऋग्वेदान्तर्गतमन्त्रान्तरेण तत्प्रतिपादनम् ।

ऋग्वेदेऽपि न केवलं “ पवित्रं ते ” इति मन्त्रेणैव तत्सिद्धिः ।
किन्तु “ अयं मे हस्तः ” इति मन्त्रान्तरेणापि तदेव सिध्यति ।

अयं मे हस्तो भगवानयं मे भगवत्तरः ।

अयं मे विश्वभेषजोऽयं शिवाभिमर्शनः ॥ १ ॥

अयं माता अयं पिता अयं जीवातुरागमत् ।

इदं तव प्रसर्पणं सुबन्धवेहि निरीहि ॥ २ ॥

इति । अत्र भगवच्छब्देन परमशिव एवोच्यते । “अथैनं भगवन्तं रुद्रं कुमारः प्रपच्छ ” । “ अथ कालाग्निरुद्रं भगवन्तं सनत्कुमारः प्रपच्छ ” इत्यादि श्रुतिषु “ इति संस्तूयमानस्तु भगवान्वृषभध्वजः ” इति हरिवंशादिषु च शिवे तत्पदप्रयोगात् । एवं चायं भगवान् लिंगरूपाशिवः मे हस्तः हस्तगतः मे मत्सम्बन्धी अयं शिवः भगवत्तरः इत्यर्थः ।

ननु हस्तगतो भगवानिति वक्तव्ये हस्त इत्युक्तिः कथमिति चेन्न ।

आदित्यो भगवान्सूर्यो नीलग्रीवस्त्रीलोचनः ।

अधीयते सहस्रांशुः सामगाध्वर्युहोतृभिः

इत्यादित्यपुराणवचनेन,

“ य एषोऽन्तरादित्ये हिरण्यमयः पुरुषो दृश्यते ” इत्यारभ्य

“ अम्बिकापतय उमापतये पशुपतये नमोनमः ” इत्यन्तेन तैत्तिरीयवचनेन।

सौरमण्डलामध्यस्थं साम्बं संसारभेषजम् ।

मण्डलान्तरंगतं हिरण्यमयं भ्राजमानवपुषम् शुचिस्मितम् ॥ १ ॥

इत्यादिवचनैश्चादित्यगतत्वेन प्रतिपादिते परमशिवे शिवादित्ययोः अविभाज्यसम्बन्धयोतनायादित्यगतस्त्रिलोचन इत्यनुक्ता आदित्यस्त्रिलोचन इत्युक्तिवदयं मे हस्तो भगवान् इत्यत्रापि हस्तशिवलिंगयोरपि अविभाज्यसम्बन्धसूचनाय हस्तगत इत्यनुक्त्वा हस्तो भगवान् इत्युक्तमिति वक्तुं शक्यंत्वात् । एवं चोभयोरविभाज्यसम्बन्धोपपत्त्याः—

संस्कृत्य गुरुणा दत्तं षडध्वन्यासपूर्वकम् ।

वामहस्तगतं लिंगं सावधानेन पूजयेत् ॥ १ ॥

धारयेद्यस्तु हस्तादौ लिंगाकारं शिवं सदा ।

तस्य हस्तस्थितं विद्धि मत्पदं सम्पदां पदम् ॥ २ ॥

इति वातुलवीरागमाद्युपबृंहणादिवचनानुरोधेन च हस्तादौधारणं लभ्यते हस्ति-
शिवाल्लिङ्गसम्बन्धस्याविभाज्यत्वादेव ।

धारयेदवधानेन लिङ्गं तद् गुरुणार्पितम् ।

प्रमादात्पतिते लिङ्गे प्राणानपि परित्यजेत् ॥ १ ॥

पतिते प्राणलिङ्गे यः प्राणान्धत्ते नराधमः ।

स चण्डाल इति श्रेयः शिवद्रोही न संशयः ॥ २ ॥

हस्तसिंहासने लिङ्गं अप्रमादेन धारयेत् ।

प्रमादात्पतिते लिङ्गे सह प्राणान् परित्यजेत् ॥ ३ ॥

लिङ्गपातिनमाचारनिन्दकं न हृदि स्मरेत् ।

भूमौ प्रतिष्ठितं लिङ्गं पुनर्नोत्पाद्यते यथा ॥

देहे प्रतिष्ठितं लिङ्गं अन्तेऽपि न विभज्यते ॥ ४ ॥

इत्यादिलिङ्गाङ्गविभागेः दोषविधायकशङ्करसंहितादिवचनान्यपि संगतानि ।
तद्वचनानामपि शरीरविभक्तलिङ्गस्य पुनस्संग्रहे वगृह्योक्तविधानेन
व्राऽन्तरप्रायश्चित्तमेव वा । असंग्रहे तु मरणान्तप्रायश्चित्तमित्यत्र तात्पर्यं इति
द्रष्टव्यम् । अत एकोक्तमीशावास्योपनिषदि ।

“ तेन त्यक्ते न भुञ्जीथाः मा गृधः कस्यस्विद्धनम् ” इति ।
तेन कारणेन त्यक्ते प्रमादादिना लिङ्गत्यागे सति पुनरसंग्रहे च सति न भु-
ञ्जीथाः परन्त्वनशनादिना शरीरमेव विसृजेत् । कस्यस्वित् अन्यदीयं धनं
लिङ्गं मा गृधः न स्वीकुरुष्व । “ धनं वै लिङ्गमि ” ति कौषीतकीश्रुतिरिति ।

ननु “ नारायणोऽपि भगवान् देवकीतनयो हरिः ” । “ ततस्स भग-
वान् जज्ञे ब्रह्मा लोकपितामहः ” । “ सनत्कुमारो भगवान् ” त्यादिषु देवर्षि-
साधारण्येन प्रयुज्यमानस्य भगवच्छब्दस्य कथं शिवलिङ्गपरत्वमिति चेन्न ।

१ B प्रकारेण, २ A अस्यार्थः Prefixed.

हस्तेनावद्यति सुवेणावद्यति स्वधितिनावद्यतीत्यत्र अवदानमात्रसाधार-
णस्यावद्यतीत्यस्य हस्तादिलिंगसाचिव्येन तत्तत्पुरोडाशावदानादिपरत्ववत् प्रकृ-
तेऽपि देवतान्तराणां हस्तादिधारणाप्रसिध्या हस्तगतत्वलिङ्गेन भगवच्छब्दस्य
शिवलिंगपरत्वावश्यंभावात् ।

किञ्चायं शिवाभिमर्शन इति वाक्यशेषेणायं मद्धस्तगतो भगवान्
शिव इत्यभिप्रेष्यते परामृश्यत इति । शिवाभिमर्शनः शिवपदोपस्थाप्य इति
यावदित्यर्थकेन यवव्रीह्यधिकरणन्यायेन भगवत्पदस्य शिवलिंगपरत्वनिश्चयाच्च ।

एवं हस्तादौ लिंगधारणं विधाय तस्य लिंगस्य सृष्ट्यादि कर्तृत्वेनार्थ-
वादः क्रियते । तत्रायं माता अयं पितेति सृष्टिकर्तृत्वमभिधीयते । अयं विश्व-
भेषज इत्यनेन विश्वस्य भवस्य भेषजः संसाररोगनाशकः इत्यर्थकेन संहार-
कर्तृत्वं^१ प्रतिपाद्यत इति ।

नन्वयं शिवाभिमर्शन इत्यत्रेदंशब्देन प्रागुक्तहस्तः परामृश्यते । शिव-
मभिप्रेष्यति चन्दनलेपनादिना स्पृशतीति शिवाभिमर्शनः । तथा च दारुपीठादौ
बाणमरकतलिंगायर्चनकाले दाक्षिणहस्तस्य चन्दनलेपपूजानिवेदनादिविनियुक्त-
स्यातन्ताभ्यर्हितस्यायं मे हस्तो भगवानित्यादिना भगवत्त्वमातृत्वापितृत्वादि-
नार्थवादः क्रियते इति नायं मन्त्रो हस्तादौ लिंगधारणविधायक इति
चन्मैवम् । हस्तस्याचेतनत्वेन तत्र भगवत्त्वमातृत्वापितृत्वादिसंबंधासंभवेनोक्त-
रीत्या समवेतगुणसंबंधबोधकत्वे संभवत्यसमवेतगुणसंबंधबोधकत्वांगीकारस्य
जघन्यत्वात् ।

अत एव “ सोमः पवते जनिता मतीनां ” इत्यादौ सोमलताया
मन्त्रोक्तगुणसम्बन्धभावेन समवेतसम्बन्धबोधनार्थमुपमया सहितस्सोम इति श्लेष-
माहिम्ना परमाशिवाभिव्यञ्जकमिति ग्रंथकृतां लेखनमपि संगच्छते ।

१ B Adds अयं जीवातुजीवनौषधमिति स्थातिकर्तृत्वं । २ समवेतगुण.

किंच निखिलभुवनभवनपालनाविलयनलीलाधुरंधरशिवलिंगस्य दारु-
पीठांधर्चनासमये कदाचित् स्पर्शनमात्रत एव हस्तस्याभ्यर्हितत्वेन स्तुतिविषय-
त्वेऽस्मदुक्तरीत्याऽविभाज्यसम्बन्धेनानंतककल्याणगुणमणिगणरत्नाकरशिवलिं-
गाधिकरणस्य तस्य कैमुतिकन्यायेन स्तुत्यतासिध्देस्तत्पक्षेऽपि लिंगधारण-
परत्वानपायात् । शिवमभिमृशतेऽविभाज्यसम्बन्धेन सदा स्पृशतीति शिवाभि-
मर्शनः एवं भूतो मे हस्तः भगवान्मातापितेत्यादिना स्तोतुं शक्यत्वात्ति ।

न चास्मन्मते चंदनलेपनादावभ्यर्हितदक्षिणहस्तस्यैवोपयोगेन स्तुति-
संभवः । भवन्मते तु वामहस्तस्य धारणाधिकरणत्वेन न तत्सम्भव इति
वाच्यम् । वामहस्ताभ्यर्हितत्वस्य पूर्वमेव साधितत्वात् ।

संस्कृत्य गुरुणा दत्तमिष्टलिंगमतान्द्रितः ।

नित्यं स्ववामहस्ताग्रे सावधानेन पूजयेत् ॥ १ ॥

इति शङ्करसंहितावचनेन तत्र धारणपूजादियोग्यताया आवश्यकत्वाच्चेति ।

ननु शाखाभेदेन सर्वलिंगं स्थापयतीत्यनेनान्यथासिध्यभावे,^१ समान-
शाखापठित पवित्रन्ते विततमिति मन्त्रे विहितस्यैव लिंगधारणस्यानेन विधा-
नेनान्यथासिद्धिर्दुर्वारैवेति चेन्मैवम् ।

पवित्रमिति मन्त्रेण सामान्यतश्शरीरे लिंगधारणविधाने शरीरेऽपि कुत्र
धार्यमित्याकांक्षायां 'अयं मे हस्तो भगवानिति' मन्त्रे हस्तरूपाधिकरणविधा-
नेऽन्यथासिध्यभावादिति ।

पूर्वाचार्यास्तु अयं हस्तश्शिवमभितस्सर्वदा स्पृशतीति शिवाभिमर्शनः^२
तथा च सार्वकालिकशिवस्य धारणं विनानुपपद्यमानत्वाद्वस्तादौ तत्सिद्धिरिति ।

न चाभित इत्यस्य सर्वभागावच्छेदेनेत्यर्थात्तथाविधस्पर्शस्य भूम्यादि-
प्रतिष्ठितलिंगस्यापि सम्भवेन न लिंगधारणासिद्धिरिति वाच्यम् । अभित इत्यस्य^३

१ A adds अपि. २ T मर्शनः ३ A Prefixes to. अभित इत्यस्य-हस्तेनान्वय
उत लिंगं न वा । नायः । हस्तस्य पृष्ठभागावच्छेदेन लिंगस्पर्शासम्भवात् । न द्वितीयः
लिंगस्याधोभागावच्छेदेन हस्तस्पर्शासम्भवात् एवं च अभित इत्यस्य ।

देशकालोभयार्थकत्वे हस्तादिधृतलिंगस्यैव तथाविधस्पर्शासम्भवेन लिंग-
धारणसिद्धिः । येन कारणेन शिवाभिर्मर्शनः अत एव जीवातुर्जीविनौषधम् ।
मे हस्तः सुबन्धो परमशिव तवेदं प्रसर्पणं अनुसरणमगमत्प्राप्तः । तेन मे हस्तं
एहि धृतस्सन् सर्वदा तिष्ठ । तथा च दक्षिणहस्तस्य शिवपूजाकरणत्वेनेतरह-
स्तस्य तदधिकरणत्वेन च सार्वकालिकशिवस्पर्शविशिष्टः करोऽभ्यर्हित इति
भगवत्वमातृत्वपितृत्वादिना स्तुतिरुपपद्यते । सर्वदा शरीरस्य शिवलिंगसम्बन्धे
शिवस्वरूपत्वं^१ च कैमुतिकन्यायसिद्धम् । “ प्राणलिंगागंसम्बन्धी स रुद्रो
नात्र संशय ” इत्युक्तेः । अहो लिंगधारणमाहात्म्यं हस्तद्वयस्य पूजातदधि-
करणत्वविनियुक्तत्वेन सर्वशरीरस्याप्याचारादिलिंगस्थापनेन च सर्वमपि शरीरं
शिवार्थमिति प्रशस्यमित्याहुः । अस्याः श्रुतेरुक्तार्थः—

यावज्जीवमिदं दत्तं इष्टलिंग समर्चयन् ।

कराब्जपीठे विन्यस्य तद्ध्यानासक्तमानसः ॥ १ ॥

हस्तलिंगागंसम्बन्धी सदानन्दावहयो मुनिः ।

सर्वोपनिषदर्थज्ञशिवध्यानपरायणः ॥ २ ॥

एवं षट्स्थलानिर्णयं शिवपदप्राप्त्यैकहेतुं सदा ।

यस्सेवेत कराब्जपीठानिहितं श्रीकण्ठलिंगार्चकः ॥

स ज्ञानी स पुरातनस्स च महान् माहेश्वरेषूक्तमोऽ- ।

मर्त्यस्तेन जगत्रयेन सदृशो विद्येत देवोऽपिवा ॥ ३ ॥

लिंगमन्त्रोपदेशश्च करपीठार्चनं जपः ।

मल्लिङ्गधारणं तत्र लोकाचारप्रवर्तनम् ॥ ४ ॥

इत्यादि शंकरसंहिताकिरणागमवचनान्युपोद्बलकान्यनुसन्धेयानि ।

अपिच ।

“ त्रिपुण्ड्रं ये विनिन्दन्ति निन्दन्ति शिवमेव ते^२ ”

धारयन्ति तु ये भक्त्या धारयन्ति तमेव ते ।

१ A adds शुद्धिमर्शनं च २ B. समर्चय ३ B. हस्ते ४ T. reads first line only.

इति जाबालोपनिषद्वाक्यमपि तद्विषयकं भवति । तत्र हि ।

नेक्षेत पूजावेलायां नरं वत्स बहिष्कृतम् ।

दधीचिना गौतमेन ये शप्ताब्राह्मणाधमाः ॥ १ ॥

कलाववतरिष्यन्ति निन्दकास्ते बहिष्कृताः ।

बहिर्नरा भविष्यन्ति कालावीश्वरनिन्दकाः ॥ २ ॥

ब्रह्महस्यासुरापानस्वर्णस्तेयकृतः पुरा ।

बहिर्नरा भविष्यन्ति कलावीश्वरनिन्दकाः ॥ ३ ॥

इति शिवनिन्दकानां पापात्मनां बहिष्कार्यत्वप्रतिपादनेन तान्निन्दायाः पापहेतु-
त्वमेव तत्सादृशं त्रिपुण्ड्रनिन्दायाः प्रतिपादितम् ।

लिंगधारणकं नाम व्रतं माहेश्वराभिधम् ।

ये धारणं प्रकुर्वन्ति ते यान्ति परमां गतिम् ॥ १ ॥

इत्युपबृंहणानुरोधेन लिंगधारणस्य मोक्षासाधारणकारणत्वमवधार्य तदौपम्यं
त्रिपुण्ड्रधारणस्याभिहितम् । तत्र सादृश्यं नाम तद्विन्नत्वे सति तद्वतभूयोध-
र्मवच्चमुपमेये । तथा प्रकृते लिंगधारणाभिन्नत्वे सति तद्वतमुक्तिजनकत्वादिधर्म-
वत्त्वं त्रिपुण्ड्रधारणे वक्तव्यम् । एवं सति “सद्भ्यां प्रतियोग्यधिकरणाभ्या-
मभावो हि निरूप्यते” इति न्यायेन प्रतियोगिप्रसिद्धिं विनाऽभाव-
प्रसिध्ययोगेनालंकारिकमते उपमालङ्कारस्थले उपमानप्रसिद्धेरावश्यकत्वाल्लिंग-
धारणसिद्धिः ।

नच धैर्येण हिमवानिवेत्यादौ सादृश्यवाचकेवशब्दसत्त्वेन तथात्वेऽपि
प्रकृते तदभावाच्च सादृश्यघटकभेदप्रतियोगितया लिंगधारणसिद्धिरिति वाच्यम्
इवादिशब्दाभावेऽपि “वाक्पशुत्वे बृहस्पतिः इत्यादादिव गम्यमानसादृश्य-
घटकभेदप्रतियोगितया तत्सिद्धेः ।

यद्वा दृष्टांतालङ्कारो वात्र स्वीक्रियते । तथापि लिङ्गधारणसिद्धिर्दुर्वा-
रैव । “चेद् विंशप्रतिविंशत्वं दृष्टान्तस्तदलंकृतिः” इति लक्षणे वस्तुतः भिन्नयोः

१ A adds अवधार्य. २ B न वा उपमालंकारानुरोधेन तत्सिद्धिः.

परस्परसादृश्यादभिन्नयोः पृथगुपादानं बिम्बप्रतिबिम्बभाव इति । तस्यापि भेदगमितत्वेन प्रतियोगिविधया लिंगधारणप्रसिद्धेश्चावश्यकत्वात् ।

नन्वेतावता शिवस्य धारणसिद्धावप्यन्तर्धारणेनैव चरितार्थत्वाच्च बाह्यलिंगधारणसिद्धिरिति चेन्मैवम् । “यत्प्रायश्श्रूयते यच्च तत्तादृगवगम्यते” इति न्यायेन भस्मनो बहिःशरीरधार्यत्वेनोपमानभूतबहिल्लिंगस्यापि तथात्वेऽसिद्धेः । एतत्समानार्थककालाग्निरुद्रोपनिषदादिष्वपि तसिद्धिः । तत्र “या चास्य प्रथमा रेखा” इत्यादिना त्रिरेखाणां महेश्वररुद्रसदाशिवात्मकत्वं पतिपाद्य धारणविधानेन शिवस्वरूपत्वेन तासामेव धारणत्वे साक्षाच्छिवधारणस्य कैमु-
तिकन्यायसिद्धत्वादिति ।

९ लिंगांगसम्बन्धबोधकवाक्येन बाह्यलिंगधारण- प्रतिपादनम् ।

श्रीशिवायनम्.—लिंगांगसम्बन्धस्वरूपमहावाक्यार्थबोधक “तत्त्वमसि अहं ब्रह्मास्मि” इति वाक्यद्वयेनापि लिंगधारणसिद्धिनिष्प्रत्यूहैव । ननु तत्त्वमसि इत्यत्राविद्योपहितं ब्रह्मैव जीव इति श्रुतिप्रतिपत्ताविद्योपाधिकदेहेन्द्रियाद्यव-
च्छिन्नस्सांसारिको जीवस्त्वंपदवाच्यः । “मायान्तु प्रकृतिं विन्द्यान्मायिनं तु महेश्वरम्” इति श्रुत्यवगमितमायोपाधिकनीलकण्ठचन्द्रशेखरत्वादिमागल्य-
गुणकसर्वज्ञतादिषडङ्गविशिष्टः परमशिवस्तत्पदवाच्यः । एवं विरुद्धधर्माध्य-
स्तयोरुभयोरभेदबोधासम्भवेन तत्त्वं पदयोर्विशेषणविनिर्मुक्तचैतन्यलक्षकत्वमं-
गीकृत्याभेदो बोध्यते इत्यभ्युपेतव्यम् । अहं ब्रह्मास्मि इत्यत्राप्येवमेव ।
तत्र च न लिंगांगसम्बन्धबोधः इति चेत् ।

अभिप्रायमनवगतवानासि । अहो लिंगांगसामरसस्याविधुराणां मौढ्यम् ।
रकान्दकामिकादिपुराणागमतत्त्ववेदिनां नैतच्चोद्यम् चमत्कारं करोति । तत्र

१ A omits प्र A २ तथा प्रसिद्धेः ३ B धार्यत्वे ४ A एवं च ५ B बोध्यं

कोऽहमीति शिष्यस्य प्रश्ने गुरुणा हस्तमस्तकसंयोगरूपवेधादक्षिया योगांगा-
परनामककारणांगावच्छिन्ने च जीवे भावलिंगं संयोज्य भोगांगापरनामक-
सूक्ष्मांगावच्छिन्ने मनुदीक्षया प्राणलिंगं संयोज्य त्यागांगापरनामकस्थूलांगाव-
च्छिन्ने क्रियादीक्षयेष्टलिंगं योजयित्वा तत्त्वमसीत्युक्तम् । तच्छ्रुत्वा शिष्यस्तु ।

लीनं गच्छति यस्मिन् सा माया दुर्घटकारिणी ।

तल्लिंगमिति सन्मात्रं रूप्यते पारमार्थिकैः ॥ १ ॥

एतस्मात् कारणादेव लिंगरूपत्वमीशितुः ।

इति शंकरसंहितावचनानुरोधेन मायोपाधिकलिंगरूपशरीरावच्छिन्नब्रह्मैव तत्प-
दवाच्यम् ।

आमिति ब्रह्मसन्मात्रं गच्छतीति गमुच्यते ।

रूप्यतेऽङ्गमिति प्राज्ञैरङ्गतत्त्वविचिन्तकैः ॥ १ ॥

तस्मादङ्गस्वरूपोऽसौ जीवसंसारवृत्तिभाक् ।

इति वचनानुरोधेन देहराद्युपासनाविशेषैरविद्यापटलध्वंसे अं ब्रह्माणं परमशिवं
गच्छतील्लिंगं त्वं पदवाच्यो जीवः । अङ्गपदस्य शरीरवाचित्वेऽपि “ यस्य
चात्मा शरीरं यस्याव्यक्तं शरीरं ” इति श्रुत्या ब्रह्मणो जीवशरीरकत्वेनाङ्ग-
शरीरभूतो जीवस्त्वंपदवाच्यः ।

लिंगाङ्गरूपयोर्योऽसौ संयोगश्शिवजीवयोः ।

एतत्स्वरूपः सुदृढः सम्बन्ध इति स स्मृतः ॥ १ ॥

इति वचनेन सम्यग्योगः संयोग इति व्युत्पत्त्या जीवब्रह्मैक्यापरनामक-
नीरनीरसंयोगात् अविभाज्य संयोगोऽसिपदवाच्यः । अथवा

विग्रहं देवदेवस्य जगदेतच्चरांचरम् ।

एतमर्थं न जानन्ति पशवः पाशगौखात् ॥ १ ॥

१ A omits योगाङ्ग— क्रियादीक्षया २ T हराद्युपासना. ३ A एकस्वरूपः

इति रीत्या ब्रह्मशरीरभूतांगपदवाच्यसकलचराचरप्रपञ्चस्त्वं पदार्थः । लिंगाधिष्ठितपरमाशिवस्तत्पदार्थः । तयोरविभाज्ययोगोऽसि पदार्थ इति बुद्ध्या लिंगांगपदार्थाभिन्नयोस्तत्त्वंपदवाच्यार्थयोर्विरुद्धधर्माध्यासेनाभेदासम्भवात्तत्त्वं पदलक्ष्यार्थयोरेव अभेद इति विजानाति । तदनन्तरमहं ब्रह्मास्मीत्यखण्डमहावाक्यार्थमनुभवन् जीवन्मुक्तो भविष्यतीति यावदुक्तार्थबोधकानि तु वचनानि स्कान्दलैंगादिपुराणेषु वातुलोत्तरभागेऽनुभवसूत्रे वीरागमादौ च ।

“ सोऽहमित्यब्रवीद्देही गुरुं परमकारणं ।

गुरुस्तत्त्वमसीत्याह सत्यार्थं करुणानिधिः ”

इत्यादीनि बहूनि सन्ति ग्रन्थविस्तरभयाच्चेह विलिख्यन्ते । लिंगांगसंयोगपदार्थानां चाभेदबोधकानि कानिचिदुदाह्रियन्ते । तथाहि स्कान्दे शंकरसंहितायाः—

लिंगं किमंगमिति किं सम्बन्धः कोऽयमेतयोः ।

लिंगांगसम्बन्धपदान्येवमेव विचिंतयेत् ॥ १ ॥

लिंगरूपो महादेवः सच्चिदानन्दलक्षणः ।

अंगरूपो हि जीवात्मा भवभावनियंत्रितः ॥ २ ॥

तत्पदेनोच्यते सच्चिर्लिंगरूपस्सदाशिवः ।

त्वं पदेनांगरूपो हि जीवस्संसारलक्षणः ॥ ३ ॥

त्वमर्थोऽंगस्वरूपो यस्सोऽहम् शब्दार्थ एव हिः ॥ ४ ॥

त्वमहं पदवाच्यार्थतास्यैव देहादिवस्तुनः ।

न तच्छब्दार्थतास्यैव विरुद्धत्वात् सदैव हि ॥ ५ ॥

त्वमहं पदलक्ष्यार्थो जीवात्मा चांगरूपकः ।

अशिवश्चेत् सदानन्दस्ततो नैव विलोकयेत् ॥ ६ ॥

जगच्चराचरं यत्तत्तत्त्वं पूर्णं चिदात्मकम् ।

शुद्धं तदंगरूपो हि तत्त्वमर्थो न संशयः ॥ ७ ॥

तत्त्वं पदार्थं लिंगांगरूपोऽन्योन्यविरुद्धकम् ।

उपाधिकृतवाच्यार्थं त्यक्त्वा सच्चित्सुखात्मकम् ॥ ८ ॥
 लक्ष्यार्थमविरुद्धं यच्छिवं तदिति या मतिः ।
 स सम्बन्ध इति प्रोक्तो वेदान्तागमवेदिभिः ॥ ९ ॥
 लिंगरूपो महोदवः पूर्णचैतन्यलक्षणः ।
 भाति यस्सोऽङ्गरूपोऽहं जीवात्मास्मि न चापरः ॥ १० ॥
 यो भाति चांगरूपोऽहं जीवात्मा परमात्मनः ।
 सोऽयमात्मा महादेवो लिंगरूपो महेश्वरः ॥ ११ ॥
 यो मायोपाधिको देवो लिंगरूपी सदाशिवः ।
 सोऽविद्योपाधिको भूत्वा भवत्यंगस्वरूपवान् ॥ १२ ॥
 तत्पदेनोच्यते लिंगं त्वं पदेनांगमीरितम् ।
 अनयोरैक्याभावोऽयं सम्बन्धोऽसि पदेन च ॥ १३ ॥
 इति वाक्यानुसन्धानं भासते यस्य सन्ततम् ।
 गुरुपदेशाल्लिंगांगम्बधीति स उच्यते ॥ १४ ॥
 एवं लिंगांगसम्बन्धभावना यस्य विद्यते ।
 स योगी स च सर्वज्ञो जीवन्मुक्तः स उच्यते ॥ १५ ॥
 लिंगांगपदवाच्यार्थं हिंवा सम्यग्धिया पुनः ।
 लक्ष्यार्थं लक्ष्ययित्वा तं^१ सोऽहमेवेति चिन्तयेत् ॥ १६ ॥
 लिंगांगपदसम्भूतसम्यग्धी जन्ममात्रतः ।
 अविद्यासहकार्येण नाभूदस्ति भाविष्यति ॥ १७ ॥ इति
 अनुभवसूत्रे—
 लिंगं तत्पदमाख्यातं अंगं त्वं पदमीरितम् ।
 संयोगोऽसिपदं प्रोक्तमनयोरंगलिंगयोः ॥
 इति । एवं परमात्मपरमशिवप्रणीतवेदविहितत्वेन लिंगधारणस्य वैदिकजनपरि-
 ग्राह्यत्वमभिहितं ।
 इदानीम् वेदार्थप्रतिपादकगौतममन्वादिस्मृतिविहितत्वेनापि तस्य तथात्वं
 प्रदर्श्यते । गौतमस्मृतौः—

मुखे मंत्रो हृदि ध्यानं मस्तके लिंगधारणम् ।
रुद्राक्षं च शिखाभस्म इति ब्राह्मणलक्षणम् ॥ १ ॥

इति । अत्र हृदि ध्यानं अन्तर्लिंगानुसन्धानं मस्तके लिंगधारणमिति ब्राह्म-
लिंगधारणम् चाभिहितम् ।

नन्वेवं ब्राह्मणमात्रोद्देशेन मन्त्रध्यानालिंगधारणादिषड्विधधर्मवत्त्वं
विधीयते । तच्चाचारविरुद्धम् केषुचिल्लिंगधारणभस्मधारणोभयाभावात् केषुचि-
ल्लिंगधारणाभावादिति चेन्न ।

“मृताहं समतिक्रम्य चाण्डालाः कोटिजन्मसु ।”

इति ब्राह्मणमात्रोद्देशेन मृतदिनश्राद्धातिक्रमे दोषविधायकवाक्यैस्त्यैकादश्यादि-
व्रतप्रधानकानन्दतीर्थीयमतानुयायिनः व्यतिरिक्तविषयत्वात् ।

रात्रिशिवा काचन सन्निधत्ते ।

विलोचने जाग्रतमप्रमते ।

समानधर्मा युवयोस्सकाशे ।

सखा भविष्यत्यचिरेण कश्चित् ॥ १ ॥

इति सकलजनलोचनोद्देशेन जागरणविधायकवाक्यस्य रामानुजमतानुया-
यिव्यतिरिक्तविषयत्ववच्चस्यापि लिंगधारिविप्रैर्विषयत्वात् । किञ्चमस्तके लिंग-
धारणमिति विशेषपर्यवसायिपदसत्त्वेन सामान्यपरस्यापि ब्राह्मणपदस्य लिंगां-
गिब्राह्मणरूपविशेषपर्यवसानाच्च । नन्वेवमपि लिंगांगिब्राह्मणोद्देशेन मन्त्र-
ध्यानादिषड्विधधर्मसमुदायस्य लक्षणकरणेन तथाविधक्षत्रियादावतिप्रसक्तमिति
चेन्न । इति ब्राह्मणलक्षणमिति वाक्यानुरोधेन ब्राह्मणत्वे सति षड्विधधर्मवत्त्वं
लिंगांगिब्राह्मणानां लक्षणमित्यत्र तात्पर्यावसायादिति ।

१० गौतमादिस्मृतिगतवाक्यैरन्तर्लिङ्गबाह्यलिङ्गधारणस्य प्रतिपादनं ।

श्रीरस्तु तत्रैवः—

अक्षपादादयस्सर्वे शक्तयः परया मुदा ।

धारयन्त्यलिकाग्रेषु शिवलिङ्गमहर्निशम् ॥ १ ॥ इति

मनुस्मृतौ ।

सर्वकर्मविमुक्तस्य ध्यानरतयोगरतस्य च ।

न तस्य दहनं कार्यं न च पिण्डोदकक्रिया ॥ १ ॥ इति

अत्र समुच्चयद्योतकचकारसत्त्वेन ध्यानयोगरतसर्वकर्मविमुक्तयोः प्राधान्येनो
द्देश्यत्वात् कोऽसौ ध्यानयोगरत इत्याकांक्षायाम् ।

शिवध्यानरतो भूत्वा शिवलिङ्गांगसंयुतः ।

शिवेतरपरत्यागी ध्यानयोगी स उच्यते ॥ १ ॥

यथा बाह्ये शिवं ध्यात्वा पूजां कुर्वन्ति मानवाः ।

तथा हृदि प्रसन्नश्चेध्यानयोगी स उच्यते ॥ २ ॥

इति तत्रैवोक्तत्वेन सर्वकर्मविमुक्तपदोपस्थाप्ययतीश्वरम् ध्यानयोगिपदोपस्था-
प्यलिङ्गधारिणं चोद्दिश्य दहनाभावादिविधानेन लिङ्गधारणासिद्धिः । बोधायन-
स्मृतौ ।

सर्वसंगनिवृत्तस्य ध्यानयोगरतस्य च ।

न तस्य दहनं कुर्यान्नाशौचं नोदकक्रिया ॥ १ ॥

इत्यत्रापि ध्यानयोगरत इत्यनेनोक्तदिशा लिङ्गधारणसिद्धिः । शातातपस्मृतौ ।

वानप्रस्थं योगिनं च लिंगैक्यं भिक्षुकं यतिम् ।
तुर्याश्रमाणां मध्ये च रसायां निक्षिपेन्मृतम् ॥ १ ॥

इति, अत्र लिंगधारणमुद्दिश्य खननाविधानादुद्देश्यविशेषणत्वेन लिंगधारणसिद्धिरिति ।

नन्वेनेनोदाहृतश्रुतिस्मृतिकदम्बेन लिंगधारणतत्पूजावेर्नित्यत्वेन स्त्रीबालसाधारण्येन यावज्जीवभावित्वमभिहितम् । तदनुपपन्नं । दर्शनस्पर्शनसम्भाषणाद्ययोग्यानाम् रजस्वलानाम सूतिकास्त्रीणाम् च धारणपूजादेरत्यन्तविरुद्धत्वात् । यदि तत्र धारणपूजादिकं क्रियते तदाऽशुचिशरीरसम्बन्धाल्लिङ्गस्याप्यशुचित्वप्राप्तौ पुनः स्नानानन्तरमपि पूजाद्यकरणतापत्तेः । नहि तदा लिंगस्य पुनः संस्कारः क्रियते । भवत्सिद्धान्तविरोधादिति । किञ्च ।

शैवान् पाशुपतांश्चैव लिंगिनं व्रतिनं तथा ।
बिडालव्रतिनश्चैव पाषण्डान् परिवर्जयेत् ॥ १ ॥
पाषण्डं पतितं व्रात्यं चक्रिणं लिंगधारिणम् ।
तथा देवलकं दृष्ट्वा सवासा जलमाविशेत् ॥ २ ॥
चक्रिणं लिंगिनं दृष्ट्वा सचैलं स्नानमाचरेत् ।
यस्तु संतप्तचक्रादिलिंगंकिततनुर्द्विजः ॥ ३ ॥
नाधिकारी स विज्ञेयः श्रौतस्मार्तादिकर्मसु ।
मुनेरन्नं न भोक्तव्यं योगिनां लिंगिनां तथा ॥ ४ ॥

इति । शास्त्रनिषिद्धत्वाच्च लिंगधारणमकर्तव्यमेवेति पूर्वोदाहृतश्रुतिस्मृत्यादिकमन्तरानुसन्धानपरत्वेन यथा कथाञ्चिद्योज्यमिति चेत् । मैवम्—

न कर्मण न प्रजया धनेन् त्यागेनैकेनामृतत्वामानशुः ।
नान्यत्रकर्मसंत्यागन्मोक्षं विदंति मानवाः ॥ १ ॥

इत्यादिनात्यन्ताभ्यर्हितमुख्यपुरुषार्थमुक्तिजनकत्वप्रतिपादनेऽपि --

न हिंस्यात् सर्वभूतानि न च मांसं समश्नीयात् ।

नोच्छिष्टं कस्यचिद्व्याघ्राद्याञ्चैतत्तथान्तरा ॥

न चैवात्यशनं कुर्यान्न चोच्छिष्टः क्वचित् ब्रजेत् ॥ १ ॥

इत्यादिश्रुतिमनुस्मृतिभ्यां निषिद्धत्वेऽपि पशुविशसनमांसभक्षणसोमपानादेः प्रत्यक्षविरुद्धत्वेऽपि च “ सोमेन यजेत ” “ सोमेनोच्छिष्टं यदग्नीषोमीयम् पशुमालभेत ” इत्यादिविशेषवाक्याविहिततत्तद्धर्मकर्तव्यत्ववत् सर्वलिङ्गं स्थापयतीत्यौदिविधिनो लिङ्गधारणतत्पूजादेर्यावज्जीवककर्तव्यत्वविधानेः—

गृहे यस्मिन् प्रसूता स्त्री सूतकं नात्र विद्यते ।

लिङ्गार्चनरतायाश्च ऋतौ नार्या न सूतकम् ॥ १ ॥

तथा प्रसूतिकायाश्च सूतकं नैव विद्यते ।

लिङ्गार्चनरता नारी सूतकी तु रजस्वला ॥ २ ॥

रविरग्निर्यथा वायुः कोटिकोटिगुणश्शुचिः

तद्धारणात् प्रमुञ्चन्ति युवतिं सूतकादयः ॥ ३ ॥

इति सिद्धान्तशिखामणिविरागमवचनेन ।

यथा ह्यग्निसमावेशान्नायो भवति केवलम् ।

तथैव मम सान्निध्यान्न ते प्रकृतिमानुषाः ॥ १ ॥

तैलयुक्तं तु कार्पासं ज्योतिस्पर्शान्तथैव तत् ।

स्नेहयुक्तस्य सद्भक्तेर्लिङ्गस्पर्शेन लिङ्गता ॥ २ ॥

इति । पञ्चपुराणशिवरहस्यवचनानुरोधेनः—

शैवं लिङ्गार्चनं यस्य यस्य चाग्निपाग्निहः ।

वानप्रस्थयतीनां च शरीरे नास्ति सूतकम् ॥ १ ॥

१ B adds नित्य after इत्यादि. २ B त्रिविध.

इति पराशरस्मृत्यनुसारेण च रजस्वलादिस्त्रीणां धारणपूजादिकरणे विरोधाभावात् । किञ्च पौण्डरिकादिदीर्घसत्रदीक्षितयज्वपत्न्यास्तथाविधदीक्षाविषये रजस्वलाद्यशौचानामपवादकत्वाभाववद्यज्वनोपि तादृशदीक्षाविषये जाताऽशौचादीनामपवादकत्वाभाववच्च । द्रव्याभावेन प्रतिबन्धकान्तरवशेन वा द्वादशवत्सरपर्यन्तमविवाहितकन्याविवाहप्रसक्तौ मांगल्यतन्तुधारणाद्यनन्तरं होमकाले प्राप्ते कन्यकायास्तदानीं ऋतुमतीत्वे दृष्टे वा श्रुते वा याज्ञिकाः किं कुर्वन्ति इति तात्पर्येणः—

विवाहे वितते तन्त्रे होमकाल उपस्थिते ।

कन्यामृतुमतीं दृष्ट्वा कथं कुर्वन्ति याज्ञिकाः ॥ १ ॥

इति प्रश्ने,

“ हविष्मतीरिमा आपो हविष्मान्देवोऽध्वरः ।

इति मन्त्रेण कन्यकां स्नापयित्वा,

“ नैववस्त्राभ्यां अलंकृत्य युञ्जानः प्रथमं मनः । ”

इति द्वे आहुती जुहुयादिति भट्टीये विवाहखण्डे प्रतिपादितत्वेन तत्र रजस्वलाशौचस्य विवाहदीक्षापवादकत्वाभाववच्च । पैतृकश्राद्धादौ पितृत्वेनावहितब्राह्मणानां दक्षिणाप्रदानानन्तरजाताशौचादिश्रवणे तादृशदीक्षाविषये जाताऽशौचादेः अपवादकत्वाभाववच्च ।

तनुत्रयगतानादि मलत्रयमसौ गुरुः ।

दीक्षा त्रयेण निर्दग्ध्वा लिंगत्रयमुपादिशत् ॥ १ ॥

यावज्जीवमिदं लिंगं शरीरात्त वियोजयेत् ।

इतिगुरुकृतलिंगधारणदीक्षायाः—

“ नित्यं स्ववामहस्ताग्रे सावधानेन पूजयेत् ”

इति तत्पूजादीक्षायाश्च यावज्जीवभावित्वेन तादृशदीक्षाविषये रजस्वलाद्या-
शौचानां अपवादकत्वाभावस्याभ्युपेतव्यत्वात् ।

अत एवाशौचनिर्णयार्थं प्रवृत्तषडशीतिस्मृतौ कौशिकादित्येन ।

सूतकात्याक् समारब्धमनेकाहं तु यद्व्रतम् ।

कायिकं तत्प्रकुर्वीत न तु दानार्चनं जपम् ॥ १ ॥

वानप्रस्थयतिब्रह्मचारिणः शुचयो^१ व्रताः ।

इतरेऽपि समारब्धकर्माणः शुचयः सदा ॥ २ ॥

इत्यादिना समारब्धव्रतकर्मणां मध्ये जाताऽशौचादि प्रसक्तावपि तत्तत्कर्माणि
कर्तव्यान्धेवेत्युक्त्वा कस्य कर्मणः को वा प्रारम्भः इत्यपेक्षायाम् ।

प्रारम्भो धरणं यज्ञे संकल्पो व्रतसत्रयोः ।

नान्दीमुखं विवाहादौ श्राद्धे पाकपरिग्रहेः ॥ १ ॥

इत्युक्तम् । तस्य चायमर्थः । यज्ञे ग्रहयज्ञादौ ऋत्विग्वरणं । प्रारम्भः व्रते
चांद्रायणतीर्थयात्रालिंगधारणपूजादौ । सत्रे पौण्डरीकादिदीर्घसत्रे संकल्पः
प्रारम्भः । नान्दीमुखं विवाहादिकर्मणि । श्राद्धे पाकक्रियाप्रारम्भः ।
तत्तत्कर्मणामेतादृशप्रारम्भानन्तरमाशौचेऽपि कर्तव्यत्वमेवेति । एवं च ।

लिंगधारणकं नाम व्रतं माहेश्वरामिधम् ।

यावज्जीवमिदं दत्तमिष्टलिंगं समर्चयेत् ॥ १ ॥

इत्यादिस्कन्दपुराणोक्तरीत्या लिंगधारणतत्पूजाव्रतस्यापि गुरुकृतदीक्षासमवे-
यावज्जीवभावित्वेन संकल्पकरणादावांतरालिकाशौचादिप्रसक्तावपि कर्तव्यत्वमेवे-
त्यंगीकरणीयम् । रजस्वलानां धारणाद्यंशो परिशुद्धिं कर्मान्तरेऽपि परिशुद्धिः
स्यादिति तुल्यम् । केचित्तु दन्तधावनगण्डूषजलादिना पवित्रीकृतमुखस्य

१ A शुचयःस्मृताः २ B परिक्रिया.

मन्त्रोच्चारणदौ शुद्धचेप्यन्यशरीरनिष्ठीवनादावपरिशुद्धत्ववद्धारणपूजादिविषये
परिशुद्धत्वेऽपि कार्यातरे तदभाव इति प्राहुः ।

यदुक्तं अशुचिशरीरसम्बन्धाल्लिंगस्याप्यशुचित्वमिति तदत्यन्तारमणीयं ।
यद्यप्यत्र पूर्वोदाहृतपराशरस्मृतिसिद्धांतशिखामण्यादिवचनरीत्या धारणांशे
शरीरस्याशुचित्वाभावेन तत्सम्पर्काल्लिंगस्य तथात्वं दूरापास्तमेव । तथाप्य-
भ्युपेत्य वादेन निराक्रियते । तत्राशुचिशरीरसम्पर्काल्लिंगाधिष्ठितचित्कलास्वरूप-
परशिवस्याशुद्धिरापद्यते उत तच्छरीरभूतलिंगस्य । नाथः । “ निष्कलं
निष्क्रियं शान्तं निरवद्यं निरञ्जनम् ” इति । “ तस्मात् सर्वगतः शिवः ”
इति श्रुत्यवगमितनिरस्तसमस्तदोषलवकलंकस्य शुच्यशुचिवस्तुसाधारण्येन
सर्वतर्यामिणः परमेश्वरस्याशुचिशरीरसम्पर्केण दोषापादनासम्भवात् ।
न द्वितीयः । अविभाज्यसम्बन्धनेनानिर्दुष्टपरमेश्वराधिष्ठानभूतलिंगस्यापि तदा-
पादनासम्भवात् । यदि मन्यसे क्रियादीक्षासमये पंचामृतपंचगव्यस्नानतत्तद-
धिवासषडध्वशोधनकलाह्वानादिना लिंगे गुरुकृतसंस्कारस्याशुचिशरीरसम्ब-
धानाश इति तर्हि तदपि कूर्मरमणीदुग्धपानमेवानुकरोति । तथाहि क्रिये-
च्छादिस्वरूपस्याशुतरविनाशिनो यागस्य कालांतरभाविस्वर्गजनकत्वान्य-
थानुपपत्त्या यज्वतत्पत्नीर्यागजनितफलोदयपर्यन्तस्थायिनोऽपूर्वस्वरूपसंस्कार-
स्यांतरालिकजातशौचरजस्त्रलाशौचादिनाशयत्वाभाववत् प्रकृतेप्यध्वशो-
नाधिवासादेराशुविनाशिनः,

संस्कृत्य गुरुणा दत्तभिष्टल्लिंगमतंद्रितः ।

नित्यं स्ववामहस्ताग्रे सावधानेन पूजयेत् ॥ १ ॥

इति वचनसिद्धलिंगसंयुक्तांगविदेहमुक्तिपर्यंतं नित्यसंकल्पितपूजानिवेदनादि-
प्रयोजकत्वासम्भवेन तेनापि लिंगे शक्तिरूपस्थायिसंस्कारजननेन तस्याप्यांतर-
रालिकाशौचादिमद्देहसम्पर्कादिना नाशासम्भवात् । यद्यतोऽपि नाशः । कल्प्यते
तदा यज्वतत्पत्नीवृत्तिसंस्कारस्य गंगास्नानाभदानादिजनिततत्तत्संस्काराणां

१ A adds शरीरस्वभावेन B शरीरभावेन. २ A यद्यप्यत्र.

चान्तरालिकाशौचादिना नाशेन सकलकर्मणां फलाभावप्रसक्तौ तद्बोधकवेद-
शास्त्राद्यप्रामाण्यप्रसक्तौ बौद्धमतप्रवेशापत्तेः । यदि च “ शैवं देवार्चनं यस्य
यस्य चाग्निपरिग्रहः ” इति पूर्वोदाहृतपराशरस्मृतिपर्यालोचनया यज्वशरीरस्या
ऽशौचाभावान्नापूर्वरूपसंस्कारनाश इत्युच्यते तदा तेनैव लिंगाङ्गिशरीरेऽप्याशौ-
चाभावप्रतिपादनेन तत्संयुक्तलिंगेऽपि संस्कारानिवृत्तेः । किञ्च । श्रीभुवनेश्वर-
पुरुषोत्तमादिस्थले निवेदनमात्रेण परिशुद्धप्रसादस्य “ चाण्डालवाटिकाया-
वा मत्प्रसादं सुपावनम् ” इति वैदिकपरिग्राह्यत्वाङ्गीकारेण साक्षान्निरस्तदोषक-
लंकनित्यशुद्धपरमशिवाधिष्ठानभूतलिंगस्याशुचिशरीरसम्बन्धे ऽप्यशुचित्वाभावे
विवादाभावाच्च ।

न च स्थावरेऽपि जाताऽशौचादिमज्जनस्पर्शे प्रतीष्टाकालीनाचार्यकृत
संस्कारस्यापि नाशो न स्यादिति वाच्यम् । वैषम्यात् । प्राणलिंगस्थले यल्लिंगं
यत्र धार्य तस्य तदीययावज्जीवकर्तव्यपूजानिवेदनादिबोधकशास्त्रबलेन शुच्य-
शुचिसाधारणकालकर्तव्यपूजादिप्रयोजकसंस्कारस्य स्थायित्वकल्पनेऽपि स्था-
वरे तदभावात् । अत एव तत्र पुनः संप्रोक्षणादिकमपि दृश्यत इति
अलं विस्तरेण ।

यच्चोक्तं “ शैवान् पाशुपतांश्चैव ” इत्यादिशास्त्रनिषिद्धत्वेन लिंग-
धारणमकर्तव्यमिति तदप्यनाकालितरमणीयम् । तादृशशास्त्रपर्यालोचनया सर्वे-
षामप्यदर्शनीयत्वप्रतीत्या नास्माकमनिष्टमिति । तत्र शिवसम्बन्धिनः शैवाः
इतिव्युत्पत्त्या शैवपदेन भूतिरुद्राक्षधारिणां पूर्वशैवानां स्मार्तानां प्रदोषकालाशि-
ववन्दनभस्मधारणवतामानन्दतीर्थीयानां च ग्रहणं भवति । न चावयवशक्त्या
मतान्तरगतत्वेऽपि तस्य योगरूढ्या लिंगधारकब्राह्मणबोध इति वाच्यम् । विशि-
ष्यतद्बोधकालिंगिपदसत्त्वात् । न च शैवपदस्य लिंगिपदविशेषणत्वमिति वाच्यम् ।
पाशुपतांश्चैवेत्युक्तसमुच्ययद्योतकचकारविरोधात् । किञ्च । पाण्डपदमपि
स्मार्तपरमेव “ पाषाण्डाः सर्वलिंगिनः ” इति कोशेन त्रिपुंड्रार्धपुंड्रादिचि-
न्हानां तेषामेव सत्त्वात् । भागवतमतप्राविष्टानां तेषां सत्यभामारुक्मिणीकृष्ण-

वेषादिनानाविधलिङ्गसत्त्वात् । लीनमर्थं गमयतीति व्युपत्या तत्तदेवताभिव्य-
क्तिस्थानशिलाताम्रादिप्रतिमानां लिङ्गपदवाच्यत्वेन “ आदित्यमंबिकां विष्णुं
गणनाथं महेश्वरम् ” इति वचनावगततादृशपंचलिङ्गपूजायास्तेषां प्रसिद्ध-
त्वाच्चेति । नर्थं पाषण्डलिङ्गपदयोर्विशेषणविशेष्यभाव इति वाच्यम् । लिङ्गधारि-
ब्राह्मणानामुक्तपाषण्डपदवाच्यसर्वलिङ्गित्वाभावात् । “ पाषण्डं पतितं ब्राह्म्य ” मि-
त्यत्रापि पाषण्डपदमुक्तदिशा स्मार्तपरमेव । “ मुनेरन्नं न भोक्तव्यं ” इत्यपि
नास्मदनिष्ठापादकम् ।

यजमानकृतं पापमन्नमाश्रित्य निष्ठति ।

अन्नं तं प्रतिगृह्णीयात् प्राणैः कण्ठगतैरपि ॥ १ ॥

इति सर्वत्राप्यन्नप्रतिग्रहनिषेधात् । किञ्च ।

नाश्रोत्रियहुते यज्ञे ग्रामयाजहुते तथा ।

स्त्रिया क्लीबेन च हुते भुञ्जीत ब्राह्मणः कश्चित् ॥ १ ॥

उग्रान्नं सूतकान्नं च पर्याचांतमनिर्देशम् ।

अनर्चितं वृथामांसमवीरायाश्च योषितः ॥ २ ॥

दिषदन्नं न गृह्णान्नमवधूतमपक्षुतम् ।

पिशुनाऽनृतयोश्चान्नं कृतविक्रयिणस्तथा ॥ ३ ॥

गणान्नं गाणिकान्नं च विदुषां च विगर्हितम् ।

विष्टा वार्षिकस्यान्नं शस्त्रविक्रयिणो मलम् ॥ ४ ॥

इत्यादि तत्तदन्ननिषेधकमनुस्मृतौ लिङ्गधार्यन्नस्यानिषेधाच्चेति । वस्तुतस्तु
श्रुतिस्मृत्योर्विरोधे विरोधाधिकरणन्यायेन श्रुतेः प्रबलत्वात् प्रागुदाहृतसर्वलिङ्गं
स्थापयतीत्यादि प्रबलानेकश्रुतिविहितलिङ्गधारणस्य स्मृत्या निषेधायोगेन वेद-
तुल्यमहाभारते आनुशासनिकपर्वणि ।

१ A adds पूजायास्तेषां प्रसिद्धाच्चेति B adds न च पाषण्डसर्वलिङ्गपदयोः

२ A कृत् ३ reads लोक्यः परिकृततिः

किमाहुर्भरतश्रेष्ठ विप्राः पात्रं सनातनं ।

लिंगिनं ब्राह्मणं चैव ब्राह्मणं चाप्यलिंगिनम् ॥ १ ॥

इति युधिष्ठिरेण पृष्ठे

सद्बृत्तिमपि विज्ञाय लिंगिने चेतराय च ।

देयमाहुर्महाराज उभावेतौ तपस्विनौ ॥ १ ॥

इति भीष्मवचनेन लिंगधारीद्विजानां दानपात्रताविधानात् तेषामदर्शनीय-
त्वायोगेन च नानेनलिंगधारिणां निन्द्यत्वम् । परन्तु

यो वै स्वां देवतामतियजेते प्रस्वायै देवतायै च्यवते

न परां प्राप्नोति पापीयान् भवति ॥ १ ॥ इति श्रुत्या

श्रेयान् स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।

यः स्वधर्मपरित्यागादन्यधर्मं समारभेत् ।

तं विलोक्य दुरात्मानं कुर्यात् सूर्यावलोकनम् ॥ १ ॥

भिनात्ति वेदमर्यादां स्वजात्याश्रमगोचराम् ।

आश्रयत्यन्यधर्मश्च यस्स पाषाण्ड उच्यते ॥ २ ॥

इति भगवद्गीतावचनैः ।

वरं स्वधर्मो विगुणो न पारक्यः स्वनुष्ठितः ।

परधर्मेण जीवन् हि सद्यः पतति जातितः ॥ १ ॥

इति मनुस्मृत्या । “ अतियजेत निजां यदि देवतां उभयतश्च्यवते जुषते-
प्यधम् ” इत्यभियुक्तोक्त्याच स्वधर्मपरित्यागपूर्वकान्यधर्मस्वीकारिणो निन्द्य-
त्वेन “ चक्रिणं लिंगिनमि ” त्यत्रापि यस्तु प्रथमं लिंगीभूत्वा दुष्कर्म-
वशात्तदुपेक्ष्य चक्रीभवति प्रथमं चक्रीभूत्वा तदुपेक्ष्य लिंगी वा भवति “ तं
दृष्ट्वा सचैलं स्नानमाचरेत् ” इत्येवार्थः स्वीकरणीयः । “ यस्तु सन्तप्तच-
क्रादिलिंगांकिततनुः ” इत्यस्यापि लिंगपदस्य लाञ्छनपरत्वेन संतप्तचक्रा-

दीनि च तानि लिंगानि च तैरंकिततनुर्द्विजः श्रौतस्मार्ताद्यनधिका-
रीत्यर्थः । “ ब्राह्मणस्य तनुर्ज्ञेया ” इत्यादिना प्रागेव चक्रांकनैर्निषेधात् ।

शंखचक्रांकिततनुं वैष्णवं शिवदूषणम् ।

पश्येद्यदि प्रमादाद्वा कुर्यात् सूर्यावलोकनम् ॥ १ ॥

इत्याद्यनुरोधेन च । यदि लिंगपदस्य शिवलिंगपरत्वं तदा प्रथमतस्तन्मुद्रांकितो
भूत्वाऽनन्तरं तदुपेक्ष्य लिंगीभवति तद्वैपरीत्येन चक्री वा भवति सोऽपि बहि-
ष्कार्य इत्येवं पूर्ववद्वक्तव्यम् ।

कुमिकीटकपतंगेभ्यः पशवः प्रज्ञयाधिकाः ।

पशुभ्योऽपि नराः श्रेष्ठाः तेषु श्रेष्ठाः दिजातयः ॥ १ ॥

द्विजातिष्वधिका विप्रा विप्रेषु कृतबुद्धयः ।

कृतबुद्धिषु कर्तारः तेभ्यः सन्यासिनोऽधिकाः ॥ २ ॥

तेभ्यो विज्ञानिनः श्रेष्ठाः तेषु शंकरपूजकाः ।

तेषु श्रेष्ठा महाभाग मम लिंगांगसंगिनः ॥ ३ ॥

लिंगांगसंगिष्वधिकः षट्स्थलज्ञानवान् पुमान् ।

तस्मादप्यधिको नास्ति त्रिषु लोकेषु सर्वदा ॥ ४ ॥

स वन्द्यस्सर्वदा पूज्यः संसारविजिगिषुभिः ।

बहुनोक्तेन किं वत्स स एवाहम् न संशयः ॥ ५ ॥ इति

शिरोदेशेऽथवा कण्ठे हस्ते वक्षस्थलेऽपि वा

लिंगधारणहीनो यः तं त्यजेदन्त्यजं यथा ॥ ६ ॥

कुण्डं च गोलकं चैव लिंगधारणवर्जितम् ।

तथा देवलकं चैव दृष्ट्वा चांद्रायणं चरेत् ॥ ७ ॥

स्थूलांगे त्विष्टलिंगं तु यो न धारयते द्विजः ॥

दृष्ट्वा तं सहसा पुत्र सचैलं स्नानमाचरेत् ॥ ८ ॥

मस्तके बाहुदण्डे वा ललाटोर्ध्वप्रदेशके ।

अलिङ्गधारिणं दृष्ट्वा कुर्यात् सूर्यावलोकनं ॥ ९ ॥
 यो न पूजयते भक्त्या लिङ्गं त्रिभुवनेश्वरम् ।
 नासौ स्वर्गस्य मोक्षस्य न च राज्यस्य भाजनम् ॥ १० ॥
 शिवयोगिशरीरे तु नित्यं सन्निहितः शिवः ।
 योगीन्द्रपूजनात्तस्मात् साक्षात् सम्पूजितः शिवः ॥ ११ ॥
 ये योगिनं द्विषन्त्यज्ञाः सर्वपापेष्ववस्थिताः ।
 ये शिवज्ञाननिरतं प्रद्विषन्तीह योगिनम् ॥ १२ ॥
 विकल्पन्ते महात्मानं ये मूढाः शिवलिङ्गिनम् ।
 ते यांति पितृभिः सार्धं नरकेषु न संशयः ॥ १३ ॥

इति शंकरसंहितावीरागममुकुटागमशिवधर्मोत्तरादिवचनविरोधापत्तेः । ननु

निगृह्णीताश्च ये राज्ञा चौर्यदोषेण कुत्रचित् ।
 परदारान्विशन्तश्च रोषात्तत्पतिभिर्हता ॥ १ ॥
 असमानैश्च संकीर्णाः चण्डालाद्यैश्च विग्रहम् ।
 कृत्वा तैर्निहता ये च चण्डालादिसमाश्रिताः ॥ २ ॥
 बन्धाभिविषदाश्चैव पाषण्डाः क्रूरबुद्धयः ।
 शिवोक्तां जातिमर्यादां योऽस्तीत्य भुवि वर्तते ॥ ३ ॥
 स पाषण्ड इति ज्ञेयः सर्वकर्मबहिष्कृतः ।
 अथो यः स्वाश्रमाचारात् पतितः सोऽभिधीयते ॥ ४ ॥

इति विष्णुपुराणादौ चौर्यपरदारादिरतानामेव पाषण्डादिपदार्थनिर्वचनेन
 “पाषण्डः पतितं ब्राह्मणं” इत्यत्रापि पाषण्डपदं तत्परमेवेति चेन्नैवम् । न
 हि पाषण्डपदस्य नियतार्थकत्वम् । पुराणधर्मशास्त्रकोशादिषु बहुधा
 तन्निर्वचनात् । तत्रापि शक्तिनिश्चायककोशेनोक्तदिशा सर्वलिङ्गत्वस्य
 पाषण्डपदप्रवृत्तिनिमित्तत्वप्रतिपादनात् । तस्य चानियतदेवतोपासकस्मार्तेषु
 पूर्वोपपादित्वेन तेषां तद्रूपत्वानपायात् “अलिङ्गधारिणं दृष्ट्वा कुर्यात् सूर्या-

वलोकनम् ” इत्यादिना तेषामदर्शनीयतायाः वज्रलेपायितत्वाच्चेति । एवं पूर्वोदाहृतनिषेधवचनानां निंदापरत्वमङ्गीकृत्येदमुक्तम् । वस्तुस्थितिः तावदाकर्ण्यतां सावधानेन । तथाहि । यत्याश्रमोक्तप्रकरणपठितषाषण्डं पठितमित्यादिवाक्यानांः—

तिलकं चतुरश्रं वा द्वीपाश्वत्थदलाकृतिम् ।

ललाटे धारयेद्यस्तु न तं पश्येदनापदि ॥ १ ॥

लिंगधारणहीनो यः तं त्यजेदंत्यजं यथा ।

इत्यादिलिंगधारणपठितवाक्यानां चक्रधारणप्रकरणपठिततदतिरिक्तनिंदापरवाक्यानां च “ नहि निंदा निंदितुमिष्टे अपि तु स्तुत्यं स्तौति ” इति न्यायेन तत्तत्प्रकरणविहिततत्तदर्थप्रशंसापरत्वमेव वाच्यम् । अन्यथा ।

तपोयज्ञफलादीनां विक्रेतारो द्विजोत्तमाः ।

यतयश्च भविष्यन्ति बहवोऽस्मिन् कलौ युगे ॥ १ ॥

शुक्लदंता जिताक्षाश्च मुण्डाः काषायधारिणः ।

शद्ग्राधर्मं चरिष्यन्ति युगांते समुपस्थिते ॥ २ ॥

इतिलिंगपुराणवचनेन ।

दुर्भोजनदुरालापदुष्पतिग्रहतत्पराः ।

दुर्विहारदूराचारा वृथा गर्वविदूषिताः ॥ १ ॥

माठापत्यं च यतयः करिष्यन्ति धनाशयां ।

ग्रामण्यानिरता यंत्रमंत्रतंत्रविशारदाः ॥ २ ॥

१ T omits प्रकरण.

२ A adds—

प्रमाथिनो बहिश्चिन्ताः पिशुनाः कलहोत्सुकाः ॥

सन्यासिनोऽपि दूष्यन्ति देवसन्दूषिताशयाः ॥

नित्यं कर्म परिस्थज्य वेदान्तश्रवणं विना ॥

वर्तमानोऽपि सन्यासी पतत्येव न संशयाः॥ इति रक्न्दोक्त्या,

रण्डोपदेशानिरताः तत्सम्भाषणतत्पराः ।

सर्वेषामुपदेष्टारो वैराग्येण विवर्जिताः ॥ ३ ॥

वंचकाश्च भविष्यन्ति यतयः कांचनाशया ।

सर्वत्र विचरिष्यन्ति तृष्णया नगरादिषु ॥ ४ ॥

वयसा पयसा दध्ना क्षीरशाल्योदनेन च ।

यतिरेतैरनुदिनं प्रमत्तः पतितो भवेत् ॥ ५ ॥

काषायधारिणः केचित् लम्पटा विषयेष्विह ।

एकदण्डास्त्रिदण्डाश्च मुण्डिनो लोकवंचकाः ॥ ६ ॥

शिशोदरपराश्चान्ये वेश्यासक्ताः तथापरे ।

कपटा नास्तिकाः केचिद् वृथा वै वेषधारिणः ॥ ७ ॥

राजसेवां प्रकुर्वन्ति पिबन्ति रुधिरं परे ।

खादन्ति मांसं राजेंद्र पिबन्ति मधु गर्विताः ॥ ८ ॥

तेषां संदर्शनादेव नरः किंलिषमाप्नुयात् ।

इत्यादि स्कन्दादित्यपुराणवचनैर्यतीनामापि निन्द्यत्वापत्तेः । एवं च सकलवै-
दिककर्मानुष्ठातॄणां दानापात्रत्वादिनां प्रसिद्धानां च दैष्णवस्मार्तानन्दतर्थीयानां
बहुजनवन्द्यतीनां सर्वेषां चादर्शनीयत्वे प्रपञ्चमर्यादोच्छेदापत्तेः । तेषां
तत्तत्कर्मानुष्ठातृत्वदानपातृत्वविधायकवेदशास्त्रपुराणाग्रमेतिहासविरोधापात्तिश्चै-
त्यलम् मूषकग्रहणार्थं गिरिखननेनेति ।

११ आक्षेपांतरनिरासः ।

श्रीशिवाय नमः । ननु माभूत्नामोक्तस्मृतिभिर्लिंगधारणस्य निन्द्यत्वम्
तथाप्यमरकोरो ब्रह्मवर्गे “धर्मध्वजी लिंगवृत्तिरवकीर्णी क्षतव्रतः” इति
लिंगवृत्तिपदस्य निषिद्धनाममध्यपठितत्वेन धर्मस्यैव ध्वजम् चिह्नम् यस्य सः
धर्मध्वजी । लिंगधारणमेव वृत्तिर्जीविनम् यस्य स लिंगवृत्तिः । मिथ्यानुष्ठान-
लक्षणजीविकावतो नाम । अव व्रतांतरे कीर्णी स्खलितं रेतो यस्य सोऽव-
कीर्णी । क्षतं व्रतं यस्य स क्षतव्रतः नष्टब्रह्मचर्यस्य नामानीति तद्व्या-

ख्यानभूतलिंगाभट्टीये लिंगवृत्तिपदस्य मिथ्यानुष्ठानजीविपरत्वेन व्याख्यानाच्च
लिंगधारणमवद्यमेवेति चेन्न । मनुस्मृतौ ।

धर्मध्वजः सदा लुब्धः छाश्रिको लोकदम्भकः ।

बैडालवृत्तिकश्चैव हिंस्रः सर्वाभिनिन्दकः ॥

इत्यादिना निन्द्यान्विगण्य,

अलिंगी लिंगवेषेण यो वृत्तिमुपजीवति ।

स लिंगिनां वहत्येनस्तिर्यग्योनौ च जायते ॥ १ ॥

इत्यनन्तरस्मृतौ । कंचिल्लिंगधारिब्राह्मणमपि धार्मिकमन्त्रस्वर्णादिकं स्वजाती-
यानां एव दास्यामीति नियमवन्तं श्रुत्वा कश्चित् धूर्तः स्मार्तः कपट-
लिंगधारिवेषेण तद्गृहम् प्रविश्य अन्नस्वर्णादिकं गृहीत्वा जीवति । मध्यान्ह-
समयसमागतो ह्यातिथिरन्नं दातुगृहे भुक्त्वा स्वीयसुकृतजालं तस्मै दत्त्वा तदी-
यपापपञ्जरं परिगृह्य गच्छतीति पुराणगाथानुरोधेनायमपि कपटवेषधारी तदीय-
पापपञ्जरं प्रतिगृह्य गच्छति नियममङ्गकासीत्वात्तदनन्तरं तिर्यग्योनौ च जायत
इत्युक्तत्वेनामरकोशपठितलिंगवृत्तिपदस्यापि तत्परत्वावश्यभावात् । न गुरु-
कृतदीक्षालब्धलिंगधारिब्राह्मणपरम् । अत एव मिथ्यानुष्ठानलक्षणजीविकावतो
नामानीति लिंगाभट्टकृतव्याख्यानमपि सङ्गच्छत इति । पुराणवचनानि तु
“ सर्वलिंगं स्थापयति ” इत्यादि श्रुत्युपबृंहणत्वेन स्कान्दलैंगिकवचनानि
कानिचिदुक्तान्येव । अन्यान्यपि लिंगधारणविधायकान्युदाहियन्ते । तत्र
तावत्पद्मपुराणे शिवगीतासूपानिषत्सु सीतावियोगविह्वलरामचंद्रान्तिकं गतवति
भगवति लोपामुद्रावल्लभे तमभिवन्द्य कान्तावियोगजनितदुःखशान्तिकरत-
त्प्राप्त्युपायो वक्तव्य इति राघवेन पृष्ठे निखिलसुरासुरदुर्जयशक्राजितकुम्भक-
र्णायनुजवर्गवेष्टितदशकण्ठकण्ठेलुण्ठनमन्तरेण जनकतनयाप्राप्तिर्न भवति । तत्
च परमशिवप्रसादाधीनमित्युक्त्वा तत्प्रसादार्थं वेदसारशिवसहस्रनामभिर्मु-
दीक्षां विधायैतैर्नाभिरुपास्यमानो महादेवः साक्षात्कृतो भूत्वा दिव्यास्त्रशस्त्रा-
दिकं दास्यति तेन रावणं निहत्य सीतां प्राप्स्यसि इत्युक्त्वानन्तरधादित्यर्थक-

मोक्तुमैच्छत्ततः प्राणान् सानुजो रघुनन्दनः ।
लोपामुद्रापतिज्ञात्वा तस्य तन्निधिमागमत् ॥ १ ॥

इत्यारभ्य,

एवमुक्त्वा मुनिश्रेष्ठे गते तस्मिन्नथाश्रमम् ।

इत्यन्तेनाभिधाय अनन्तराध्याये,

अथ रामगिरौ रामः पुण्ये गोदावरीतटे ।
शिवलिंगं प्रतिष्ठाप्य कृत्वा दीक्षां यथाविधिः ॥ १ ॥
भूतिभूषितसर्वाङ्गो रुद्राक्षाभरणैर्युतः ।
अभिषिञ्च्य जलैः पुण्यैर्गौतमी सिन्धुसम्भवैः ॥ २ ॥
अर्चयित्वा वन्यपुष्पैः तद्वदन्यफलैरपि ।
भस्मच्छन्नो भस्मशायी व्याघ्रचर्मासने स्थितः ॥ ३ ॥
नाम्नां सहस्रं प्रजपन्नकन्दिवमनन्यधीः ।

इत्यादिना दशरथितपःप्रभावमुपवर्ण्य समनन्तरम् दुष्करतपःप्रभावात् साक्षात्कृ-
तेन परमशिवेन पाशुपतादिदिव्यास्त्रशस्त्रादिकं दत्त्वा तत्त्वोपदेशः कृतः इत्य-
भिहितम् । ततश्च शिवराघवसंवादे मोक्षासाधारणकारणतया भक्तिमार्गप्रद-
र्शनानन्तरं ।

भक्तियोगो मया प्रोक्त एवं कुरु रघूत्तम ।
सर्वकामप्रदान् मत्तः किमन्यच्छ्रोतुमिच्छसि ॥ १ ॥

इति परमशिवेनाभिहिते ।

भगवन्मोक्षमार्गोऽयं त्वया सम्यगुदाहृतः ।
तत्राधिकारिणं ब्रूहि तत्र मे संशयो महान् ॥ १ ॥

इति रामप्रश्ने,

ब्रह्मक्षत्रियविट्छूद्रास्त्रियः चात्राधिकारिणः ।

ब्रह्मचारी गृहस्थो वानुपनीतोऽथवा द्विजः ॥ १ ॥

वनस्थो वाऽवनस्थो वा यतिः पाशुपतव्रती ।

बहुनात्र किमुक्तेन यस्य भक्तिः शिवार्चने ॥ २ ॥

स एवात्राधिकारी स्यान्नान्यचित्तः कथंचन । इति अधिकारिणो
विगण्य्य अनन्तरम्,

जडोऽन्धो बधिरो मूको निश्शौचः कर्मवर्जितः ।

अज्ञोपहासोऽभक्तश्च भूतिरुद्राक्षधारणे ॥ १ ॥

लिंगिनो यश्च वां द्वेष्टि ते नैवात्राधिकारिणः ।

इत्यपवर्गानाधिकारिन्निरूपणे लिंगांगिदूषकाणां मोक्षानधिकारित्वप्रदर्शनाल्लिंग-
धारणसिद्धिः । लिंगांगिनिन्दकानां अनधिकारित्वप्रदर्शनेन लिंगधारणवतां
तदासक्ताचित्तानां मोक्षाधिकारित्वमर्थात्सिद्धमित्यवगन्तव्यम् ।

अपि च “महाजनो येन गतः स पन्थाः” इति न्यायेन कश्यपान्निभरद्वाजादि-
महर्षिसंघेन हिरण्यगर्भनारायणादिदेवतासमाजेन लक्ष्मीसरस्वतप्रमुखमहाशक्ति-
भिरन्यैश्चात्यन्ताभ्यर्हितशिवलिंगधारणस्याचारितत्वेन तस्य वैदिकजनपरिग्रा-
ह्यत्वमकामेनापि स्वीकरणीयम् । तथाहि । लैंगे ।

कश्यपान्निभरद्वाजगौतमाद्या महर्षयः ।

धारयन्ति सदा लिंगमुत्तमांगे विशेषतः ॥ १ ॥

नारायणोऽपि भगवान् देवा ब्रह्मादयोऽनघाः ।

धारयन्त्युत्तमांगेषु शिवलिंगमनामयम् ॥ २ ॥

लक्ष्मीसरस्वतीमुख्याः स्वललाटोर्ध्वदेशके ।

धारयन्त्यप्रमादेन लिंगं त्रिभुवनेश्वरम् ॥ ३ ॥

इति । स्कान्दे शंकरसंहितायाम् ।

उरस्थले हरिलिंगं धृत्वा मूर्ध्नि पितामहः ।
 लिंगस्थं मां समाराध्य स्वं स्वं पदमवापतुः ॥ १ ॥
 मल्लिंगं मस्तकाद्यंगे धृत्वा शक्रपुरोगमाः ।
 देवा मां लिंगमध्यस्थं पूज्यं स्वं स्वं पदं ययुः ॥ २ ॥
 लक्ष्मीसरस्वतीमुख्या देव्यो मल्लिंगमादरात् ।
 धृत्वा निजांगे तल्लीनभावा जग्मुः परं सुखम् ॥ ३ ॥

इति । सिद्धान्तसिखामणौ ।

ब्रह्मविष्णवादयो देवा मुनयो गौतमादयः ।
 धारयन्ति सदा लिंगं उत्तमांगे विशेषतः ॥ १ ॥
 लक्ष्म्यादिशक्तयः सर्वाः शिवभक्तिविभाविताः ।
 धारयन्त्यकलिक्रथेषु शिवलिंगमहर्निशम् ॥ २ ॥

इति । अत्र च उत्तमांगे गले वाऽपीत्यादिवचनावगमितलिंगधारणस्थानविशेषप्रदर्शनपूर्वकं देवर्षीणां लिंगधारणं स्पष्टमेव । ब्रह्मवैवर्ते ।

रौद्रं समभ्यर्च्य हि लिंगमादौ शिलामयं चारु हरिः स्वभक्त्या ।
 सुदुर्लभं वैष्णवमाद्यमग्न्यमवाप्तवानेष परं पदं तत् ॥ १ ॥

आदित्यपुराणे ।

ब्रह्मा पूजयते नित्यं लिंगं शैलमयं शुभम् ।
 तस्य सम्पूजनादेव प्राप्तं ब्रह्मत्वमुत्तमम् ॥ १ ॥
 शक्रोऽपि देवराजेन्द्रो लिंगं माणिमयं शुभम् ।
 भक्त्या पूजयते नित्यं तेन शक्रत्वमाप्तवान् ॥ २ ॥
 इन्द्रनीलमयं लिंगं विष्णुः पूजयते सदा ।
 विष्णुत्वं प्राप्तवांस्तेन वैकुण्ठं च सनातनम् ॥ ३ ॥
 सोमो मुक्तामयं लिंगं धनदो हेमालिंगकः ।
 वायुः पित्तजलं लिंगं वसवः कांस्यलिंगकम् ॥ ४ ॥

अश्विनौ मरुतश्चैव स्फाटिकं लिंगमादरात् ।
 दिवाकरस्ताम्रमथं पन्नगास्तु प्रवालकम् ॥ ५ ॥
 असुराः कार्ष्णं लिंगं पिशाचास्त्रपुजं तथा ।
 एवं देवाः सगन्धर्वाः सयक्षोरगराक्षसाः ॥ ६ ॥
 पूजयन्ति सदा लिंगं ईशानं सुरनायकम् ।

इति । पराशरपुराणे ।

रौद्रं लिंगं महाविष्णुर्भक्त्या शुद्धं शिलामयम् ।
 चारुचित्रं समभ्यर्च्य लब्धवानुत्तममं पदम् ।

भारते द्रोणपर्वणि ।

देवदेवस्त्वचिन्त्यात्मा अजय्यो विष्णुरन्ययः ।
 सर्वरूपं भवं ज्ञात्वा लिंगेऽर्चयति तं प्रभुम् ॥ १ ॥
 तस्मिन्नभ्यधिकां प्रीतिं करोति वृषभध्वजः ।

इति कूर्मपुराणे ।

ब्रह्मणः सृष्टिकर्तृत्वं विष्णोर्दानवमर्दनम् ।
 स्वर्गाधिपत्यमिन्द्रस्य शिवलिंगस्य पूजनात् ॥ १ ॥ इति ।

नन्वत्र भारतब्रह्मवैवर्तादित्यपुराणादिवचनैः सर्वदेवानां अन्येषां च तत्तत्फलो-
 देशेन पीठादावेव शिवलिंगपूजनमाभिहितमिति कथं शरीरधृतलिंगपूजापरत्वं
 तद्वचनानामिति चेन्मैवम् । स्कान्दलैङ्ग्यादिपूर्वोदाहृतवचनैरिद्रेपेन्द्रहिरण्यग-
 र्भादीनां मस्तककन्धरादिधारणस्थानप्रदर्शनपूर्वकं लिंगधारणविधानेन लिंग-
 धारिणां करपीठपूजायाः साधितत्वेन च भारतादिवचनानां तद्विरुद्धदारुपी-
 ठाद्यधिकरणशिवलिंगपूजापरत्वायोगेन हस्ताद्यधिकरणकपूजाविधायकत्वे सिद्धे
 नारायणेन्द्रादीनां लिंगधारणसिद्धेर्वज्रलेपायितत्वादिति । किञ्च ।

ईश्वरं तमहं वन्दे यस्य लिंगं अहर्निशम् ।

भजन्ते सह भार्याभिरिन्द्रजेशा मरुद्गणाः ॥ १ ॥

इति । ब्रह्माण्डपुराणे चिदम्बरसंहितावचनेनापीन्द्रादीनां लिंगधारणं साक्षादेव सिद्धं भवति । तत्र “ यजदेवपूजासंगतिकरणदानेषु ” इति सूत्रेण यज-
धातोः सम्बन्धरूपसंगतिकरणार्थकत्वेनेन्द्रजेशा इन्द्रप्रमुखा मरुद्गणा देवा
यस्य शिवस्य शरीरभूतं लिंगं भार्याभिः सह यजन्तेऽविभाज्यसम्बन्धेन धार-
यन्तीत्यर्थः । नन्वेवमपीन्द्रादीनां हेमपीठादौ माणिमयादिलिंगपूजासमये
चन्दनलेपादिकादिचिह्नसम्बन्धेनापि यजधात्वर्थसंगतिकरणरूपार्थासिद्धेरवि-
भाज्यसम्बन्धेन धारयन्तीत्यर्थः कथं सिध्यतीति चेन्न । यावदहः कालवा-
चकाहःशब्दस्य निशाकालमात्रवाच्यनिशाशब्दस्य च यजधात्वन्वये सार्व-
कालिकधारणासिद्धावविभाज्यसम्बन्धेनैव तत्सिद्धेः । न च यजधातोः सङ्ग-
तिकरणार्थकत्वेऽपि संगतेर्यावदहर्निशाकालीनत्वसिद्धावपि अन्तर्यजंत इत्ये-
वार्थः स्वीक्रियते तथा च न तेषां स्थूलांगलिंगधारणासिद्धिरिति वाच्यं अंतः-
पदस्य वचनेऽदृष्टत्वेनाध्याहारदोषापत्तेः ।

“ मल्लिंगं मस्तकाद्यंगे धृत्वा शक्रपुरोगमाः । ”

इत्याधिकरणविशेषणसमर्पणपूर्वकस्थूलांगलिंगधारणविधायकपूर्वोदाहृतशङ्करसं-
हितावचनानुरोधाच्चेति ।

आगमवचनानि तु यावज्जीवलिंगधारणपूजाविधायकानिकानिचिदु-
क्तान्येव अन्यान्यपि कामिकादिवातुलान्तागमेष्वनुसन्धेयान्येव विस्तरमयान्नेह
लिख्यन्ते ।

१२ आगमप्रामाण्यप्रतिपादनम् ।

नन्वागमानामप्रामाण्यात्कथं तद्विहितलिंगधारणादेः प्रामाण्यमिति
चेन्न । आगमाप्रामाण्यं वदन्वादी प्रष्टव्यः । किमशेषागमानामप्रामाण्यमुत

“ वातुलांताः कामिकाद्याः शिवप्रोक्ताः शिवागमाः ” इत्यनेन परम-
शिवप्रणीतत्वेन प्रसिद्धानामष्टाविंशतिसंख्याकानां शैवागमानामप्रामाण्यं आहो-
स्विन्नारायणवतारविशेषबुद्धादिप्रणीतयागीयहिंसाया अधर्मसाधनत्वप्रतिपादक
वेदविरुद्धजैनबौद्धाद्यागमानामप्रामाण्यं वा । नायः ।

“ न गायत्र्याः परं पन्त्रं, ” “ अघोराच्चापरो मन्त्रो नास्ति तत्त्वं
गुरोः परं ” इत्यादिना च वेदमातृगायत्र्यादिमहामन्त्रनित्यानुष्ठानपुरश्चरणादेर-
शेषत्राह्यणावश्यकत्वेन ।

जननं जीवनं पश्चात् ताडनं बोधनं तथा ।
अथाभिषेको विमलीकरणाप्यायने ततः ॥ १ ॥
तर्पणं दीपनं गुप्तिर्देशैता मन्त्रसंक्रियाः ।
नमः स्वाहा वषट्ठुं वौषट्फण्डंतं हृदादिकम् ॥ २ ॥

इत्येते मन्त्रपल्लवाः ।

मन्त्राणां पल्लवः पादः प्रवणः शिर उच्यते ।
शिरः पल्लवसंयुक्तो मन्त्रोऽभीष्टफलप्रदः ॥ १ ॥
ऋषिं मूर्ध्नि मुखे छन्दः देवतां हृदि विन्यसेत् ।
आधारे बीजशक्तिं च पादयोः कीलकं न्यसेत् ॥ २ ॥
मूकः सुप्तो मृतो नम्रो वीर्यहीनो वृथाफलः ।
भुजंगः कीलितः शून्य ईदृङ्मन्त्रा वृथाफलाः ॥ ३ ॥
न्यासं विना भवेन्मूकं सुप्तः स्यादासनं विना ।
पल्लवेन विना मन्त्रो नम्रस्त परिकीर्तितः ॥ ४ ॥
शिरोहीनो मृतः प्रोक्तः वृथा मन्त्रो गुरुं विना ।
ऋषिदैवतछन्दोभिर्वर्जितस्तु भुजङ्गमः ॥ ५ ॥
मृतो दुष्टाय दत्तो यो निर्वीयश्चाधिकाक्षरः ।
अन्तरं नैकबीजेन व्याप्तः कीलित उच्यते ।
यस्य जप्यं शृणोत्यन्यः स मन्त्रः शून्य उच्यते ॥ ६ ॥

इत्यादीना जननजीवनादिमन्त्रसंस्कारादिनामः स्वाहावषट्कारादिपल्लवहृदयादि-
स्थानविशेषन्यसनीयत्राषिदेवताछन्दोबीजादिसमर्पकाणां मूकत्वसुप्तत्वादिमन्त्र-
दोषतन्निवर्तकासनशुद्ध्यादिप्रतिपादकानामङ्गावरणादिविधायकानां तत्तदाग-
मांतर्गतवचनानामप्रामाण्ये^१ गायत्र्यादिमहामन्त्रनित्याननुष्ठानपुनश्चरणादेरसि-
द्धेः । न द्वितीयः ।

शिवसंस्कारिणां चैव ज्ञानधर्मवतां सताम् ।
अष्टाविंशतिभेदेन प्रोक्तं शैवमिति स्मृतम् ॥ १ ॥
कामिकं योगजं चिन्त्य कारणं त्वजितं तथा ।
दीप्तं सूक्ष्मं सहस्रं च अंशुमत्सुप्रभेदकम् ॥ २ ॥
विजयं चैव निश्वासं स्वायंभुवमथानलम् ।
वीरं च रौरवं चैव मुकुटं विमलं तथा ॥ ३ ॥
चन्द्रज्ञानं च बिम्बं च प्रोद्गीतं ललितं तथा ।
सिद्धं संतानशर्वोक्तं पारमेश्वरमेव च ॥ ४ ॥
वातुलं किरणं चैवेत्यष्टाविंशतिसंहिताः ।
इत्यागमेषु वेदेषु वेदान्तोपनिषत्सु च ॥ ५ ॥
धर्मस्तु शाश्वतः प्रोक्तो मुक्तैर्महिंश्चरो महान् ।

इति । वीरागमोक्तरीत्या मुक्त्युपायत्वेन प्रसिद्धशैवागमानामप्रामाण्ये

शिवे शैवागमे शैवे धर्मे शिवपरिग्रहे ।
जङ्गमे प्राणलिंगैक्ये शिवलिंगार्चने गुह ॥ १ ॥
शिवस्थानेषु सर्वेषु वाराणस्यादिकेषु च ।
विपरीता भवेद् बुद्धिर्यस्य स्यात् स बहिर्नरः ॥ २ ॥
शिवनिन्दापरमूढः शिवशास्त्रविनिन्दकः ।
तस्य नो निष्कृतिर्दृष्ट्वा कापि शास्त्रेऽपि केन च ॥ ३ ॥

१ A adds तद्विहितमन्त्रसंस्कारपल्लवादेरग्रहतिथ्येन. २ A मुक्त्ये

इति । स्कान्दाशिवधर्मोचारादिवचनैर्मरणान्तप्रायीश्रुतसूचकनिष्कृत्यभावबहिष्कार्यत्वादिविधानविरोधापत्तेः । न ह्यप्रामाणिककार्यनिंदायां दोषोद्घाटनं युक्तं । किञ्च । स्थावरलिंगप्राणलिंगप्रतिष्ठाकालकर्तव्यद्वादशसंस्कारविधायक,

कृण्डमण्टपनिर्माणं तत्तत् संस्कारमेव च ।

वास्तुपूजा च हवनं पालिकासु प्रतिष्ठितम् ॥ १ ॥

इत्यादीनाम् । अधः पट्टिकाद्याज्यप्रतारिकांततत्स्थानविशेषे भुवनतत्त्वकला-
मंत्रपदवर्णाध्वन्यासविधायकवचनानां, स्थावरे कर्षणादिप्रतिष्ठान्तं प्रतिष्ठा-
द्युत्सवांतं च कर्तव्यतत्तत्कर्मविधायकवचनानां कामिककारणाद्यगमांतर्गतत्वेन
पुराणादावभावेन च तदप्रामाण्ये तद्विहितसंस्काराद्यभावेन सकलवैदिकजनाव-
श्यकस्थावरलिंगप्रतिष्ठाद्यासिद्धेः । अपि च श्रीनीलकण्ठशिवाचार्यचरणकृत-
भाष्येऽङ्गावयवाद्यनन्तमांगव्यगुणगुणमणिजलधेः परमशिवस्येतद्ग्रंथेन पर-
मशिवं विशिष्य कानि तान्यंगानि इत्युक्तेः

सर्वज्ञता तृप्तिरनादि बोधः

स्वतंत्रता नित्यमलुप्तता च ।

अनंतशाक्तिश्च विभोर्विधिज्ञाः

षडाहुरंगानि महेश्वरस्य ॥ १ ॥

ज्ञानं विरागतैश्वर्यं तपः शक्तिः क्षमा धृतिः ।

स्रष्टृत्वमात्मसम्बोधो ह्यधिष्ठानृत्वमेव च ॥ २ ॥

अव्ययानि दशैतानि नित्यं तिष्ठन्ति शङ्करे ॥

इति शैवागमवचनैर्गंगावयवानिरूपणेन शंकराचार्यकृतप्रपञ्चसारादिग्रंथे त्र्यंबक-
षडक्षरीप्रभृतिमंत्रानुष्ठानपुरश्चरणप्रयोगाद्युपयोग्यंगारणादिनिरूपणस्यागमवच-
नैरेव कृतत्वेन तद्विरोधापत्तेश्च । न हि भाष्यकौरप्रामाणिकवचनान्युदाहि-
यन्ते । एवं व्यासमन्वादिऋषिप्रणीतस्मृतीतिहासपुराणादीनामिव । “ त्वं

देवेषु ब्राह्मणोऽस्यहं मनुष्येषु ब्राह्मणः । विश्वाधिको रुद्रोमहर्षिः । ” इति ब्रह्मर्षित्वेन “ निरवयं निरञ्जनमि ” ति नित्यत्वेन च प्रसिद्धपरशिवप्रणी-
तागमप्रामाण्यस्यापरिहार्यत्वाच्चेति । न चरमः पक्षः विष्णोर्जगन्मोहिनी वेष-
धारणसमयेऽशेषजगन्मोहकत्वस्य रामाद्यवतारे सीतालक्ष्मणवियोगादिजनि-
तव्यामोहस्य स्वतोऽपिसत्त्वेन च परप्रतारकबुद्धावतारप्रणीतवेदाविरुद्धागमानां
अप्रामाण्ये त्विष्टापत्तेः । ननु कूर्मपुराणे,

एवं संचोदितो रुद्रो माधवेन मुरारिणा ।

चकार मोहशास्त्राणि केशवोऽपि शिवेरितः ॥ १ ॥

कापालं लाकुलं शाक्तं भैरवं पूर्वपश्चिमम् ।

पाञ्चरात्रं पाशुपतं तथान्यानि सहस्रशः ॥ २ ॥

इति शिवकेशवयोरुभयोरपि मोहशास्त्रकर्तृत्वप्रतिपादनेन तथान्यानि सह-
स्रश इति अन्यशब्देन शैवागमानामपि ग्रहणात्तेषामप्यप्रामाण्यमेवेति
चेन्न । तत्रैव,

निर्मितं हि मया पूर्वं व्रतं पाशुपतं शुभम् ।

गुह्याद्ग्रह्यतरं सुक्ष्मं वेदसारं विमुक्तये ॥ १ ॥

एष पाशुपताचारः सेवनीयो मुमुक्षुभिः ।

इति भूति रुद्राक्षलिङ्गधारणरूपपाशुपतव्रतप्रतिपादकागमस्य श्रौतत्वं प्रतिपाद्य

अन्यानि शैवशास्त्राणि लोकेऽस्मिमोहनानि वै ।

वेदवादविरुद्धानि मयैव कथितानि तु ॥ १ ॥

इत्युक्त्वाः—वामं पाशुपतं सौमं लाकुलं चैव भैरवम् ।

न सेव्यमेतत्तत्कथितं वेदबाह्यं तथेतरद् ॥ १ ॥ इति ।

यानि शास्त्राणि दृश्यन्ते युगेऽस्मिन्विधानि तु ।

श्रुतिस्मृतिविरुद्धानि तेषां निष्ठा हि तामसी ॥ २ ॥

कापालं पाञ्चरात्रं च यामलं वाममर्हतम् ।

एवं विधानि शास्त्राणि मोहनार्थानि तानि तु ॥ ३ ॥

इति श्रुतिस्मृतिविरुद्धानामेवाप्रामाण्यस्वीकारात् । किरातवेषधारिपरमेश्वरप्रणीतशावरतन्त्रबुद्धावतारप्रणीतबौद्धाद्यागमानामेवान्यपेदेन ग्रहणात् । ननु तर्हि शैवागमानां श्रुतिस्मृतिसारमयत्वं कथमिति चेदुच्यते । पूर्वोक्तसर्वलिङ्गस्थापयतीत्याद्यनेकश्रुतिस्मृतिविहितलिङ्गधारणविधायकत्वेन गौतममन्वाद्याचारविषयस्थावरलिङ्गप्रतिष्ठाविधायकत्वेन कालामिरुद्ररुद्रोपनिषदादिसिद्धविभूतिरुद्राक्षधारणविधायकत्वेन तत्त्वमसीत्याद्यनेकश्रुतिबोधितजीवब्रह्मैक्यस्वरूपलिङ्गांगसम्बन्धबोधकत्वेन छान्देोग्यबृहदारण्यकादिश्रुतिविहितानेकार्थत्वाच्च । एवंचलिङ्गधारणस्य श्रुतिस्मृतिपुराणेतिहासागमप्रतिपाद्यमानत्वेन वैदिकत्वात् वैदिकजनपरिग्राह्यत्वं निष्प्रत्यूहमेवेति सर्वमनवद्यम् । इति

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श्रीमद्वेदवेदांतपुराणागमेतिहाससारभूतश्रीमद्विशिष्टाद्वैतासिद्धांतस्थापनाचार्य—पाषंडाञ्जमहागज—पांचरात्रप्रालेयचंडचंडाकिरण—द्वैतकुंभिकुंभदलनरौद्रपंचानन—श्रीमन्नंदीश्वराविरचितायां लिङ्गधारणचंद्रिकायां प्रथमो भागः ।
A reads the following between सर्वमनवद्यम् and इति ।

१ T ends at अनेकार्थत्वाच्चेति । २ B reads the colophon as इति श्रीमद्वेदवेदविद्याचार्यपत्तनपांडितारार्यवशं सुधापारावारराका निशाकर-श्रीकरभट्टारार्यमहेश्वराराध्यसुनोरिशर्वश्वरशरभेश्वराख्यभ्रातृकृपाकटाक्षविक्षणपूर्वमेरणालब्धग्रंथकरणमवृत्तिमता नंदिकेश्वरस्य कृतौ लिङ्गधारणचंद्रिकायां निरूपणीयं सर्वं संपूर्णम् ।

तावत् उक्तदिशा आगमानां प्रामाण्यं । तथापि तत्प्रतिपाद्यलिंगधारणस्य तांत्रिकत्वेन “अग्राह्यस्तांत्रिकाचारः” इत्युक्तत्वेन कथं ग्राह्यत्वमिति चेन्न । किमागमप्रतिपाद्यत्वेन लिंगधारणस्य तांत्रिकत्वमाहोस्वित् श्रुतिस्मृत्य-प्रतिपाद्यत्वे सति आगमप्रतिपाद्यत्वेन वा । नाद्यः । नित्यनैमित्तिकादि-सकलकर्मणां गायत्र्यादिनिखिलमंत्रानुष्ठानत्रिधीनामरोषत्रतानां चागमप्रतिपा-द्यत्वेन सर्वेषामपि तांत्रिकत्वापत्तेः । द्वितीये तु लिंगधारणस्यानेकश्रुतिस्मृति-विहितत्वस्य पूर्वमेव साधितत्वेन विशेषणासिद्धेः । तर्हि “अग्राह्यस्तांत्रिका-चारः” इति निषेधस्य निर्विषयत्वप्रसंगः । इति चेन्न ।

वामपाशुपताचाराः पंचरात्राश्रयाः परे ।

श्रुतिस्मृतिविरुद्धत्वाच्च सेव्यास्तै मुमक्षुभिः ॥

इत्यादि कूर्मपुराणवचनावगमात् वेदविरुद्धवामपाशुपतवामशास्त्रशास्त्रपांचरा-त्राद्याचाराणामेव निषेधविषयत्वादिति ।



TRANSLATION OF THE TEXT.



Verse 1. We address our salutations to Lord शिव, the (primeval) form of preceptor, the consort (lit. the bearer) of the daughter of the mountain (हिमालय), शिव, who is seated as परमात्मन् in the plexuses (circles) basic and others, who comes to be expressed (i. e. assumes the forms of) भावलिंग and others, through the exuberance of grace as the eternal preceptor full of joy, and who again appears in the forms of six-fold Lingas as आचारलिंग etc.

Verse 2. I always worship in the small lotus (of my heart) the lotus feet of शरभ (an incarnation of वीरभद्र), which are a solar disc (in dissipating) the darkness (in the form) of obstacles.

Verse 3. I bow down my head to the feet of my preceptor, महेश्वर, who possessed the wealth of pure learning, being a thorough-going student of (well versed in) all शास्त्रा's, treating of ब्रह्मन् (the Highest Principle) and the holy rites, who was (as competent as) षण्मुख, (the six-faced son of शिव), in explaining the principles of षट्स्थल (the six localities and Steps) or the six-fold forms of अंग and लिंग of the Highest Principle, शिव, who was a grand lion in tearing off the temples of haughty elephants in the form of learned men, and who was the sun (in removing) the darkness of evils.

Verse 4. Some persons thinking themselves to be learned do not accept the principle of wearing लिंग, (on the body) out of jealousy (lit. heartburn or intolerance), because they have not studied well (the meaning of) the Vedas and Shastras.

Verse 5. Thou (**पार्वती**) that hast exercised thy free choice in selecting thy consort, please grant me a boon (viz. the capacity of establishing the truth) that I may, at thy behest, write the treatise "**लिंगधारणचंद्रिका**" in order to refute those (that disbelieve in the wearing of **लिंग**).

Verily they say that the wearing of **लिंग** (on the body) is not to be accepted by the followers of Vedas on account of its being non-Vedic (not enjoined or sanctioned by the Vedas). The rule is that a thing is Vedic when it is supported by the Vedas or the concluding portions thereof. But there is nothing either in the Vedas or the Upanishads in support of wearing **Linga**. Nor can it be said that it is supported by the **स्मृतिस** that are based upon the Vedas; for there are no passages in **मनुस्मृति** and others in support of this wearing.

If it is said that (in the absence of express Vedic passages in support of this principle) passages may be assumed, just as a Vedic passage is assumed in support of **मंगलाचरण** (the practice of beginning a work with words of prayer or invocation); this is a mere hope (doomed to be a mirage), because the wearing of **Linga** is not practised by all great men as **मंगलाचरण** is done; and a thing practised only by a section (of the distinguished public) is not entitled to such an assumption. Hence, how can this **Linga**-wearing, falling outside the sphere of Vedic authority, be acceptable to the followers of the Vedas ?

The reply to this standpoint is that it is wrong. For the established doctrines say that " the wearing of **Linga** by **Veershaivas** is certainly laid down in Vedas, **Shastras**, **Puranas** and **Agamas** like **हामिक** and others."

The explanation of this is:— "Vedas" means यजुर्वेद and others. The word "वेद्" indicates (the inclusion of) महाभारत, because it is proverbially admitted that "भारत is the fifth Veda." By शास्त्राः are meant स्मृतis, and पुराणाः, such as वायुपुराण, लिंगपुराण and so forth. Agamas are कामिकागम and others.

I

In (an Upanishad of) यजुर्वेद in its तैत्तिरीय branch, the search of inner Linga i. e. the wearing of inner Linga is laid down, the inner Linga viz. ज्योतिर्लिंग. There in the passage "There is the lotus of heart, small and taintless, the abode of the Highest Principle in the centre of the body; in that small heart-lotus there is the Highest Principle, minute, formless like आकाश and griefless. That inner resident of the lotus should be worshipped." Here some principle, without any name being given to it or any form described of it, is laid down as the object of worship. When there arises the expectancy as to what that object of worship is, it is known that शिव is laid down as the object of worship from "He is महेश्वर, that comes first as the sound ॐ in the beginning (of the study of) Vedas and is established in the Upanishads (like मांडूक्य and others) as the Highest Principle in enjoyment of Nature." And महेश्वर is शिव, because शिव and महेश्वर are conventionally accepted as synonyms and hence they are placed in proximity in the sentence "शिवः शूलि महेश्वरः etc." in the lexicon.

The worship, again, must have (for its object) something having attributes. And when there (naturally) arises the expectancy as to what that object with attributes is, that is (definitely) known to be the principle शिव; for the special attributes stated to be possessed by the Great Lord शिव are mentioned in the hymn "The real, the true, the highest ब्रह्मन् etc."

It may be objected that in the very Upanishad, in the section beginning with "Him of thousand heads" etc. नारायण with attributes like "thousand heads" and others is mentioned. Why then, should he not be taken as the object of worship, as enjoined by दहर etc.? This objection is not tenable; for शिव is spoken of in कैवल्योपनिषत् as follows:—"There is the lotus of heart; within that heart there is the Highest Principle free from taint (of passion) and changeless. (One becomes at one with that) on meditating on Him, शिव. (as being) pure, griefless, inconceivable, unmanifest, of countless forms, immortal, calm, the source of Brahma (or the Vedas), beginningless, conditionless, endless, all-pervading, self-conscious and joyous, formless, wonderful, united with उमा as his helpmate, and tranquil." So also one would conclude that शिव and none else is referred to when one studies in अथर्व शिरउपनिषत् the words in the beginning, in the middle, and in the end as the following:—"Him minute like the tip of a hair, seated in the heart appearing in the form of all deities, the source of Vedas and the greatest." In a hymn of कठोपनिषत् as well, namely, "the being of the size of a thumb, blazing forth like smokeless fire, Lord of all creatures, past, present and future." (Here "Lord" means शिव only) according to the logical principle established in the topic of पूर्वमीमांसा viz "छागो वा मंत्रवर्णात्" (that there should be unanimity between the hymns and the injunctions; and from this it was deduced) that the animal meant a goat. On account of these sentences of identical meaning it means "that, viz. शिव, unlimited like आकाश, the inner resident of the abode of ब्रह्मन्, namely, the small lotus, is to be sought after. Or as per words of छान्दोग्योपनिषत् one should desire to know it." Here शिव, (as determined by the foregoing) is stated to be the object of worship as enjoined by दहरोपासना. Hence if

any other deity were taken as the object of worship, there would arise the sense of uncertainty about the object (of worship and on that account nobody would go in for worship.)

When worship is enjoined, all the three, namely, worship, the object of worship, and the worshipper are to be stated (necessarily). Naturally when there arises the expectancy as to what that worshipper is, it is determined to be नारायण and शिव is the object of worship (seated) in the heart of नारायण. For it is said (in नारायणोपनिषत्) “ Him, नारायण, very much to be known”; and later small lotus is stated in words “shining in the lotus bud.” It is evident from this that it would be unreasonable to look out for somebody as worshipper other than नारायण mentioned immediately, in conformity with the principle established in topic of पूर्वमीमांसा, namely, “ अपरिमिते शिष्टस्य ” (on account of the negation contained in अपरिमित the numbers mentioned in the context are negatived etc). नारायण therefore, becomes the counterpart (as worshipper) of that seated in दहरधुंडरीक. Moreover, it is improper to think that नारायण is the object of worship for himself seated in his own heart.

Nor can the objection be raised that ascetics are the counterpart of worship on the ground of their description as “ conversant with the knowledge of Vedant etc.”; because नारायण should be taken as being positively connected with the “heart”, mentioned in the section treating of नारायण, analogously with प्रयाज (a sacrificial rite) being subsidiary to दर्शपूर्णमास (sacrifices performed on new moon and full moon days); because प्रयाज is laid down in “ समिधो जयति ” (the sacrificer offers sacred sticks to the sacred fire) occurring in the section treating of दर्शपूर्णमास. Besides, it is said in वामनपुराण “Then हरी

of imperishable self, the enemy of (demon) मुर, exhibited to the Gods the Linga (seated in his heart)." This shows that नारायण is the worshipper of शिव, as seated in his (नारायणा's) heart. In भगवद्गीता also Lord कृष्ण states the Being to be attained by him in words "I attain that primitive Being, from whom proceeded the primeval creation." And further on, when asked what that primitive Being was, he says "Different is the primitive Being termed परमात्मन्, who, eternal Lord, supports the three worlds by pervading them. Oh अर्जुन, that Lord resides in the hearts of all." From this it is conclusive that शिव alone seated in the heart of कृष्ण is the object of his (कृष्णा's) worship; because ईश्वर means शिव invariably, as शिव and ईश्वर are mentioned (in lexicons) proximately (as synonyms). This leads inevitably to the acceptance that only नारायण is meant to be the worshipper of शिव located in his heart per injunction contained in दहर etc.

It would be wrong to say that, though शिव the Highest Lord, is proved to be the object of worship by the arguments marshalled heretofore, the principle of wearing inner Linga is not established, as the resident of the heart is not (yet) proved to be of the form of Linga. For the form of the resident can be proved to be Linga by (extracts) from हंसोपनिषत्, आगमास and वामनपुराण which last has been already quoted. For instance हंसोपनिषत् says "This is the Highest soul bright like million suns, by whom this (universe) is pervaded. The state of His existence is eightfold; in eastern petal (of the heart-lotus) it is pious; in the south-eastern it is sleepy, lazy and the like; in the southern it tends to cruelty; in the south-western it is desire for sin; in the western it is sportive; in the north-western it is inclined to move; in the northern it is love for pleasure; in the south-

eastern it is (inclined to) the acquisition of wealth; in the centre it is freedom from worldly passion; in the filaments it is wakefulness; in the cup dream; in (the form of) Linga it is dreamless sleep; beyond the lotus it is the fourth state (the supreme state); when the soul enters sound he passes even the fourth state." The description as dreamless state (of शिव) in Linga (form) makes it evident that Linga is a form of शिव, the resident of the lotus-heart. The (following) words from आगमाः (are to be noted in support of this). Says सिद्धांतशिखामाणे " A devote (lit. an ascetic) should know लिंग to be (yellow) like gold in the basis, to be (reddish) like coral in the heart, and (white) like crystal in the middle of the brows ". There should arise no doubt that this conclusion that शिव is the object of worship and नारायण is the worshipper would militate against what is said in that very Upanishad in the section beginning with सहस्रशीर्षे, namely, "नारायण is the Highest Being; He is the highest Truth"; because this apparent conflict can be reconciled by the explanation that नारायण can be praised in such high terms from the fact that नारायण has attained identity with शिव on account of his wearing the inner bright Linga in his heart unlike others. Some, however, hold that नारायणपरं ब्रह्म means that the Supreme Being is superior (नारायणात् परं ब्रह्म) to नारायण. That is why the words "नारायणपरं ब्रह्म" are used instead of "नारायणः परं ब्रह्म". Hence they hold that superiority (to नारायण) is of शिव only; and therefore, there can be no contradiction. This much is sufficient (in connection with अंतर्लिंगधारण) to spare prolixity.

II

The Upanishad after laying down the wearing of inner Linga to be sought after, in the manner aforesaid

proceeds to lay down the wearing of external Linga as इष्टलिङ्ग in words. " One should place Linga (on the body) (in one) of (its) various forms or the all-pervading Linga."

To this the following objection may be advanced:- Here the verb is in the present tense. There can be no injunction, therefore, for want of imperative or the like (i.e. potential) (which alone enjoin). If it be said that injunction is implied here, even though there is no imperative or the like, just as implied injunction is accepted in sentences. "He sprinkles paddy grains" "He thrashes them" though there is no imperative in these. It would be wrong to say so; because in the sentence under consideration there is nothing leading to implied injunction. For it is known from the couplet (of पूर्वमीमांसा) that an originative injunction is there when that is not at all obtained (elsewhere); a restrictive injunction takes place when an alternative is already obtained; and an exclusive injunction is there when alternatives are obtained there and elsewhere. The meaning is that an originative injunction is there when it is not at all obtained by any other means of proof; for instance "one sprinkles rice." A restrictive injunction is laid down when the action in reference is obtained alternatively; and it restricts, therefore, to one alternative only, as is done in the case of the sentence " one thrashes rice." There or elsewhere, that is, when things are obtained simultaneously, exclusive injunction is laid down. For instance it is laid down that only five-nailed animals and no others, namely, the rabbit, the porcupine, the alligator, rhinoceros, and the tortoise are to be eaten, when there are other five-nailed animals (simultaneously with non-five-nailed animals) available for eating. (Applying the rule to the) matter under consideration (we find) that in

the case of the verb "He places" there is no originative injunction, as such an injunction to wear Linga on the body is obtained in श्वेताश्वतरोपनिषत् in the sentence "सर्वाननशिरोग्रावः etc." Hence there is the absence of complete non-obtainment elsewhere (as required). The sentence in extenso is :—

सर्वाननशिरोग्रावः । सर्वभूत गुहाशयः ।

सर्वव्यापी च भगवान् । तस्मात्सर्वगतः शिवः ॥

"The Divine Lord is borne in the mouths, on the heads, and on the necks of all (devotees). He lies in the cavity of all creatures, is all-pervading, and hence found everywhere." The explanation of this is :—"of all" means "of all those that are fit to wear Linga"; "सर्वाननशिरोग्रावः" means "the mouths, or heads or necks are places on which he is worn"; being worn there शिव remains in the form of इष्टलिंग; "Lord lying in the cavity of all creatures" means "He lies in the lotus of heart" i.e. there he is seated as inner Linga, as spoken of in हंसोपनिषत् already quoted in words "the Lord has the state of dreamless sleep in Linga." "All pervading" means free from all limitations (in time, space, and visible form); and, therefore, found everywhere.

If it is urged against this that the qualifier "placed in the mouths, on the heads, or necks" is in grammatical equation "शिव" the qualified. And things in equation are, as a rule, non-different (identical). Hence it necessarily conflicts with the location (अधिकरण) which indicates difference, it is wrong. For revered नीलकण्ठचार्य maintains that sense of location is conveyed even by (things in) grammatical equation, while commenting on "आनन्दमयोऽभ्यासात्" There, after anticipating the objection that the possessive affix (मयद्) expresses the superabundance of the thing possessed. Therefore, joy (the thing possessed).

and ब्रह्मन् (the possessor) stand in the relation of the possessed and possessor. But as joy and ब्रह्मन् being in the same case express non-difference (of each other) consistently with Upanishadic sentences, " He came to know that joy was ब्रह्मन् "and" ब्रह्मन् is eternal and joy," how can there be the relation of the possessed and the possessor ? (It would be incompatible, therefore, to assume the relation of the possessed and the possessor.) It was then concluded that ब्रह्मन् was the abode of joy and that that in no way militated against the sentences expressing (only apparently difference), like "Joy is the form of ब्रह्मन्." The followers of आनंदतीर्थ, the exponents of dualism, explain the sentence "ब्रह्मन् is the knowledge" as " ब्रह्मन् is the abode of knowledge"; and hold that such interpretation is not incompatible with the sentence " He who is all-wise, all love, and possessor of knowledge." (That is, the sentences expressive of difference and non - difference are consistently interpretable). This way of expression (of apposition meaning अधिकरण) may be observed in ordinary parlance in sentences like " बहुकपालोऽयं घटः " (The jar is the abode of many potsherds). Nor can it be said that the interpretation of " सर्वाननशिरोग्रीवः ", as an attributive compound (Linga that has mouths, heads or necks as his seats) and the limitation thereby of the existence of Linga to these only would go against the (Upanishadic) statement that Shiva is found everywhere. For (this apparent contradiction between the former and the latter sentences) can be explained away by saying that the Lord of really unlimited form (and therefore) all-pervading shows his existence as इष्टलिंग artificially limited to mouths, heads and necks (only) to favour his devotees, and to the heart-lotus as inner Linga in the subtle form of ज्योतिर्लिंग. It is on this account only that the conjunction "and" coming after the sentence " The all-pervading Lord,"

is significant as bringing it together with the limitedness of the form known from the previous sentence.

We may be asked:—Though all what you say is admitted, yet how can mouth be a seat (for placing Linga in it)? Because सिद्धांत शिखामणि does not mention it in the sentence "A wise man should wear लिङ्ग (इष्टलिङ्ग) on his head, neck, belly, breast or palm." It is also not included by शंकरसंहिता of स्कंदपुराण in the sentence "Always wear Linga dressed in a piece of cloth, on the head, neck, belly, breast, or palm." (The reply to this is) that this looks well owing to lack of real grasp of the meaning. Because it is known from the etymological explanation by व्यास, namely, "Linga is मंत्र because he protects when meditated on. मंत्र is of two-fold nature: the signified and the signifier; as signifier it is the syllable ॐ and as the signified it is great शिव; it is for this reason that great seers hold the identity of the मंत्र (hymn) and the deity (praised by it)." It is also known the Linga and the five-syllabled मंत्र are one and the same from the words of सिद्धांतसारावलि namely, "नमः" is the base; the letter "शि" is the centre; "वा" is cow's head; "य" is the round-shaped top; ॐ is Linga; Linga is thus made of six syllables." Hence Linga in the form of मंत्र can be placed in the mouth, and in the form of इष्टलिङ्ग is placed on the head or the neck. In this way the seeming conflict can be removed. Here (in the case of different parts of the body) option is given (to the devotee) to wear Linga sometimes on the head and sometimes on the neck; because after all the object to be realized is the same, analogously to the preparation of cakes (when a sacrifice is performed per injunction contained in) "one performs a sacrifice by rice" "one performs a sacrifice by barley."

Moreover the (श्वेताश्वतर) Upanishad first speaks of the Lord in words "प्रधान the primordial matter, undergoes modifications (and, therefore, perishable); but हर is immortal and undergoes no modifications. And then (lays down) the wearing of Linga in either form (internal and external) in the passage "By meditating on him, by associating (contact) with him, and by attaining at-one-meant with him." That (this is so) is definitely known from सिद्धांतशिखामणि (which merely reiterates what the Upanishad enjoins) in the following:- The wearing of Linga in the both of its forms is laid down for those that like to attain all desired objects; (that) Linga, internal and external, is to be worn by those sages that are desirous of final beatitude. That is internal Linga in the form of ज्योतिर्लिंग when it is always sought after in the basis in the cavity of the heart, or in the middle of the two eyebrows. But whether one is able or not to wear internal Linga, one should positively wear external Linga, the (symbolic) representative of the former. "By meditating on him" means "by internally worshipping Him in the form of ज्योतिर्लिंग." "By associating with Him" means "by putting Him on the body as इष्टलिंग." When it is so said there arises the expectancy "where" (is the Linga to be worn)? The sentence "The Divine Lord is borne in the mouths, on the heads, or the necks of all (devotees)" comes in sequence to point out the places of wearing Linga. If the Upanishadic verse (given in extenso above), after pointing out the place of wearing Linga internally by words "lying in the cavity," were not to point out the place of wearing Linga externally, it would be contextually inconsistent glaringly. If the (above) explanation be not acceptable, the words "The Divine Lord is borne etc." would be meaningless (for want of an alternative explanation). Do they express identity of शिव with

mouth, head or neck? Or do they express His existence on these? In the first alternative शिव would be identical with mouth etc. in accordance with the (grammatical) principle that "all sentences are confined in their operation to the words they contain." This would contradict the (infallible statements of the) श्रुति namely, "All this is रुद्र" which tells us that रुद्र (शिव) is identical with all. Nor is the second alternative possible; because that would limit शिव to being seated in mouth etc. and would consequently go against शिव being found in all things as is known from "therefore शिव is everywhere." Hence our interpretation is the right one.

It may be said that our interpretation would be right if there were a word expressive of locality. But there is no word expressive of locality. This also is wrong; because this (absence of a word expressive of location) can be explained away by assuming the possessive affix (अच्). And the compound would then mean "mouth etc. are the seats of this (Linga)." And to avoid the (dilemma) of the sentence being meaningless we might well express place by secondary signification (indication) per principle "It is better to give secondary sense to a word than to make a sentence meaningless." This principle is established in पूर्वमीमांसा as follows:—(In the animal sacrifice it is laid down that) eleven limbs of the animal should be cut. He cuts them twice each." In this connection an objection was raised that the sentence "He cuts them twice each" was superfluous as "cutting twice" was already obtained by the injunction to perform the archetype (the सोम sacrifice, is an archetype while the animal sacrifice was a derivative) per rule that the rites of a derivative should be performed in the same way that the rites of the archetype were performed. In reply it was said "(It has been laid down in that very section that) though the

sacrificer cuts four times, fat should be cut five times." In this sentence the word "fat", being (a part of the body) like heart etc., was taken to mean in the secondary sense any part of the animal (used for) offering. (Naturally) "five times" was extended to heart etc. In disposing of "The five times", there were already two rites "spreading of ghee" and "dropping of ghee"; and when two (of these five) times were used for these two rites (one each), the remaining three times would (naturally) go to the cutting (of the parts of the body). To avoid this contingency it has been (specifically) laid down "it should be cut twice." The remaining fifth time should be additionally used either for "spreading" or "dropping" ghee. In this way (the objection was removed and) the significance of the sentence "He cuts twice" was established and everything was squared up. Such is our line of reasoning, (and thus our position sound).

Teachers of former times, on the other hand, have held that there is no originative injunction in "He places Linga in one of its various forms." For the injunction is already obtained from "पाणिमंत्रं पवित्रं" (the holy Linga worshipped on hand), and is not unobtained (elsewhere.) The attribute "पाणिमंत्रं पवित्रं" explained later and otherwise inexplicable, establishes the worship (of Linga) on hand. The wearing of Linga having been thus obtained, non-obtainment elsewhere is lacking (in सर्वलिङ्गं स्थापयती).

It might be said that, though there is no originative injunction in the sentence under consideration, there is a restrictive injunction similar to the one in the sentence. "A Brahmin should earn money by means of helping the performance of a sacrifice, teaching and receiving gifts (and in no other way). But this also is

doomed to be as chimerical as the wearing of a garland woven of sky-flowers. For it is learnt from शातातपस्मृति and others in connection with (the attainment of) 'final beatitude that "A person smearing his body with ashes, lying down in a bed of ashes, and meditating on रुद्र becomes free from all sins (and thus attains beatitude)." And if the wearing of Linga were to alternate with the application of ashes (to the body) and wearing of beads, there would be a restrictive injunction for wearing Linga also and prohibiting the practice of others. But this is (quite) undesirable; because it is known from the following words of सिद्धांतशिखामणि that all these are necessary (for attaining मोक्ष). "The knowledge that one is encaged in the body; the thorough knowledge of the body; the nature of the worldly life fit to be abandoned; the initiatory ceremony; the wearing of Linga; the smearing of the body with ashes; the wearing of beads; the muttering of the five-lettered मंत्र; the life of devotion; the worship of the spiritual preceptor, Linga and an ascetic; (i.e. जंगम) and the acceptance (of food etc. from the गुरु, लिंग and यति)." It might be urged (lastly) that there is an exclusive injunction, condemning the non-wearing of Linga and (thus) inculcating the wearing of Linga. But this also cannot be; because wearing and non-wearing being mutually antithetical cannot be an aggregate of similar things. Accordingly, there can be no injunction of exclusion.

To meet this (elaborate) objection, (we maintain) that there is an originative injunction in the sentence. 'सर्वलिंगं स्थापयति.' It is wrong to say against this that the injunction (to wear Linga) is already laid down by the sentence "सर्वाननाशिरोम्रीवः etc." and, therefore there is the absence of non-obtainment elsewhere, for the simple reason that "सर्वाननाशिरोम्रीवः" is dependant on "सर्व-

लिंगं स्थापयति" as the latter lays down (expressly) the wearing of Linga, which is the counterpart of अधिकरण (the place of wearing), expressed by the former. Hence on account of the relation of the sustainer and the sustained between the two sentences, it is improper to say that the injunction is otherwise obtained. Nor can it be said that "सर्वाननशिरोग्रीवः" is not dependant on "सर्वलिंगं स्थापयति", on account of the former expressing अधिकरण the counterpart of wearing, which in turn has been laid down by "तस्याभिध्या नाद्योजनात् etc." occurring in the same Upaneshad (in which "सर्वाननशिरोग्रीवः" occurs and is, therefore, related to and dependant on "तस्याभिध्या नाद्योजनात् etc." (rather than "सर्वलिंगं स्थापयति.") For great is the difference (between the two sentences) ("सर्वलिंगं स्थापयति" and "तस्याभिध्या नाद्योजनात्" etc.) The sentence "सर्वलिंगं स्थापयति" is in an (enviable) position of vantage (lit. stronger than the other) for uncommonly containing the words "लिंगं" (the thing to be worn) and "स्थापयति" directly expressive of wearing; while the other (having no such words) takes time to express (wearing). If it is further objected that it has been decided (in पूर्वमीमांसा) in the topic (discussing the unity of meaning) between vedic words and popular words i.e. words in currency, that the meaning of Vedic words is determined by the help of popular words, which derive their expressive power from grammar; and though the words "animals" etc. in the sentence "He should worship by (offering) an animal" are dependant on grammar for their expressive power, still they are taken as laying down (the performance). In the same way why should not "सर्वाननशिरोग्रीवः" enjoin (even though dependant upon "सर्वलिंगं स्थापयति")? This objection does not hold good, because grammar etc. are only useful in imparting expressive power to words (and there the matter ends). But the sentence under consideration though similar,

so far as dependance is concerned, is still unable to express injunction before the meaning of the sentence as a whole is grasped; while (in contrast) injunction is at once known from the sentence "सर्वलिंगं स्थापयति." Moreover it is definite that the sentence "सर्वानन शिरोग्रीवः," is a missionary assertion as may be gathered from "The all-pervading Lord" (following "सर्वाननशिरोग्रीवः") which purports to applaud Linga. Hence, there is no obtainment elsewhere (in सर्वाननशिरोग्रीवः as supposed).

What is (also) said that there is no originative injunction in "सर्वलिंगं स्थापयति" on account of the same being obtained by the attribute "पाणिमंत्रं पवित्रं" which is otherwise meaningless, is also not right. For the sentence "सर्वलिंगं स्थापयति" lays down the wearing of Linga in general; but the attribute specifies the place where it is to be worn. The latter, therefore, is sustained by the former. Hence, there is the absence of the injunction being obtained elsewhere. (The meaning of पाणिमंत्रं is:- "मंत्रः", a prayer to be uttered in accompaniment, becomes by the possessive affix "अच्" in the sense of a thing to be worn i. e. Linga. (Therefore) "पाणिमंत्रं" is "पाणौ मंत्रं लिंगं," as is borne out by what is said in लिंगपुराण namely, "Therefore, the great Linga is to be worn by uttering the prayer "पाणिमंत्रं पवित्रं" (in accompaniment). The sentence "आहवनीये जुहोति" is an instance in point. A sacrifice called अग्निहोत्र is enjoined. But it is not stated where it should occur. And the sentence "आहवनीये जुहोति" states the place for the occurrence of अग्निहोत्र sacrifice. In the same way when Linga to be placed per injunction contained in "सर्वलिंगं स्थापयति", it has got localities like altar etc. alternating with hand etc., and the latter is laid down (by पाणिमंत्रं). If it is (again) objected that locality is expressed by the locative case in "आहवनीये जुहोति;" but there is no such case in

“ पाणिमंत्रं पवित्रं ” (and therefore, अधिकरण is not expressed by it.); it is wrong to say so; because locative case is understood here. The word “ पवित्रं ” expresses sacredness of Linga worn even at times (when one is) impure or polluted, as it does in the case of “ यज्ञोपवीत the sacred thread, is so holy,” by removing the idea of Linga ever being impure. It cannot be objected that the sentence lays down more things than one and therefore, will be open to the fault of making diverse statements (वाक्यभेद); because it is to be understood that it lays down (a rite as qualified by other) rites, as is done in the Vedic sentence “ The sacrifice to fire with cakes prepared in a pot of eightfold parts should be performed on a new moon day ” in accordance with the rule of पूर्वमीमांसा “ When only one rite is not laid down i. e. more rites are laid down, all are to be combined into one (as one rite qualified by the rest.)

Another objection :— Though all this is granted still the sentence “सर्वलिङ्गं स्थापयति” enjoins installation of Linga on an altar (lit. ground and not the placing of it on the body), because the obvious meaning of the verb “ स्थापयति ” and the custom of all people evidently point to it. The proper meaning of पाणिमंत्रं would then be Linga consecrated by hand i. e. by the ceremonial purificatory process of षडध्व (six-fold roads) and, therefore sacred, should be installed (on an altar.)

Some say in refutation of this as follows :—It is true that the verb “ स्थापयति ” expresses the placing of Linga as much on the ground as on the body; for the scripture cannot be restricted in the operation of its meaning. Nor is there anything to so restrict the meaning. But from the force of the word “पाणिमंत्रं” coming in sequence

it means the placing of Linga on the body, in accordance with the rule " whenever any doubt arises, it should be removed from what comes in sequence." (Moreover) It is well-known that the root " मन् " means "to worship" in पुराणां etc.; for instance " मान्य " is " पूजनयि " (deserving of worship). Hence मन्त्र is Linga (derivatively) मननात् पूजनात् त्रायते (that which protects when worshipped); and पाणिमन्त्रं is पाणौ मन्त्रं (Linga on the hand). Such being the case by proof, the worship of Linga cannot be extended to the Linga placed on the altar; but it points to the worship of Linga placed on the body. Nor can it be said that the worship (of Linga) can be extended to (Linga on an) altar by taking the compound to be instrumental तत्पुरुष viz. पाणिना मननात् त्रायते (that which protects when worshipped by hand). And thereby conflict with the established meaning (of मन्) will be removed. Because this interpretation goes against the grammatical rule " समर्थः पदविधिः " (a rule relating to inflected words should be understood to apply to such as are connected in sense) "If it is further said that the compound is acceptable in spite of this syntactical expectance (of one word for another), on account of the connection of the word expected is plainly seen, it is wrong to say so, because in that case the word " पाणिना " becomes superfluous. Again it would not be right to say that mind and others become the means of worship when मन्त्र is explained (derivatively) as " that which protects when worshipped ", and, therefore, the word "hand" is used to exclude these (mind and others). For mind and others are also the means of worship (as learnt) from what is said " the worship of शिव should be performed by mind speech, and bodily actions." The instrumental तत्पुरुष therefore, confines (undesirably the means of) worship to one thing only (viz. hand). This fault will not attach to

locative case; the hand (in the locative case) would go (with Lord शिव as protector) as an attribute.

The explanation of पाणिमंत्रं as "that consecrated by hand" is also wrong; because "consecrating" would be the secondary or figurative sense in supersession of its primary sense, in which, as is well known, the पुराणाः use it. But the secondary or figurative sense is unacceptable as it will militate against (the principle established in the topic) ईक्षतेर्नाशब्दम्. In that topic the objector held that the secondary or the figurative sense accorded with sentences like "the fire saw", "the waters saw"; and in pursuance of such sentences the secondary sense being admissible, the agency of seeing could be attributed to प्रधान. In reply to this explanation of the objector it has been established that though in some cases words are seen used in secondary or figurative senses, it is improper to think that they are so used in all cases; and that the method of interpreting by having recourse to secondary or figurative sense is improper when primary or natural sense is possible. In conclusion the agency of seeing in its primary sense was attributed to ब्रह्मन्.

(After stating the refutation by others of the second objection) we state ours as follows : (The whole passage) beginning with "निधनपतये नमः" (A bow to the Lord of wealth) and ending with "एतत् सोमस्य सूर्यस्य" (This Linga residing in the disc of sun and united with उमा) all is a missionary statement (of the Lord शिव.) There (in the passage) are praised the ten forms of Linga as are described by सिद्धांतशेखर as follows :— "The all-pervading Linga was one; it became the great three-fold, oh, daughter of the mountain, namely. भावलिंग the ideal, प्राणलिंग the vital or mental and इष्टलिंग desire-yielding, the physical or gross. इष्टलिंग again, became two-

fold आचारलिंग and गुरुलिंग of (presiding over) the elements of earth and water respectively; so say the scholars of शिवागमाः. Oh, you beautiful one, प्राणलिंग in turn became two-fold, शिवलिंग and चरलिंग, of light and air elements; (likewise भावलिंग became two-fold) प्रसादलिंग of ether element and महालिंग the great, of the principle of आत्मन्." अखंडलिंग is addressed by "An obeisance to the Linga on High," as that (High Linga) is seated on the only western petal of the uppermost plexus. प्राणलिंग is praised by "an obeisance to the golden Linga"; because that (प्राणलिंग) is determined to be golden by what is said in सिद्धांतसारावलि, namely, "The wise know that प्राणलिंग is like burning gold, residing on the bulb and always to be meditated on by ascetics." "An obeisance to (Linga of) brightness" is the praise of इष्टलिंग, as known from the following (description given by सिद्धांतसारावलि), namely, "नमः" is the basis; the letter "शि" is the middle part; वा is the cow's head; य is the round ball at the top; ॐ is Linga. Thus Linga is made of six letters;" all this description of the form of Linga is certainly of इष्टलिंग full of brightness and of good form. "An obeisance to Linga of ether element" is the praise of प्रसादलिंग, which presides over ether, as there is no difference between them (दिव्यालिंग and प्रसादलिंग) from the derivation of दिव्य as दिवि (आकाशे) भवं (residing in ether). By "An obeisance to भावलिंग" is praised गुरुलिंग; because भावलिंग is in no way different from गुरुलिंग presiding over watery element as known from "Old is the watery element, the material cause of firmness (in the form of the earth); therefore, old is भावलिंग the form of the Lord; and old is His power brought into activity." "An obeisance to शर्वलिंग" is the praise of आचारलिंग. For the identity of आचारलिंग presiding over the element of earth, and शर्वलिंग is established by the description given

by सिद्धांतसारावलि as follows :—Beautiful is the earthly element, the source of all physical creation; from this element springs the beautiful creation. शर्व is the (sustainer) of the form of the earth. “An obeisance to शिवलिंग ” is the praise of शिवलिंग; because शिवलिंग presiding over the element of air is non-different from (fire), which is the same as रुद्र, another name of शिव, as known from “He (fire) is a form of रुद्र or पशुपति; He, the Lord therefore, is of the fiery (dreadful) form. The Lord of creatures is (of the) form of रुद्र. His fiery energy is dreadful.” “A bow to ज्वललिंग (brilliantly shining),” is the praise of चरलिंग presiding over the element of air; and the identity of चरलिंग, as expressed by उग्र and ज्वललिंग is assured from “Life (vital air) is another form of काल or time; the power of time is that of air; उग्र (शिव) is (the sustainer) of the form of air; and उग्र is known to be काल”. “A bow to परमलिंग (Linga the great)” is the praise of महालिंग which presides over (individual) souls. “A bow to आत्मलिंग ” is the praise of भावलिंग (ideal Linga) which presides over the subtle body. (From the foregoing) therefore, the praise has for its object Linga worn on the body in its different forms owing to artificial limitations and described in आगमाः. And if “ सर्वलिंगं स्थापयति ” were to lay down the installation of Linga on the ground or altar, the injunction and the missionary statement would be at variance (which is not proper). Moreover the beginning and the end, the reiteration, something extraordinary (belonging to a thing), the fruit to be attained (by the thing), and the logical establishment are the six determinants of a thing. The first of these, (when not contradicted) is the strongest, per principle of पूर्वमीमांसा established by “ वेदो वा प्रायदर्शनात् ” (the word वेद is prominent). Agreeably to this the words in the beginning of the passage under

consideration, viz. " A bow to the Linga on high " having been proved to mean प्राणलिंग, the interpretation of the sentence " सर्वलिंगं स्थापयति " to mean placing of Linga other than that worn on the body, would certainly militate against (the import of) the section.

If it is argued that " एतत् " occurring in " एतत् सोमस्य सूर्यस्य " goes with नमः; hence the bow is addressed to the moon and the sun, (consequently) there would be misinterpretation of the passage; it is wrong to so argue; because the beginning and the conclusion have been determined to be referring to Shiva; and if the bow were taken as being addressed to the moon and the sun in the midst, it would militate against the context. Therefore, it is inevitable that सोम should mean Shiva in the form of Linga, by being dissolved as उमया सहितः (associated with उमा), and that सूर्य should mean शिव residing in the disc of the sun, as is done in " सोम एकेभ्यः पवते धृतमेक उपासते " (Shiva alone purifies some; he alone takes ghee in a sacrifice). In accordance with this interpretation the sentence " सर्वलिंगं स्थापयति " means the wearing of Linga on the body; and the presumption of the injunction would well accord with the missionary statement which otherwise would be meaningless. This presumption of injunction as analogous to the assumption (contained in the sentence), " The sacrificial post should be made of उदुंबर tree; उदुंबर is strong; the animal (tied to the उदुंबर post) will be strong, because the post will give strength to the animal (when tied to it)".

It may be objected that in spite of all this, the injunction so presumed is not obligatory (on all), because (it is enjoined) for an end (and it is, therefore, laid

down for those that aim at it), as stated in सिद्धांत-शिखामणि already quoted in words "the (wearing of Linga both) internal and external (is laid down) for ascetics that desire to attain absolution". It is wrong to say so; for the objection would also apply to the practice of twilight worship, the fruit of which is known from the praise contained in words "Those of strict vow that always practice twilight worship become free from sin and attain the world of ब्रह्मा free from miseries," (and thus संध्योपासना would also not be obligatory on all). If it be said that संध्योपासना is obligatory in as much as its non-practice is prohibited in the स्मृतis which says "He who takes food (without performing संध्योपासना) will be born a dog in hundred births and becomes an out-caste in millions of births;" similar is our position because non-wearing of Linga is prohibited by वातुलागम and others which say "A devotee that supports life (with food) without wearing Linga commits the sin of eating dog's food."

It is stated (in महाभारत) as follows :—The Veda is afraid of a person of small learning that he would belie it. (Hence) the meaning of the Veda should be supported by (the statement) of historical tradition and Pauranik narrative (which re-iterate the Veda). The meaning of the Veda though understood (independantly) is likely to be misunderstood (on account of its profundity). So, when it is made definite by sages there will be no scope for any doubt :—Agreeably to this dictum there are passages in support of the sentence (सर्वलिंग स्थापयति). For instance, लिंगपुराण says by way of preface "The excellent way of wearing of Linga is laid down for Brahmins by Vedas, number of स्मृतis, Puranas, and Agamas," and then goes on to state "Even (an उपनिषत् belonging to)

यजुर्वेद says that one should place Linga (on the body). Therefore, the great Linga should be worn by uttering (in accompaniment) the prayer “ पाणिमंत्रं etc”. Because the preceptor places Linga on the hands of the devotee at the time of the दीक्षा ceremony and prays that Linga, they (the learned) say Linga is identical with पाणिमंत्रं पवित्रं. As (Linga the form of) Shiva himself is pure and makes men pure, it is termed pure; therefore, the great Linga is to be worn at all times. One should wear Linga at all times even when one moves or stands, sleeps or keeps awake, has his eyes closed or open; the wearer of Linga is always pure; he should worship charming Linga absorbed in devotion and should apply sandal paste to it and offer flowers etc. He should perform all daily and occasional duties with the idea of (all action) dedicated to Shiva. All this will contribute to the development of his (spiritual) knowledge”. In शंकरसंहिता of स्कंदपुराण also it is said:—He who places the इष्टलिंग on the palm-altar or his hand, becomes mentally all absorbed in Him, and ridding himself of all outward distractions worships him, is indeed, a Veershaiva. A man should worship Linga, the symbol of the Highest Divinity, placing it on the palm-altar of his lotus-like hand, with the idea of being one with Him, by means of all sorts of homage without any distinction between things internal and external. In the case of a Veershaiva desirous of at-one-ment the worship of Linga placed on hand is better than that installed on ground. In these words it establishes the superiority of the worship of Linga placed on the hand as enjoined by the Vedic words “ पाणिमंत्रं ” (शंकरसंहिता) further says:—Oh, my child, one who is devoted to the at-one-ment of Linga (with Anga) is really free from taint or impurity of the incidents of birth or death.

The worship of Shiva (Linga) should not be omitted even when a birth or death occurs in the household. In this way the worship of Shiva Linga worn on the body is laid down even at times of impurity for a Veershaiva who is life-long initiated into it by दीक्षा ceremony. आदित्य पुराण also says:—Those that are initiated by दीक्षा ceremony should always perform the worship of God (Linga). These great men are free from the observance of impurity of birth or death. There are no trammels of impurity in the case of those who worship Linga (worn on the body), those that maintain sacred fire and of those that are religious students.

If it is argued that if the worship of Linga can be performed at time impure, there would result (permission for) the performance of other rites; it is wrong to say so; because, though the prayer “मित्र etc.” is allowed to be muttered when the sun is worshipped during twilight, which is a daily rite, though certain hymns are uttered at the time of वैश्वदेव which also is a daily rite, and though Vedic texts are read (even if the performer becomes impure) when newmoon and fullmoon sacrifices are performed. it does not mean that other Vedic texts are to be studied at the times of impurity. मनुस्मृति says “There is no objection to hymns being recited at the time of routine household rites. But there is objection to the recitation of Vedic texts that are to be studied on occasions. The daily rites are considered to be the sacrifice to the ब्रह्मन्”. So it means that not all Vedic texts are prohibited from being recited. In the same way though the worship of Linga is allowed at impure times, it does not mean the permission to perform rites all and sundry.

Another objection:—We agree to the obligatory nature of Linga worship (on the hand). But it is objectionable to perform the worship on the left hand which is so (dirty) vile. This objection does not stand to reason. For the use of left hand in conjunction with the right is laid down for forming the cavity for the purposes of drinking water per scripture "One might drink water by means of the cavity or a big pot," So also the use of left hand is indispensable for forming the cavity to hold full pot per injunction. " He brings the full pot", when that cavity is necessarily used as support to the full pot at the time of offering oblation into the mouth of fire. Likewise the use of left hand, when both the hands are folded together while the devotee bows down to Shiva placed on the altar is found to be fit, and it is also free from objection to use the left hand when the cavity-full of flowers are offered to God Shiva. All this is in accordance with वेद्यायन who says :—The obeisance by the eight parts of the body is made when it is performed by means of the head (bowing down), the breast, the eyes fixed on the deity, mind (thinking of the deity), tongue (lit. words) uttering its prayers, the feet brought together, the ears (intent on listening to its prayers), and lastly the two hands folded together.

It may lastly be objected :—A doubt arises about the interpretation made by you of the sentence "सर्वलिङ्गं स्थापयति" as laying down the wearing of Linga, because विशारण्य, the exegetist of all Vedas has not commented on the passage (in your way). This objection sounds like (the inability) of a deaf man (to hear) when something is muttered into his ears. Because, though the passage has not been commented on by विशारण्य, others (equally authoritative scholars like) कालहस्तिपंडित,

मंचण, पंडिताराध्य and so forth have explained it as we have done. (It seems) that the exegetist विद्यारण्य has left commenting on it, either because it was not relevant to his purposes or because different interpretations would be productive of evil (to himself). Moreover (if nothing that is not explained by विद्यारण्य were unauthoritative) the prayers addressed to Goddess दुर्गा and composed by शंकराचार्य, the founder of the (अद्वैत) school would be unavailable (i. e. improper) at the time of दुर्गा worship as they are not commented on by him. Again there is no scope left for doubt on account of our interpretation being supported by divine बादरायण, who stands foremost among personages intimate with the knowledge of the Vedas, in Linga Purana (composed by him) already quoted. Lord शिव Himself lays down (the wearing of Linga) in the authoritative आगमा, as good as Vedas; and lastly it is supported by सिद्धांतशिखामणि. Hence all we have said is faultless (unexceptionable).

III

Ann:— This (Linga-dharana) is established by another hymn in the same Upanishad. The Hymn is:— My salutations to ब्रह्मन्. Let wearing (of Linga) be my (creed); let me be the wearer of what is everlasting and is heard of in Vedas; let that (Linga) ॐ be never separated from me.

It may be objected as follows:— This hymn does not establish the wearing (of Linga); for in the two sentences "Let wearing be mine" and "Let me be the wearer," there is stated merely the wearing and there is no word mentioning the special thing (to be worn). It cannot be argued that the wearing of Linga is the only alternative left on account of there being no scriptural authority for or

custom of wearing any other deity. Because though no other deity is known as the object of wearing, the (marks of) conch and disc representing Narayan are worn according to the doctrines of Ramanuja on the support of scriptures; they are therefore, to be taken here as being the object of wearing. If it be again argued that निराकरण (the rejectable thing) is the visible world fit for rejection, being subject to creation and destruction. That, which is not so and therefore acceptable, comes to mean ब्रह्मन् as the object of wearing. This evidently leads to Linga as the thing to be worn. This is wrong because this method of establishing the acceptable thing by explaining its parts can be well extended to नारायण and his weapons; and the weapons can thus be proved to be things worn. Every thing then will be free from the objection advanced. Moreover, sacred ashes and beads can be established as the object of wearing, in as much as non-practice of these is condemned per statement contained in "He, on whose forehead no ashes are applied, round whose neck no rosary put, and in whose mouth there is no पञ्चाक्षरीमंत्र muttered, should be abandoned as if he were an outcast. The non-practice of covering the body with ashes and three-striped mark (on the forehead of ashes) should not even be thought of. They are enjoined by scriptures. Hence he who abandons them is a man fallen." In the sentence "May I wear" there is no injunction, as the benedictive mood does not lay down. At the same time the sentence lacks the nature of originative injunction, as it is obtained by the sentence "सर्वलिंगं स्थापयति."

We meet this objection as follows :—The meaning really is that the thing acceptable is the ब्रह्मन् in the form of Linga. And let me be the wearer of that. What

is said that Narayan and the articles of his armour can be taken as things acceptable by explaining the parts of word is improper. For they are proved to be rejectable and cannot, therefore, be things acceptable. Because, अथर्वशिखोपनिषत् says, "All this is ब्रह्मन्; ब्रह्मा, विष्णु and रुद्र are created", Shivapurana also says "The three ब्रह्मा, विष्णु, and रुद्र have a cause; they are produced by महेश्वर Himself. They were intended by their father for three purposes, namely, ब्रह्मा for the creation, विष्णु for the protection, and रुद्र for the destruction (of the Universe)". नारायण is thus known to be born. As for his conch and disc (it is said) "One should not stay even for a single day where there lives a person with the mark of a disc. If one does so, one becomes a great sinner and contracts the sin of killing a thousand Brahmins. If one sees such a person, the destroyer of the race, that bears such a mark through ignorance, greed or sentiment, one should have a bath in full garments. By means of these and such others they, in themselves rejectable, cannot be proved to be acceptable. We shall later give a fuller explanation. But शिव having no birth on the other hand becomes the acceptable thing on account of his being the producer of नारायण and others and the object of meditation from what is said "There is no cause (of the Great Lord). He, meditating on Himself is (the cause) of all things that (apparently) look to be a cause. He, the cause, is the object of meditation." He in the form of Linga becomes the object of wearing. What is really meant is that the verb भूयासम् lays down the wearing in general. When there arises the expectancy as to what is the thing to be worn, Linga alone, that is no other than ओंकार, is laid down as the object of wearing by "ॐ is mine." Hence Linga becomes the object of wearing. "अनिराकरण" is the

thing that is to be resorted to; इक्षुतम् means heard of by ears as being established by Vedas and Shastras; ॐ means Linga, a form of शिव, who is represented by ओंकार. Let me wear that. Such is the meaning of the words (of the passage).

If it is objected that ॐ is an expression of auspiciousness (as known from) "the words ॐ and अथ broke out of the throat of ब्रह्मन्; and therefore, they are auspicious." Further "अ" is (the mother of) all sounds including ॐ per what is said "अ" is (the source of) all sounds"; अ again is विष्णु. ॐ, therefore, does not mean Linga (but विष्णु). It is wrong to raise this objection. For it is said in तापनीयोपनिषत् "The letter अ is ब्रह्मा in the naval; उ is विष्णु in the heart; म् is शर्व in the middle of the brows; ओंकार is the Lord of all (शिव) at the top of the twelfth petal." शिवपुराण also says "The short syllable ॐ expresses itself to be शिव, after showing (that it is itself the container of) all by means of its three constituent sounds." In Linga Purana too विष्णु in his prayer addressed to शिव says, "My bow to you all-knowing and of the form of ॐ." All this proves that the short syllable ॐ represents the Great Lord शिव.

It is wrong to argue that ॐ born of अ the cause stands for विष्णु. Because if all speech were based on अ and able to express itself only through अ, it would be void of all power of expressiveness. "अ is (the basis of) all sounds" is merely an eulogy of अ, just as "All speech is pervaded by ॐ" is the eulogy of ॐ. Otherwise the three constituent sounds (अ, उ, म्) would be congruent with ॐ, the preceeding sound having merged into the following one; and then अ would be identical with it and stand for Shiva and contradict your statement (that अ is विष्णु). The foregoing also proves why ॐ is

expressive of auspiciousness. That शिव (i. e. ॐ) is the bestower of all weal is proved by the etymological explanation (of शिव) given in कर्णपर्व of महाभारत as follows:- He always grants me success in all my undertakings. He wishes well of all things. He is, therefore, called शिवः. All Gods and demons have sprung from me. I am (the source of all) good to all creatures. Oh Gods, this is why I am called Shiva.

If it is asked how can ॐ be Linga, though it is proved to be शिव? We answer by referring to the sentence of हंसोपनिषत् already quoted, which proves that शिव appears in the form of Linga, the sentence namely, "The condition (of शिव) of dreamless sleep in Linga." Moreover Linga is directly proved to be ॐ by the words of an Agama, namely, "ॐ is Linga."

We shall now consider what is said that wearing has for its object only sacred ashes and the beads. Does it mean, we ask, that they are only the things meant for wearing (exclusive of Linga)? Or that they are the object of wearing along with Linga (i. e. not exclusive of Linga)? The first alternative does not hold good; because there is no authority to establish that they (alone) are meant, as nowhere (in sacred texts) they are spoken of as being (synonymous with) ॐ. The second alternative is no good, because it is admitted by us. Some hold that sacred ashes and beads are expressed by अनिराकरण and Linga is expressed by ॐ. So all three become equally well the object of धारण.

What is said, that the verb "भूयासम्" being in the benedictive mood, does not enjoin, is stupid. For the injunction is as much possible here as it is in the

sentences like "Let me be endowed with intellect" I alone was in the beginning". If it is objected that the sentences (referred to above) have the force of injunction and therefore they lay down. But the sentence under consideration lacks that force and is, therefore, unable to lay down. This objection is meaningless; because the wearing of Linga is laid down by the sentence under consideration and is reiterated by the sentence "सर्वलिंगं स्थापयति". And then the place of wearing is only laid down by पाणिमंत्रं पवित्रं. This being admitted it follows that there is the injunction in the sentence and not obtained elsewhere. Even if the sentence be taken as containing an eulogy (of the importance of wearing Linga), it does not lose the capacity of enjoining. Because the thing acceptable, as proved by scriptures, is ॐ, the Linga. And this simply eulogises the wearing of Linga. In the way aforesaid "दहरं विष्णुम् etc." and "सर्वलिंगं स्थापयति etc. etc." respectively enjoin the wearing of internal and external Linga. And the passage "ॐ नमो ब्रह्मणे etc." occurring in the same section cannot but mean the same in a detailed manner at a different place and is otherwise meaningless. That this is so is borne out by (what is said in) ब्रह्मांडपुराणः—My salutations to the ब्रह्मन्, the teacher and the great; the world is a rejectable thing, because it is produced and is subject to death. But antithetically the eternal ब्रह्मन् is the acceptable object being the cause of all. This eternal acceptable thing may be the thing for my wearing, oh! You best of teachers. It is well known, being treated of in all Vedas, Shastras and Puranas. Let me wear that God, the cause of all. As is well known, the Gods ब्रह्मा, विष्णु and others are unacceptable, being subject to death. These being unacceptable let me not wear them. I shall not wear the Gods that sink (into

death). They will not be able to save me from sinking into the ocean of death. Let this Linga, the High, the ॐकार, be mine. Let it be my support. Also in कुमारसंहिता of स्कंदपुराण in the chapter treating of pilgrimage it is said:— To those that practise rigorous penance, to the ascetics, to those practising meditation, to those twice-born that are devotees of वामदेव, to those Shaivas that wear Linga, to those great पाशुपता that practise the vow (of muttering) my name, to those great Brahmins that practise मृत्युञ्जयव्रत, to those that please me by serving the twice-born (जंगमास), to those that have attained their spiritual ends, to all those, Oh Lord of the mountain, the great religious vow of महेश्वर, called लिंगधारण, should always be taught. Those that wear Linga go to the abode of शिव. The worship of Linga, the religious vow of पाशुपति is blessed. Those that worship Linga (on hand), oh, great sage, six times, three times, or once (in a day) go to the residence of शिव : These and such others in support of what is said already should be noted.

IV.

In (another उपनिषद् viz. तैत्तिरीयोपनिषद् of) तैत्तिरीय branch this wearing of Linga on the body is established by the hymn. "He, of universal form and greatest among the hymns and arising out of the immortal hymns, may fill me with intelligence. May I be the wearer of that God for (attaining) immortality! May my body be strong! May my tongue be sweetest! May I hear much with my ears. Thou art the sheath of ब्रह्मन् covered with intelligence. Mayst thou guard my learning". Teachers of past times have explained the passage thus. The word

"God" means शिव, because देव is used for शिव—the greatest in "Therefore शिव is considered the great God". "अमृतस्य देवधारणो भूयाः" means "let me be the wearer of शिव (in the form of Linga) for attaining immortality". For there is no other deity laid down for being worn; nor is there a custom anywhere of wearing any other deity. देवधारणो has the sense of the wearer of God (Linga) (he wears Linga) per grammatical affix ल्युट्, an affix showing an agent. "इंद्रः" means शिव in the form of Linga (per derivation) "capable of controlling and extending grace". Let that शिव fill me with intelligence.

Here may be considered the objection raised as follows:—It is to be admitted that the sentence "The greatest of the hymns, of the universal form etc" is the re-statement, on account of the relative pronoun "यत्" which needs an antecedent. And the sentence contained in the नारायणोपनिषत् is the antecedent statement, namely, "The Highest Lord is seated in the midst of the flame". In that उपनिषत् first heart is shown by "like the bud of a lotus"; then the cavity is shown by "at the end of that there is a cavity". Later the cavity and the Lord seated in it are mentioned in words beginning with "In the midst there is great fire" etc. and ending with "the great Lord is seated". The Lord is re-stated (in the hymn under consideration) by words "He that is the greatest among the hymns" and the wearing of that Lord is laid down by "Let me be the wearer internally of that Great Lord that resides in the midst of the flames". The passage, therefore, does not establish the wearing of Linga (externally). It is, moreover, known beyond doubt that the great Lord should be worn internally from the adjective of "universal form" indicative of the Highest ब्रह्मन् and from the use of the term ब्रह्मन् unqualified in words "Thou art the sheath of ब्रह्मन्".

This objection is not right. According to the objection the words "let me be the wearer of that Lord" mean the search, that is, the worship of the Lord worn internally. And in this case the text "Let me be the wearer of Linga" is taken to re-state what is contained in "The great Lord seated in the midst of flames etc." (which is considered the antecedent of the text under consideration). But the text "the minute and sinless, the abode of the Highest etc." lays down the internal worship of the Lord (as already established in the discussion contained in the first Section). Hence if the sentence "Let me be the wearer of the Lord" were to lay down the wearing of Linga internally again, there will be nothing new laid down and it becomes superfluous. A Vedic sentence is significant only when it lays down something new after re-stating an antecedent statement, and not otherwise. Hence the passage under consideration would be meaningless.

It is for this very reason अप्यदीक्षित in his book called कर्णामृत has established that नारायण means शिव in the secondary sense while explaining the sentence "when there was only darkness, there was neither day nor night, neither something existing nor something non-existing; then there was only शिव". During the explanation of this passage, the position of an objection was first stated, that शिव meant नारायण in as much as नारायण was established to be the deity presiding over darkness from the Vedic sentences "there is only one God beyond darkness" and "नारायण is the only divinity". And then it was concluded that the sentence "there was neither day nor darkness etc." was intended to lay down something

not laid down by the antecedent passage after re-stating all that was stated by the antecedent, on account of its containing the relative pronoun (यत्). It, therefore, re-stated all that was contained by the antecedent passage and then proceeded to lay down something not laid down by the antecedent. And if शिव meant नारायण nothing new would be laid down by the passage. Therefore, नारायण meant शिव in the secondary sense. Nor can it be urged that the passage "He, the greatest among the hymns etc." lays down the attainment of immortality not laid down by the antecedent after re-stating the Highest Lord, that is stated to be the object of internal worship by the antecedent sentence "In the midst of that flame etc." Because the attainment of immortality is also stated to be the object by the antecedent, which says that he (the devotee) attains at-one-ment with ब्रह्मन् and the residence in the world of ब्रह्मन्. There is, therefore, nothing new laid down.

It may be objected:—Even when the conclusion is accepted that the sentence "May I be wearer of Linga" lays down the wearing of visible Linga, the sentence lays down something in contradiction to what is said in the antecedent (which lays down internal wearing). It is wrong to so object; because it is not obligatory to assume that the sentence "In the midst of the flames" is the antecedent of "He, the greatest among the hymns etc." But the text "सर्वलिंगं स्थापयति" is the antecedent of the passage under consideration. The present hymn first reiterates the placing of Linga (on the body) as laid down by "सर्वलिंगं स्थापयति" and then proceeds to state the fruit in the form of immortality, not stated by it (सर्वलिंगं स्थापयति). Except

for this the text under discussion would be without significance. This contingency (of the text being meaningless) is unacceptable. Because it is already seen that the meaninglessness of the sentence laying down "cutting twice" was avoided by assuming secondary significance (of the word वृषा) in the sentence "fat should be cut five times". But here everything becomes sensible without the necessity of a secondary sense being given to "देवधारणो भूयासम्", which lays down the fruit of wearing external Linga, namely, immortality. The position thus becomes so easy. It would be also wrong to urge that the text यश्चच्छंदासा etc." lacks non-obtainment elsewhere on account of "सर्वलिङ्गं स्थापयति" laying it down already; because "सर्वलिङ्गं स्थापयति" is a general injunction of wearing Ling; while "यश्चच्छंदासा etc." makes a specific statement of the fruit to be attained. Hence there is no obtainment elsewhere.

Still it may be objected that जनार्दन is the God to grant absolution as is known from the स्मृति, "One should desire to obtain knowledge from शिव; but one should desire to obtain absolution from जनार्दन". Hence how can absolution be attributed to Linga? This would be wrong. Because various scriptural passages establish शिव as the means of absolution to the exclusion of any other deity, such as "Having known शिव he (devotee) attains eternal quiet". "Having come to know the Lord he becomes immortal". "Shiva alone in preference to any other should be the object of meditation, शिव that grants bliss" and such others. And when there is conflict between a श्रुति text and a स्मृति text, the former prevails per principle established by पूर्वमीमांसा in the topic: "विरोधे त्वनपेक्षं स्यात् असति ह्यनुमानम्" (When there is conflict between a श्रुति text and a स्मृति text, the श्रुति text prevails, being self-authoritative and requiring no proof. When there is no conflict presumption of a श्रुति text in support of the स्मृति text is allowed).

It may be urged that the words "He, ईश, the great Lord, may fill me with intelligence" makes a statement of the Lord bestowing intelligence, which, being an internal thing, may be better obtained by internal worship. But this is not reasonable; because the knowledge necessary for attaining absolution is dependent on शिव in the form of Linga, the wearing of which is, therefore, necessary, as may be learnt from the Vedic sentence "Let that Lord grant us auspicious knowledge", and also from the words of शंकरसंहिता as follows:—"Oh! Child; there is no rebirth in the case of the person that practises union of अंग (the individual soul) and Linga (the Highest Lord). Such a person will attain both knowledge and absolution thereby (in immediate sequence)". If it were not so pilgrimage and holy ablution in the river Ganges will not be conducive to absolution per what is said "Janaka and others attained perfection (in spiritualism) (an internal thing) by action done (external thing). Moreover, the wearing of Linga produces some unseen merit, which is an internal thing. Besides, when the wearing of external Linga is taken as enjoined, the special external things stated (in the passage under discussion) such as "Let my body be strong; let my tongue be very sweet; may I hear much with my ears" will also be significant. Because the body will prosper from the at-one-ment with शिव attained by the intimacy (Int. contact i. e. wearing) of (the devotee with) Linga, as is known from the words of शंकरसंहिता viz. "One should worship रुद्र by becoming a रुद्र (i. e. a devotee of रुद्र). One who is not so cannot worship रुद्र. One becomes no doubt रुद्र when one is devoted to प्राणलिंग (i. e. is in intimacy with it)". Extreme sweetness of tongue is attained by (devotion to) गुह्यलिंग, a modification of इष्टलिंग, presiding over

the watery element and, therefore, residing on the tip of the tongue. Great learning is attained by (devotion to) प्रसादलिंग, a modification of भावलिंग, presiding over the ether element and, therefore, residing in the ear.

What is said:—It is unreasonable to hold that ब्रह्मन् mentioned in the term, “of universal form”, and without any qualification, should mean Linga, the limited form of (the Highest principle). This also is not sound, as शिव, the highest principle, has taken the limited form to favour the devotees. And शिव is proved to be the Universal spirit by words of अथर्वशिर उपनिषत् and others such as “I am the eastern quarters; I am the western etc.” He is, therefore, of the universal form. शंकराचार्य also speaks of Linga in his book अपराधस्तव as the unqualified ब्रह्मन्, in words, “Linga is termed the ब्रह्मन्”. Hence there is nothing unreasonable (in our position).

Some scholars have explained the passage in the following way. They first state the position of an objection that:—In the sentence “श्रुतं मे गोपाय” (mayst thou guard my learning) the word गोपाय cannot be well construed (for want of a vocative). Hence “देव” occurring in “देवधारणो भूयासम्” should be taken separately (instead of compounding it with धारण), and should go with the verb “गोपाय” (to mean “Oh! Lord, protect”). Then the construction “अमृतस्य धारणो भूयासम्” (Let me attain immortality) naturally follows. In consequence the passage so construed does not mean the wearing of Linga. Then they answer the objection (and establish the conclusion) as follows:—It is impos-

sible to construe the word "देव" with "गोपाय" after being separated from "धारणे", its proximate, in accordance with the principle established in the topic of पूर्वमीमांसा "अपरिमिते सिद्धस्य etc." It is proper, therefore, to construe गोपाय with ब्रह्मन् in the vocative case, ब्रह्मन् understood in this modified form of "ब्रह्मणः" occurring proximately. Or else धारण (bearing or wearing) meaning union or contact (with something tangible) cannot suitably be construed with अमृत, (immortality) which is something intangible.

In support of the Vedic text (discussed hitherto) the following sentences from शंकरसंहिता and some others already quoted should be noted:—May you priests, full of devotion and practising union with प्राणलिंग, preach this religion that grants all objects of enjoyment here and (also) final beatitude". "He, who is free from attachment to other things wears Linga of blessed nature, crosses the ocean of this wordly life having marine fire in it in the form of passions and agitating with the waves of attachment to wordly object", and "Adore those holy men that are devotees of शिव, that live a pure life, that wear Linga, and that apply ashes and wear beads."

V.

It is also said:—Vedas are the best of all the lore; Ekadasha Rudra is the best of the Vedas; there in the Ekadasha Rudra the five-lettered मंत्र (पंचाक्षरीमंत्र—नमःशिवाय) is the best; in that मंत्र the two-lettered word शिव is the best. In the Ekadasha Rudra, the crest-jewel of the Vedas, there is a passage as follows:—Oh! Thou Rudra,

that body is Thine, auspicious, merciful, and shining on the body of the sinless people:—This Vedic text also means the wearing of Linga on the body. रुद्र by derivation means—रुदं रोदनं = misery or weeping caused by the worldly troubles; he that removes this misery is रुद्र (रुद्रं द्रावयति इति). Or रुद्रं is अज्ञानं (ignorance). He who dispels ignorance is रुद्र. Oh! Thou रुद्र, that body of Thine (in the form of Linga), of peaceful nature, (i. e. merciful) is beneficent, that is, is capable of granting all bliss or grace. That body of Thine shines on the body of the sinless devotees (अपारकाशिनी). This means that that body of Shiva, appearing in the limited form of Linga, is to be worn on the body of the devotee, self-controlled and free from passion; such is the meaning. And one should be careful about this injunction. This has been re-iterated by सिद्धांतशिखामणि as follows:—Oh, Thou रुद्र, that body of Thine (in the form of Linga) is praised by यजुर्वेद to be beneficent and shining on the body of the sinless. The devotee of शिव (the wearer of Linga) is, therefore, sinless. He, the wearer of Linga, self-controlled and always intent on the worship of शिव (Linga) (should apply ashes etc.)

VI.

Bow to शिव. I have shown that the wearing of Linga is enjoined by यजुर्वेद. Now, after bowing down to वीरेश्वर in joy, I shall show that it is enjoined by ऋग्वेद also. The Rigvedic text (that enjoins the Linga wearing) is:—“Thou, Lord ब्रह्मन्, art holy and manifested (propagated in the thirty six universal modifications); Lord, Thou occupiest all the bodies of Thy devotees; he whose

body is not purified and who is, therefore, raw or deficient in spiritual culture (mentality), cannot have Thee on his body; those that have studied scriptures are entitled to have that (body of Thine in the form of इष्टलिंग on their bodies)". Here ब्रह्मन् means Linga, from the derivation,—that which reveals the inner truth, is Linga (लीनं अयं गमयति). Hence ब्रह्मन् is designated Linga, which being the abode of ब्रह्मन्, is identical with ब्रह्मन्, in words of सिद्धांतशिखामणि "That Linga is eternal ब्रह्मन्." Linga is ब्रह्मन् everlasting". It is also seen that शंकराचार्य in his poem called अपराधस्तवं uses Linga as synonymous with ब्रह्मन् in words "Linga is the name of ब्रह्मन्". ब्रह्मणस्पति means तस्य (लिंगस्य) पतिः i. e. ब्रह्मन् resides in Linga; ब्रह्मन् appears in the form of Linga. In the first line of text the pronoun तत् is to be understood; because पवित्र and वितत are not given in lexicons to signify Linga. Nor are they ever used in that sense by scholars of old. Hence there cannot be the relation of the qualified and the qualifying between them; and because adjectives cannot be so construed grammatically (without a substantive) there arises the suggestion of the pronoun तत् being understood necessarily. The meaning of the text is:—Thou Lord, appearing in the form of Linga, i. e. assuming the tangible form of लिंग (इष्टलिंग), Thou great शिव, Linga, which is another name of ब्रह्मन्, holy is Thy form. This form of Thine is holy and is, therefore, fit to be worn (on the body) at all times, pure and impure as already established. The body is propagated (वितत) in different forms as इष्टलिंग etc; प्रभुः means capable of controlling and favouring (the devotees). विश्वतः means all (in the

accusative, (the affix त्स् is used as an inflection of all cases-)i. e. all bodies of Thy devotees Thou occupiest or pervadest. Thou art united with the bodies of Thy devotees by Thy form of इष्टलिङ्ग when worn on their bodies by them. An objection:—ब्रह्मन् (in ब्रह्मणस्पते) means an idol of शिव (placed on an altar). Hence ब्रह्मणस्पते means, Thou Lord, great शिव, residing in an idol placed on an altar. Thy idol Linga, termed ब्रह्मन्, is holy being consecrated by purificatory methods. Thy form is वित्त; that is, it appears in various forms of the well known ज्योतिर्लिङ्गाः or sages (like अगस्त्य) or holy human beings (like हरिश्चन्द्र etc.). Why should not the text be explained in this way? This objection is wrong. Because the idol being a thing that cannot be worn on the body, it becomes impossible to construe the sentence “ Thou occupiest all the bodies ” in its right sense already stated. It would be wrong to meet this difficulty by saying that the Lord is in contact with the bodies of the devotees on account of his being all-pervading, in as much as there is no meaning in saying that the Lord is in contact only with the bodies of the devotees, instead of saying simply that Linga, the form of ब्रह्मन्, is all-pervading. It may be objected further that the hymn “ पवित्रं ते वित्तं ” is used in the Soma sacrifice while the woolen piece of cloth is consecrated; it is, therefore, improper to interpret (the text) as an injunction to wear Linga. If a hymn is used in a particular connection, it follows that it is meant only for that purpose, just as the hymn “ मित्रस्य etc. ”, being used only for the deities of twilight worship, is taken as one intended only for those deities. Hence if this

hymn “पवित्रं ते वित्तं”, used for सोम sacrifice, were to be taken as laying down the wearing of Linga, there will result conflict with the topic (connected therewith). This objection is not sound. Because the mere use of the hymn (in some other connection) does not come in the way of ब्रह्मन् meaning Linga, in the aforesaid manner. There are instances of hymns addressed to particular deities but used in connection with others. For example the hymn “अग्निर्मूषा दिवः ककुत् etc.” (Fire is the head; he is the hump of the heaven) is addressed to fire as clearly seen from the words used in it. But it is used in the worship of मंगल in a domestic sacrifice. So also the hymn of Man, though meant only for विष्णु, is seen used in the worship of the Lord of wealth per direction viz.—“One should worship the Lord of wealth of universal form by the hymn of Man.” As for the rule, that a hymn is meant for the deity for which it is seen used, is applicable to those hymn, the use of which is shown only by the words expressive of the rite in honour of a deity. But there is nothing in the word “पवित्र” that may so restrict it to mean holy woolen cloth. If it is asked how the hymn “पवित्रं ते वित्तं etc.” should mean Linga-wearing, when there is no word expressive of it, we say that—the hymn “कदाचनरत्नारसिनेद्रस-
श्चसि दानुषः” is a hymn sung in honour of इंद्र. And though it is used for the worship of the household fire in accordance with the instructions contained in “He worships the household fire with the hymn of इंद्र”, there is nothing to prevent its expressing इंद्रदेवता by the words it has. Similarly it is to be known that in accordance with the rule established in the topic of पूर्वमीमांसा about इंद्रदेवता, the hymn under discussion meant Linga by indication (by virtue of the injunction that the hymn contains):

The objection that (the interpretation of the text under discussion) would conflict with its use (in connection with the सोम sacrifice) does not hold water. For the सोम plant is praised as the producer of विष्णु and others in the text, namely, "सोम purifies, सोम is the producer of intellect, the skies, the earth, the sun, इंद्र and also of विष्णु." But the सोम plant being inanimate, it is impossible that it should produce नारायण and others. Hence, as already proved elsewhere, that सोम paronomasiacally meant Shiva by being dissolved as "उभया सहितः". There can be no conflict, therefore, between the texts about Linga-wearing and those of Soma sacrifice. Moreover the Rigvedic text "This Soma (sacrifice) of Kapardin (Shiva)" makes it known that the Soma sacrifice is addressed to (connected with) Shiva as characterized by the act of production. So also it may be seen that Rudra takes the place of Soma (as deity) as known from the Vedic text. "Rudra is invoked", which proves the identity of Soma sacrifice with that of Rudra. Similarly Shiva is established to be the consumer of all oblations and the giver of the fruits of all rites in the passage in Kurma Purana where Shiva says "I am the consumer of all oblations; I am the giver of all fruits; I am the soul of all, as I appear in the form of all deities; I am everywhere". All this proves that Rudra (Shiva) is the deity of Soma sacrifice. So the text under discussion, though used in connection with the Soma-sacrifice, can consistently signify the wearing of Linga.

Another objection:—It may be granted that there is no conflict in the way aforesaid. Still there can be no injunction in the hymn 'पवित्रं ते विततं etc.', as

there is no verb (in the imperative) mood. Nor can it be of the nature of originative injunction, as the wearing of Linga and its holiness expressed by the text is already obtained by the Yajurvedic text "सर्वलिङ्गं स्थापयति". This objection is untenable. Because it can be maintained that the text enjoins the wearing of Linga from the clear indication given by the text itself in words "प्रमुर्गात्राणि पर्येषि विश्वतः" and also from the corroborative passage to be quoted later, namely, "Therefore, the holy Linga of Shiva should be worn". The second objection, that the text lacks the nature of originative injunction, which is already obtained elsewhere, is not sound, because the text belongs to a different branch of the Veda. It is unreasonable to think that the rites enjoined by one branch should prevent the injunction of those rites by another. If it were so some rites, that are enjoined by Rigveda, are also enjoined by Yajurveda and as such they should have no activating force. No further elaboration is needed here.

The text, after laying down the wearing of Linga and its holiness in words beginning with "पवित्रं ते" and ending with "पर्येषि विश्वतः", proceeds to state the fruits of wearing Linga in the negative form. It thereby removes the cause of perverse attitude of dullards, who might be inclined to think that it is no use wearing Linga for want of good fruits accruing from it, though it is laid down by various Vedic scriptures. It also indicates the negation of other means of attaining the good fruits and states the objective of wearing Linga in words "अतस्तदनुर्नतदाम अश्नुते". "तस्मा" means he whose

mass of sins is burnt by the दीक्षा ceremony of three kinds, viz. वेद्या, मनु, and क्रिया. He is (अतस्तनुः) whose body is not free from sins burnt by means of दीक्षा ceremony of three kinds, i. e. he who has not received the three-fold दीक्षा sacrament. "आमः" is he whose heart is (spiritually) raw. Such a person, therefore, fails to attain at-one-ment with Shiva (cannot become Shiva himself). The text thus purports to say that the three-fold दीक्षा ceremony is indispensable for the attainment of final beatitude, as is remarked in Shankara Sanhita. "Oh, child, he who practices union of Anga with Linga, is free from re-birth".

VII.

The followers of Ramanuja on the other hand interpret the text (differently) as follows:—"पवित्र" means a wheel, as is well known from the lexicons that give पवित्र, चरण, and चक्र as synonyms. "ब्रह्मन्" in "ब्रह्मणस्पते" means ब्रह्मा of four faces according to the Vedic text "ब्रह्मा was born of Narayana". So Vishnu as the producer of Brahma, is his master. ब्रह्मणस्पते therefore, means Oh, Vishnu, Thou art the producer of four-faced Brahma; Thy wheel is विततं (all-extending) and is प्रभु (is capable of controlling all the universe). Such is the meaning of the text. The sentence, they say, "अतस्तनुर्न तदाम अस्तुते" becomes significant in accordance (with the above interpretation in the following way). "तत्मा" means (the body) modified by the heated disk (impressed on the body). The body, therefore, becomes different from what it was before. He, whose body is not so modified, is अतस्तनुः i. e. the person

not wearing at the top of his arms the mark of the disk and is, therefore, आमः = अरिपक्रांतःकरणः with his heart not spiritually ripe); he, therefore, does not attain the form of the Almighty Narayana. Such is the explanation they give. This is unbelievable. That the lexicons should give पवित्र as a synonym of चक्र is itself disputable. Still this synonymity may be granted to satisfy the wicked (disputant). But its wearing is to be refuted, because the hymn does not lay down the wearing of the disk. It cannot be said that the sentence, contains the injunction; because the textual sentence expresses the association of Vishnu with the bodies of the devotees. Nor is it right to maintain that the hymn (first mentions] the disk by words “पवित्रं ते” and then enjoins (indirectly) the wearing of it by “गात्राणि पर्येषि विश्वतः”, in as much as Narayana is never known to be worn on the body; it is implied thereby that his disk is to be worn. Such reasoning is faulty because the implied meaning cannot stand any (alternative) cross-questioning as follows:- Is the disk to be worn on the body, because it is a characteristic mark of Vishnu, or a form of Vishnu or because it is an abode of Vishnu? The first alternative is wrong because, there are so many characteristic marks of Vishnu as mentioned in lexicons, which record that “The mace of Vishnu is called कौमोदकी; His sword is called नंदक; the jewel He wears is named कौस्तुभ” and so forth. There is nothing, therefore, to specify the disk as the object of wearing. The second alternative also is no good. For if the disk is a form of Vishnu it is non-different from Him. It thereby follows that there cannot be the relation of the mark

and the bearer of the mark, which relation necessarily presupposes the difference between the two. The lexicons also are then contradicted (i. e: they come to be unreliable as giving wrong meanings). The third alternative too, that can be put in the two-fold form namely, (1) is the disk an abode of Vishnu on account of His being all-prevading, as is said by the Vedic sentence "Narayana exists as occupying the inside and the outside of all that (universe)? (2) or is it an abode of Vishnu being a form of His? The first alternative is not right; because Narayana being the inmate of all the things (in the universe), all things can claim to be objects of wearing. The second part of the alternative also is untenable; because if the disk, as an idol of Vishnu, were to stand on the body, there will result the contingency of doing the worship of and offering food to Vishnu residing in the disk, as it is done in the case of various idols installed in temples, the copper images of Vishnu, and शालिग्रामाः, all of which are an object of devotion to the Vaishnavas. The objector's attempts at maintaining his position (by the interpretation of the sentence) "अतस्तनुर्नतदाम अश्रुते" are as vain as the expectation of rainfall from the cloudless sky; because the interpretation suited to the wearing of the disk becomes impossible from the prohibitive condemnation of wearing such hot-stamped marks by the scriptural sentences as follows:—The body of a Brahmin is the resort of (occupied by) all deities. Oh, king, the sin of burning it is beyond description. Even if the person devoted to taking frequent baths in the Ganges, or engaged in performing horse sacrifices, happens to see a person stamped with the disk, he should see the sun,

mutter meditational prayers and the hymn of Man, only to avoid the रौद्र part of the hell. If a Brahmin has his shoulders stamped with disk will bring fiery destruction on his family to the seventh generation, in spite of his being a knower of the Vedas and (the principle of keeping) holy fire ". The wearing of hot-stamped marks being thus prohibited and the interpretation thereby becoming impossible, our interpretation alone is right. Moreover the hymn being used in connection with the Soma sacrifice, the interpretation will clash with relevancy of the topic. This last argument cannot be advanced against us, as it has been already explained away. If, in spite of what has been said, the term अतप्ततनुः is interpreted to mean a body heated by hot disk-stamps, the interpretation will then lead to the following. "अ" means Vishnu because it is said in a Smriti "अ is expressive of Vishnu". आय means विष्णवे i. e. for the sake of Vishnu. He whose body is not heated for the sake of Vishnu is "अतप्ततनुः". Such a person is spiritually raw and therefore cannot attain the form (similar to that) of Parabrahma. Besides "श्रुतासः" derived from the root श्रु, Atm., to burn, will mean those whose bodies are heated. They will thereby suffer from painful wounds (इत्) i. e. they will get only that much. Such would be the meaning agreeably to the condemnation already stated. If however the word "पवित्र" must mean a disk on the support of a known lexicon it will cease to express (the prominent योगरूढ) sense of being "holy." Moreover a word loses its power of expressing its conventional sense (here चक्र) when there is something that militates against it. For instance the words "white etc." express colours (when used by themselves and are then in the masculine gender). Still they cannot but be identical with

substantives to which they are in apposition (as adjectives and they then take the gender of the substantives), in accordance with what is said (in Amarkosha)-the words "white etc." are in the masculine gender (when they express) particular colours (as independant words); but when they go with substantives (as adjectives) they take the genders of the substantives (and express the substantives as qualified by colours). Here the secondary sense (of adjectives as substantives qualified by colours) is resorted to, the power of their expressing (the substantives qualified by colours) being considered too cumbrous. If it is urged that the conventional sense (of पवित्र as चक्र) prevails against the etymologically conventional sense (योगरूढ of पवित्र as : holy, पूयते अनेन इति + इत्र), (we say) it cannot be so; because the conventional sense prevails against or obscures the etymological (or etymologically conventional sense) only when there is nothing militating against the conventional sense. If it were not so the word "पंकज" could express the etymologically conventional sense of कुमुद, even when its another conventional sense of पद्म was contradicted. In the present case the conventional sense (पवित्र as चक्र) is contradicted as already shown. By this (foregoing discussion) is refuted the conclusion of an injunction to wear (the hot) disk-mark based on the sentence "the heated disk-mark should be worn on both the arms". Moreover the scriptural authority of the sentence itself is disputed in as much as no well read student of the Vedas finds the sentence in the Vedic literature. Even on the strength of the texts taken from different branches here and there the objector's interpretation cannot be substantiated, as it cannot stand the test of alternative cross-

questions and condemnatory texts. Lastly even when the wearing of disk-mark is accepted, the wearing of couch-mark would be excluded in accordance with the principle that a sentence is definite in its operation (and, therefore, cannot be twisted into various senses). But this exclusion of couch-mark would militates against the scriptural texts enjoining the wearing of couch-mark and the custom thereof. The texts are:—A Brahmin should wear the mark of Sudarshana (wheel) on his right arm and that of the couch on his left arm; so say those that know Brahman. No more heated discussion is needed with the crooked people.

My revered preceptor explains the passage as follows:—
ब्रह्मणस्पति means the highest Lord Shiva, the producer of Hiranyagarbha (Bhambâ) as said by the Upanishadic text “Rudra the great sage, that extends beyond the universe, first created Hiranyagarbha; He first created Brambâ”
The word “पवित्र” means Linga, as it is used in apposition to Linga (synonymous with Linga,) in “सर्वलिङ्गं स्थापयति पाणिमंत्रं पवित्रं”. If it is asked how can पवित्र, though used in apposition to Linga, mean Linga? We answer that revered Maheshwar, while explaining a verse in Ramayana admits the synonymity of the word वज्र with the consecrated आज्य both being used in apposition in the Vedic sentence “वज्रो वा आज्यं” (वज्र is butter). It cannot be objected that the words “पवित्र” and “मंत्र” are used in apposition in the sentence, पवित्र, therefore, cannot be taken as used in apposition to Linga. It is wrong to so object because मंत्र means Linga per derivation “मननात् त्रायते” (that which protects when worshipped). The meaning also agrees with the derivative explanation that “Mantra is of two-

fold nature, as signifier and the signified. As signifier it is the syllable ॐ, and as signified it is the great Shiva. "ब्रह्मणस्पते therefore, means Oh, great Lord Shiva; पवित्र means Thy form, Linga; वितत means "extends (itself) in various modificationa like इष्टलिंग etc."; Thou art प्रभु, the controller of all the universe; Thou, therefore, occupiest the bodies of Thy devotees all round, Thou that art proficient in performing the impossible. The following verses from the latter part of Vatulagama and Anubhavasutra may be given in support of the explanation given above, namely, "Linga with faces all round is seated well in all bodies everywhere and always. That Linga is well seated in us, as may be known from the precepts of the preceptor". This is the beginning of what is said in the books mentioned above; and it is further said "The great Linga is only one; it is firmly rooted in its subsidiary (modification called) Anga; with faces all round it shines all round and has names, visible forms, and actions. As इष्टलिंग it is seen externally (worn on the bodies of devotees); as प्राणलिंग it is placed internally; as भावलिंग it is seated in the self; महालिंग is firmly seated in the heart, प्रसादलिंग in the ear, चरलिंग in the skin, शिवलिंग in the eye, गुरुलिंग in the tongue, and आचारलिंग in the nose. The forms of Linga are seated in the (corresponding) organs of action, just as they are in the organs of knowledge."

Others explain the text as follows:— वितत means a body, being derived from the root तृ to spread. ब्रह्मणस्पते means Linga. ब्रह्मणस्पते therefore, means Oh, Lord Shiva, embodied in Linga, Thy body in the form of Linga is holy and is, therefore, fit to be worn at all times pure and impure. Thou art mighty i. e. capable of granting

enjoyment and final beatitude in that very form. Thou pervadest the bodies of thy devotees, i. e. Thou art to be worn on the bodies of thy devotees in the form of Linga (Thou appearing in the limited form of Linga इष्टलिंग).

But the point in favour of my preceptor's explanation is this.—मिश्रकारिका lays down that "The subject should come first and then the predicate". If this dictum is to be followed "पवित्र" in the sense of Linga and "वित्त" in the sense of वित्तुत, both come in due order as the subject and the predicate. But according to the explanation given by others the subject Linga and the predicate "पवित्र" come in the reverse order. There are passages in Linga Purana and others that corroborate the explanation given above, and, therefore, support it. Says the Linga Purana:—Just as an insect becomes a bee by close association with it, so a man becomes Shiva by intimate contact with Him. Gods like Brahma and Vishnu and sages like Gautama and others always wear Linga particularly on their heads". Beginning with this the Purana proceeds to say further, "Brahman is Linga; Brahmanaspati is Lord Shiva. It is known to be holy; by its contact the body becomes pure. Rigveda says "Oh, Lord Thou art spread out as Linga; that beneficent (अनामय) Shivalinga should be worn. An ignorant person (a person in the dark) has his body unburnt and has not undergone purificatory rites. Being uninitiated by दीक्षा ceremony he cannot have on his body the great Linga. He, who practises penance first, has his body burnt; with his body burnt he becomes fit to wear Linga for the attainment of final beatitude. He, who fails to practise this penance, has his body remaining raw, and

therefore, cannot wear Linga for liberation". The words contained in the extract, namely, "Brahman is known to be Linga", "that is known to be Linga", and "Shiva's Linga is to be worn" all plainly support our explanation. Again it is to be noted that the words of Shankara Sanhita and Siddhantashikhamani also support our explanation. They are:—"The desciple thus advised by the preceptor versed in scriptures, should wear Linga, holy and destructive of sin, so as to bring it in conjunction with प्राण (life). That Linga is dearly loved by all sages conversant with the meaning of the Agamas. A wise man should always carefully wear Ishtalinga on the body that is capable of removing all evil. He should attentively wear it when given by the preceptor. If that Linga comes to be missed through oversight the wearer should even go to the length of abandoning his life."

VIII

"पवित्रं ते विततं etc." is not the only Mantra in Rigveda that establishes this (wearing of Linga); but "अयं मे हस्तो भगवान्" is another that also establishes this. It is as follows:—"The Lord Shiva is (the resident of my) hand; He is divine-most; He is the physician to all the miseries (of this perishable world). He is my father, mother, my (source of) life. Oh, Lord and friend, come to this hand (of mine) that is after Thee and never leave it". Here the word "भगवान्" means Lord Shiva, as it is found used predicatively of Shiva in Vedic passages as the following:—"The young man asked Lord Rudra", "The sage, Sanatkumar, asked Lord Kalagnirudra; so also in Harivansha the word is similarly used in "Lord Shiva having bull as

his vehicle, being so praised etc." Accordingly भगवान् means Lord Shiva in the form of Linga. He being resident of my hand is my hand. He, the divine-most, is thus associated with me. If it is asked how the word "hand" is used instead of (the Lord) residing in my hand, we answer that the word "hand" is used instead of "(the Lord) residing in my hand", in order to show the inseparable connection of the hand with Linga; and this will be the proper explanation analogous with the use of Aditya (the residence of Shiva), instead of the (explicit) use of Shiva residing in Aditya, in order to show the intimate connection of Shiva with Aditya (and, therefore, identical with Shiva), as known from Linga Purana, which says "Lord sun is the blue-throated and three-eyed Shiva; he of thousand rays is attempted to be known by the priests, the chanters, the supervisors, and the sacrificers". The नारायणोपनिषत् says likewise in the passage beginning with "It is bright like gold that is seen in the sun", and ending with "my bow to the consort of Uma, and of Ambika, the Lord of beasts". So also it is seen said "Him, Sâmba, the specific against the worldly life, residing in the sun-globe. Him of gold residing in the disk, of bright form and bright smile". From all the foregoing it is seen that Lord resides in the sun and that there is inseparable connection between the sun and Shiva, to show which it is said Aditya is the three-eyed God instead of Shiva residing in the sun. From such inseparable connection between the hand and the Linga it follows that Linga is to be worn on a part of the body like the hand, as corroborated by the words of Vatulagama and Viragama, namely, "one should carefully worship Linga placed on the left hand by the

preceptor after consecrating by means of the purificatory ceremony of षडङ्ग (sixfold ways). He that wears Shiva in the form of Linga on the hand or some other prescribed part of the body, has at his command (lit. on the palm of his hand) at-one-ment with me, the position of highest good". So also the words of Shankarsanhita, condemning the separation of Linga from the body as sinful, fit in with this. They are:— "One should carefully wear Linga given by the preceptor. If it slips away from the body through oversight and should even abandon life (rather than be without it). The wretch of the person that holds life after प्राणलिङ्ग comes to be missed, is no doubt an out-cast sinning against Lord Shiva. One should carefully wear Linga on the holy altar of the hand. If it is lost through mistake, even life should be given up. One should not even think of a person that lives without it when lost and that therefore sins against the principle (of wearing Linga). Linga that is installed on the body is as inviolable (i. e. cannot be displaced) as that installed on an altar". These words purport to say that when Linga misses from the body, it is to be worn again with the ceremony prescribed in that connection or after undergoing atonement (for the sin). But death alone should follow if Linga is not re-worn (in the proper way). It is, therefore, said in ईशावास्योपनिषद् "Therefore when it (Linga) is lost, he (the loser) should starve himself. Do not hanker after having another's". (The explanation of this is) for that reason when it is lost, i. e. when Linga comes to be lost through oversight and it is not re-worn, do not take food, but die by starvation. Do not hanker after taking another's wealth in the form of Linga. "Linga is wealth" says कौषीतकीश्रुति.

If it is asked that the term भगवान् "Divine" is seen used with reference to Gods and sages without distinction, as may be gathered from "Divine Narayana, the son of Devaki," "Then was born divine Brahma, the grand-father of the world", "Divine Sanatkumar" and so on; how can it be taken to mean particularly Shivalinga? We reply that in the Vedic sentences "He cuts with the hand", "He cuts with a ladle" and "He cuts with an axe", the verb "cuts" is the same in the three sentences for the same action of cutting. But the instrumentality of the hand goes obviously with the cutting of the cake (पुरोडाश), that of the ladle with ghee, and that of the axe with flesh. In the same way the word "Divine" signifies particularly Shivalinga as indicated by the Lord's residence on the palm of the hand, in as much as no other deity is ever known to be the object of wearing on the hand. The signification of Linga as Divine thus becomes inevitable. Besides the word "शिवमिर्शनः" coming at the end of the sentence points to this; because it means that Shiva is to be understood by "Lord residing on my hand"; the meaning of भगवान् is determined to be Shivalinga by following the rule established in the topic discussing the यवत्रीदि.

The text after laying down the wearing of Linga proceeds to applaud the Lord, Linga, as the creator of the universe and so on. The words, "He is the mother" "He is the father", speak of the Lord being the creator. The word "He is the physician" means "He is the physician of the diseases of the wordly life i. e. He is the destoryer (of miseries).

Another objection:—The pronoun “This” (इदं) coming before “शिवमिश्रित” speaks about the hand. It, therefore, means that the hand which touches Shiva while applying sandal paste etc. Hence the words “This Lord, my hand”, praise the right hand that is so valuable, being very useful in applying sandal paste and offering food to Linga made of Bana wood or emerald, when that Linga placed on a wooden altar is worshipped; and it is, therefore, praised as being mother, father, etc. The text, accordingly, does not lay down the wearing of Linga on the hand. This objection is wrong; because the hand being inanimate, it is impossible that it should be attributed with being mother, father, etc. It is improper to accept non-intimate attributes (attributes falsely ascribed to a thing where they are not existing) in preference to those that exist in a thing inherently and therefore, are intimate to it. This is why the Vedic passage “Soma, the creator of intellect, purifies” is explained as containing the praise of Shiva, the consort of Uma, and not the Soma plant, in as much as the Soma plant cannot be said to possess the attributes mentioned in the passage. The word Soma is interpreted paronomastically as Lord Shiva who is united with Uma (उमया सहितः), in order to vindicate the intimate possession of attributes. This interpretation agrees with that of other writers. And if the right hand, that is occasionally in contact with Shivalinga, sportively expert in the creation, protection and destruction of the universe, is so venerable as to be praised like this, how much more should be the left hand that is in perpetual contact in the way explained

by us with Shivalinga, whose seat it is, the ocean of jewels in the form of innumerable blessings? The wearing of Linga, therefore, is in no way contradicted. It follows then, that the hand can be applauded as beidg the divine mother, father and so on, because the hand is in constant with Linga, i. e. inseparably connected with it. It would be wrong also to object that the venerable right hand is entitled to such praise, as it is alone used for applying sandal paste etc.; but the left hand being only the seat of Linga (and not used for opplying sandal paste etc. and hence inferior to the right hand) is not so entitled. Because it has been already proved that the left hand is (equally) venerable, in as much as it is indispensable for holding and worshipping Linga on it, in conformity with what is said in Shankarsanhita "One should carefully and vigilantly worship Ishtalinga always on the palm of the left hand after it is given by the preceptor". If it is further objected that the injunction to wear Linga is not an originative injunction, as it is already obtained by the hymn "पवित्रं ते विततम् etc." which also belongs to Rigveda, even though "सर्वलिङ्गं स्थापयति" belonging to a different Veda (Yajurveda) cannot deprive the hymn of its nature of being an originative injunction. This objection is not reasonable. Because the hymn "पवित्रं ते विततं etc." lays down the wearing of Ling in general; but when there arises the expectancy as to where it is to be worn, the hymn "अयं मे हस्तो etc." specifies the place of wearing viz. hand. Hence there is no loss of originality. Former teachers have explained it as follows:—This hand is "शिवाभिर्मर्शन."

(in all time touch with Shiva), because it always touches Linga all round; and as such all time touch is not possible without the wearing of it, the wearing of Linga on hand is proved in consequence. It is also not right to urge that the wearing of Linga fails to be established, because it is possible to have all round touch of Linga on an altar (if that all round touch is the ground for the wearing of Linga). Because “अनितः” (all round) expresses all times and all sides; and this sense of all times and all sides touch is possible for the hand on which Linga is worn. The wearing of Linga is thereby proved. The (left) hand is, therefore, शिवाभिमुख (in perpetual touch with Shiva). The hand further becomes “जिवातुः” specific against (the miseries of) the worldly life. Oh, great Shiva, my great friend, my hand has come in contact with you, Please come, therefore, to my hand and always reside on it when Thou art worn on it. The right hand is (only) used for worship of Shiva; while the left, being the seat of Shiva, is constantly in association with it and is, therefore, more venerable. The praise of the left hand, then, as being the mother, father, etc. is fittingly addressed. And the identity of the body with Shiva, on account of its all time contact (through wearing) with Shiva, is much more appropriate. It is, therefore, said “there is no doubt that he, who always practices the unification of Pranlinga with the subsidiary (Anga), is Rudra himself”. The greatness of wearing Linga is beyond description. The two hands being respectively used for the worship and seating of Linga, and all (the parts

of the) body being the seats of different forms of Linga as Acharalinga and others, all the body is meant for (the worship of) Shiva. This is of special interest, they say. The following extracts to substantiate the foregoing from Shankarasanhita and Kiranagama should be noted. " He, who places Ishtalinga given (by his preceptor) on the altar of his palm and worship it all through his life, is engrossed with meditating on it, and is thus intimate with it is called an all-joy sage. He is the knower of the meaning of all Upa-nishads and is intent on the meditation of Shiva."

" He, who follows the principle of the six-fold locality of Shiva in the body as the means of attaining at-one-ment with Shiva and who worship Shivalinga placed on the lotus-like altar of his hand, is a man of knowledge, a primeval sage, is the greatest among the devotees of Shiva and is immortal. No God or human being will be comparable to him in the three worlds".

" The knowledge of Linga and the mystic prayer, worship of Linga on the hand-altar, the muttering of the prayer, the wearing of my Linga, these form the mainspring of all (religious) practices in the world".

The statement of the ज्ञानलोपनिषद् namely, " Those that dispraise the three-striped mark of ashes dispraise Shiva himself. But those that wear the three-striped mark wear Shiva Himself in devotion. refers (indirectly) to the wearing of Linga on the body. There it is said further " Oh, child, one should not see at the time of Linga worship the man that is an outcast. The base Brahmins that are cursed by Dadhichi and Gautama will be born in the Kali age as defamers of

Shiva and are (therefore) outcasts". So also "Those that were in their former birth murderers, of Brahmins, drunkards and stealers of gold, will be born in the Kali age as outcasts and defamers of Shiva". The foregoing declares that the defamers of Shiva are great sinners and are, therefore, outcasts. Defamation of Shiva is, therefore, a great sin. The dispraise of ash-mark is also similar (to the defamation of Shiva). The wearing of Linga as the uncommon cause of final beatitude is determined by the corroborative statement contained in "The wearing of Linga is a (life-long) vow of Maheshwar; those that practise it attain highest good". The ash-mark becomes an object of comparison (on account of similarity) with the wearing of Linga (the standard of comparison). Similarity means likeness of one object to another; the former though different from the latter has many common qualities. For instance, when it is said "He is like Himalaya in courage", it means that he, the object of comparison, is different from Himalaya (the standard of comparison), but has many common qualities like courage etc. In the same way, the wearing of ashes has the virtue of bringing about the final beatitude like the wearing of Linga, though different from it. This being so, just as no negation can be established without its counterpart being well known, per rule that "negation of a thing is proved when its counterpart and the place of negation are well-known", so in poetries, in the case of simile, it is necessary that the standard of comparison should be well known. Therefore, the wearing of Linga (the standard of comparison) must

be an established thing. It is no objection to say that in the sentences like “*धैर्येण हिमवानिव*” and others, there is the word “*इव*” expressive of comparison; but there being no such word in the sentence under consideration, there can be no comparison. Thereby the standard of comparison, viz. the wearing of Linga fails to be a proved thing. This is no objection because even though the word expressive of comparison is absent, it is understood as it is done in the sentence “He is Brihaspati in oratorical skill,” in which the points of comparison and contrast with the counterpart are apparent. Or the figure of speech “*दृष्टांत*” (Example), will also be appropriate here; and that too will compel admission of Linga-wearing. *दृष्टांत* (Example) is defined as the relation of a type to a prototype, i. e. when two things, different from each other but placed side by side as non-different, on account of close resemblance existing between them, are said to be related as the type and the prototype. In the present case, likewise, the application of ashes to the body, though different from (the wearing of Linga), has the latter as the type, which forces the wearing of Linga as being established. It may be objected that though the wearing of Linga may be established, the wearing of Linga internally will serve the purpose; and the external wearing, therefore, fails to be proved. It is wrong to so object because when a thing is heard and stated to be like another, it is required to fulfil the condition of being like the type. Hence the application of ashes being external, its type, the wearing of Linga, is also required to be external. And that the application of ashes is external is proved by what is said in *कालाग्निश्चोपनिषत्* and others, namely “The first stripe of ashes etc.” The three stripes

of ashes represent Maheshwar, Rudra and Sadashiva. And if the ash-stripes representing Shiva are laid dawn for wearing, the wearing of Shiva Himself, in the form of Linga, becomes much more desirable.

IX

My bow to God Shiva:—The wearing of Linga becomes beyond cavil (as an injunction) by the two sentences “Thou art that” and “I am Brahman”, which only explain the great sentence that speaks about the (mutual relation as one) of the Linga and the Anga. It may be objected as follows:—That the individual soul is expressed by त्वम् occurring in the sentence “तत्त्वमसि”, the individual soul, that is none other than Brahman, limited by ignorance and, therefore, undergoing mundane existence restricted to the body and its sense-organs caused by ignorance, is established by the श्रुति. The great Lord Shiva is expressed by तत्, Shiva as characterized by the six-fold blessed qualities like omniscience etc., and appearing as Nilkantha and Chandrashekhara under the limitations caused by माया, as known from the Vedic sentence “One should know that माया is the nature, and Maheshwar is the supreme spirit possessing that nature.” The identity of the two ((जीव and ब्रह्मन्) of mutually opposite qualities being impossible, it is to be understood that the two spirits (चैतन्याs) are the same in the secondary sense, when they are divested of the false limitations imposed upon Him. The second sentence “I am ब्रह्मन्” is also to be explained similarly. Hence the sentences do not signify the one-ness of the Linga and the Anga. We refute the objection by saying that:—You have not

grasped the sense. The dullness of those, that do not know what the oneness of the Linga and the Anga is, is simply pitiable. This statement does not cause any wonder to those that are conversant with the principle, taught by Skanda Purana and the Agamas like Kamika and others. There in answer to the question put by the disciple, the preceptor explained to him that:— One should effect union of the individual soul called योगी, a subsidiary modification of the causal form (of the Highest soul), with भावलिंग (a superior modification of the same) after undergoing the वेदादीक्षा ceremony performed by the preceptor by placing his hands on the head of the disciple; one should effect union of भोगी, the subtle form (of the Highest soul), with प्रागलिंग on having मंत्रदीक्षा; and that one should also effect union of स्थागी, the gross form (of the Highest soul), with इष्टलिंग on receiving the क्रियादीक्षा. The preceptor then said (in the end) "Thou art that." Having listened to this the disciple understood the meaning of what is said in Shankarasanhita as follows— That is Linga, into which साया, that is capable of working wonders, comes to be lost. That Linga is the eternally existent Brahman. So say those that know the highest truth. This is why Linga is the form of the Almighty." In accordance with this it means that Brahman conditioned by Māyā appears in the form of Linga and that "तत्" points to this Brahman. Further the letter "अं" (of the word अंग) means Brahman the Sat and the letter "ग" means "attaining to" Thus Anga is that which attains (at-one-ment with) Brahman. So say those that have thought about the subsidiary principle Anga. जीव, the individual soul, is Anga undergoing mundane existence." In accordance with this Jiva is the thing expressed by

त्वं, which Jiva attains “अं”, i. e. Brahman, the great Shiva, when the shroud of ignorance (enveloping the Jiva) is destroyed by internal worship and other forms of devotion. That Anga means the body (of the Brahman) as known from what is said in the श्रुति, namely, “He, whose body the spirit is, whose body the unmanifest principle is”; that individual soul, forming the body of the Highest spirit, is expressed by the term “त्वं” Lastly “संयोग” means thorough at-one-ment (of these two) as explained by words “the union of Shiva and Jiva in their forms as Linga and Anga, is the real description of their indissoluble union.” “असि” therefore, expresses the indissoluble union of Jiva and Brahman” like that of (a small quantity of) water with (an endless store of) water. Or the whole universe of movable and immovable objects forming the body of Shiva is what is expressed by the term “त्वं” in accordance with what is said “All the universe, the movable and the immovable, is the body of the God of Gods; but the beasts bound by fetters do not know this.” The great Shiva residing in Linga, is expressed by “तत्” The indissoluble union of these two is expressed by “असि”. The disciple comprehends this. But as the identity of the two, no other than Linga and Anga and expressed by the terms त्वं and तत्, is impossible in their primary sense on account of the two being of antithetical nature, he understands that they are identical in their secondary sense only. Thereafter he gradually comes to realize the full significance of the great sentence “I am Brahman” and attains liberation, though living (in the mortal form). There are very many passages in Skanda Purana, Linga Purana, in the latter part of Vatulagama and Veeragama

and in Anubhavasutra like the following, namely, "The disciple in his mortal frame said to the preceptor, the great cause (of liberation), "I am he"; then the preceptor, the ocean of mercy, said the truth (in reply, yes) "Thou art that". We shall give only a few of them, to avoid wearisome length, that teach the meaning of the one-ness of Linga and Anga and that of the sentence "Thou art that". In Skandapurana, the compilation of Shankar, it is said, "What is Linga? what is Anga? what is the nature of their connection? One should think well of the terms that describe their mutual relation as follows:- Linga is the great God, whose characteristics are being, knowing, and rejoicing. Anga is the individual soul caught in the net-work of this wordly life. The sages say that the term "तत्" expresses the Almighty Shiva; and the term त्वं expresses Anga, the individual soul of the wordly life; त्वं that is no other than Anga, is what is signified by "I am he". The great Lord, the knower, is indicated by the terms त्वं and अहं in their secondary signification. The terms त्वं and अहं in their wordly condition do not express तत् (Brahman), as they always differ from it. If the individual soul; the Anga were not to be Shiva in its secondary sense, he would never attain (eternal) joy. All the universe, animate and inanimate is pervaded by the Lord's consciousness and is pure. And because it is the Lord's modification, it undoubtedly means. "Thou art that". But as he possesses joy and knowledge though limited, he must be a part and parcel of the Highest Lord). The persons conversant with the Vedas and Agamas say that because terms "तत्" and "त्वं", representing Linga and Anga, are mutually opposed in their primary sense, therefore the conflictless second-

ary sense, namely, being, knowing and rejoicing should be taken to be the real sense. He who understands the relation between souls (individual and universal), the great Lord, that is all pervading and all knowledge is what is Anga, I, or the individual soul and none else. He who appears like the individual soul, I, (a part of the) Highest soul, is Linga the great Lord. He (the universal spirit) by His power (माया) becomes Linga. He, again, by that very power of the nature of ignorance, is modified into Anga. तत्, therefore, is Linga and “त्वं” is Anga. The relation of these two being really one is expressed by the verb “असि”. He, to whom this meaning of the sentence is clear always, by the instruction of the preceptor, is the person that attains at-one-ment of Anga with Linga. He who thus realizes the one-ness of Anga and Linga, is the ascetic. He is all-knowing and stands liberated though living in the mortal form. He who rejects the primary sense of Linga and Anga, has the thorough idea of the secondary sense, should think of the Highest soul as being himself. As soon as the thorough understanding of the one-ness of (Linga and Anga) arises, he becomes free from the effects of ignorance past, present and future. It is also said by Anubhavasutra that:—“तत्” is Linga; “त्वं” is Anga; The verb “असि” expresses the relation of the two being one. In the way aforesaid it is proved that the wearing of Linga should be accepted by the followers of (the religion taught by the) Vedas.

Now it will be shown that the wearing of Linga is also laid down by Smritis like Gautamasmriti and Manusmriti that maintain the teaching of the Vedas.

Gautamasmriti says "He is a Brahmin who mutters the prayer (शिवाय नमः), wears on his head Linga and beads, applies ashes to his forehead". Here the words "meditates on" state the internal search (i. e. internal wearing of Linga); and the words "wears Linga on the head" state the external wearing of Linga. It may be objected that the six-fold duty of muttering prayers, meditation and wearing Linga and others are laid down for all Brahmins in general. But this does not conform to what is actually practised, in as much as some (Brahmins) do not wear Linga (though they apply ashes). This objection is not sound; because the above sentence is applicable to those Brahmins only that wear Linga and excludes those that do not conform to the injunction, like the sentence "Those, that omit the performance of श्राद्ध ceremony on the death-anniversary day, will be born as degraded persons in crores of births", which though referring (apparently) to all Brahmins, excludes from its operation the followers of Madhva sect who are bigotted in observing the eleventh day fasts (and on which nothing of the kind of श्राद्ध is performed). So also the sentence, "Oh, eyes, be vigilant and careful; some auspicious night is approaching, when somebody of your species (the third eye of Shiva) will be your associate", lays down something referring to the eyes (of all Brahmins) but ceases to operate on the followers of the Ramanuja sect. Similar is the sentence quoted from Gautamasmriti. And the specific adjective "wearing Lingas on their head" points to those Brahmins that wear Linga and follow the principle of Linga and Anga (in their technical sense,) though the word "Brahmins" shows Brahmins in general. It would

also be wrong to say that the six-fold duties of (muttering) Mantra etc., as distinctive attributes of Lingangi Brahmins, may extend to the Kshatriyas that follow the self-same duties; because the word "Brahmins" restricts the operation of the attributes to only such as are Brahmins and as observe the six-fold duties. Such is in short the import of the words quoted above that mark out Lingangi Brahmins.

X

Let good attend us:—In that (Gatuamasmriti) it is said "Powerful sages like Axapada and others wear Linga in their hair day and night". In Manusmriti it is laid down that "In the case of the person, that has given up the performance of all rites and of him who is absorbed in contemplation, the body (when such a person is dead) is not to be burnt and no obsequial rites are to be performed." Here by the conjunctive particle च, the persons that give up the performance of rites and those that are absorbed in contemplation, are mentioned prominently. When there arises the desire to know who those persons absorbed in contemplation are (they are to be known, because) such persons are mentioned later by that very smriti in words "He is the meditative ascetic that wears Linga, a modification of Shiva, meditates on it, and is never devoted to any other deity. The person, who worships external Linga, meditates on it and is likewise pleased and placid in heart is (also) called a meditative ascetic." From this it is learnt that the ascetic is one that has abandoned the performance of all rites and the meditative

ascetic is one that wears (external) Linga. And the suspension of burning and obsequial rites proves the wearing of Linga. Bauddhayana smriti says likewise, "If a person is free from attachment (to the worldly objects) and is absorbed in meditation, he is not to be burnt, no impurity to be observed, and no libation to be offered when he is dead." Here also from the words "a person absorbed in meditation", in conformity with the interpretation given above, the wearing of Linga is proved. It is said in Shatatapasmriti, "An anchorite, a meditative saint, one that has attained at-one-ment with Linga a mendicant, an ascetic and one that is in the last stage of life, when dead should (not be burnt but) be buried underground". In this passage where burial is prescribed for one that wears Linga, the specification of the subject (viz. one that has attained at-one-ment with Linga) proves the wearing of Linga. It may be objected as follows:—It is established by the number of Vedic and smriti texts quoted above that it is obligatory on all including women and children to wear and worship Linga *all through life*. But it is improper in as much as it is undesirable that women should wear and worship Linga during their monthly course, when they are unfit for being seen, touched, or even talked with, or when they are in confinement. If they wear and worship Linga, it is defiled on account of its contact with the impure body (of such women). Worship of Linga is not allowable even after a bath. Nor can Linga be sanctified on such an occasion, as such sanctification goes against your established principles. Moreover,

it is said by scriptures, that prohibit, as follows:— One should avoid Shaivas, Pashupatas, the wearer of Linga, one that observes a (sinful) vow, one that follows the cat-like manner of deception and the heretics. When one sees a heretic, a degraded person, a wearer of a disc-mark, a wearer of Linga and so also an attendant of an idol, one should take a bath with clothes on. A twice-born, with his body bearing the impress of a heated disc or having Linga worn on it, is not entitled to follow the rites laid down by the Vedas and Smritis. One should not take food from an ascetic, a meditative sage, and a wearer of Linga:— All this goes to prove that Linga is not to be worn. And as regards the texts adduced in support of wearing Linga can be explained away somehow or other so as to suit the context. This objection is not right; because the wearing and worship of Linga, laid down by Vedic texts like “सर्वलिङ्गं स्थापयति” are as much obligatory as various duties enjoined by special texts like “सोमेन यजेत” (one should worship) by soma sacrifice”, “संभेनोच्छिष्टं यदग्निषोमीयं पशुमारुमेत” (one should immolate the animal that remains after soma sacrifice)” and others are, though those duties are prohibited and though the slaughter of an animal, the eating of flesh, and the drinking of Soma are obviously opposed by Vedic texts as follows:—“They obtained immortality by renunciation alone and not by rites, off-spring or wealth; no human being will attain liberation except by renouncing rites.” This passage clearly lays down the attainment of liberation, the most desired and the principle among the four human objectives so also it is

laid down by Manusmriti "No animals should be killed; no flesh should be taken; no leavings should be offered to any body; and none should (overeat and) go out with leavings." The wearing and worship of Linga being thus obligatory, they are unobjectionable in accordance with what is said by various texts. Siddhantashikhamani and Viragama say "there is no impurity (attaching to) the house where a woman is in confinement. The woman, that is devoted to the worship of Linga worn on the body, is not impure during menstrual periods. So is a woman in confinement. The woman thus devoted is million times pure like the sun, fire, or the wind, even when she is in menstruation or confinement. Things like impurity leave a woman when she wears Linga". Padmapurana and Shivarahasya also say "Just as iron when it is put into fire is not iron (but becomes fire), human beings do not remain ordinary human beings by association with me. As a wick wet with oil becomes a flame when ignited, so the man devoted to me becomes one like me." Likewise Parashara smriti says "Those that worship Shivalinga, those that keep sacred fire, and those that are anchorites and ascetics have their bodies free from any kind of impurity." This freedom again from impurity is as unexceptionable as that caused by menses to the wife of a sacrificer, after she enters with her husband the performance of long-lasting sacrifices like Paundarika and others, as well as that caused to the sacrificer (by the death of a relative) after he begins the performance. In the same way when a girl remains unmarried before her twelfth year for financial stringency (of her guardian) or some

other difficulties, and when she comes to be married after that period, and if, after her wearing the sacred marriage thread, she is seen or heard to be discharging menses at the time of (swearing in the presence of the sacred marriage) fire, a question arises purporting as to what the sacrificial priests should do as follows:— During the progress of the marriage ceremony if a girl attains puberty at the time of (moving round the sacred) fire, what should the priests do?" It is said in reply by Bhatta in the section about marriage that "The girl should be given a bath and the text should be chanted in accompaniment, namely, "These waters have their oblations; the divine sacrifice has its oblations;" the girl then should be given new clothes to put on (by the priest) with his mind fixed in meditation. Thereafter two offerings are to be made". In this way the impurity of the girl (caused by menses) is considered unobjectionable after she enters the sacred marriage ceremony. Similarly women wearing Linga are unexceptionable during menses. So also during the funeral rites in honour of the ancestors (of a house-holder), if the priests, invited as representatives of the ancestors, come to know of some incident of impurity after they have received (funeral) gifts, they are considered free from impurity (until the completion of the rites). Similar is the position of women wearing Linga, because it is said that the wearing of Linga is a sacrament performed by the spiritual preceptor in accordance with what is said "The preceptor taught the principle of wearing the three-fold Linga after performing the three-fold sacra-

ment of दीक्षा, by which he burnt the three-fold sin besetting the three bodies (the casual, the subtle and the gross). This Linga should not be dissociated from." So also it is said "One should always worship Linga (worn on the body) attentively on the palm of the left hand". The sacrament and the worship of Linga being thus life-long, the impurity of menses as being unexceptionable has to be admitted. Kaushikaditya in his Smriti, while determining the state of impurity says as follows:—"The religious rites, requiring a number of days for completion and begun before the occurrence of an impure incident, should be performed to an end; all of the rites requiring physical activity should be done; but not such acts like the muttering of prayers, giving of gifts, and the worship (praise) of deities (that is, these should be omitted). Anchorites, ascetics and religious students engaged in religious acts are pure. Even others, after they begin the performance of a rite, are pure." In these words he says that the rites when once begun should be proceeded with to their conclusion, even when events causing impurity occur in the middle of performance. He further says, in anticipation of the question about what rites and what the beginning were as follows:—"The commencement of holy acts, selection of (invitation to) a priest (for the performance of a sacrifice), a solemn vow to perform rites and sacrifices (of long duration like Paundarika), the performance of auspicious rites (that precede ceremonies like marriage), and the commencement of cooking food (for a funeral feast)". The explanation of this is:—Invitation extended to a priest for the performance of domestic sacrifices; holy acts like Chândrâyana,

pilgrimage, the wearing and worship of Linga etc.; Satra is a sacrificial session of long duration like Paundarika; संकल्प is a solemn vow to undertake such a session; the opening of a marriage ceremony by means of auspicious ceremonies is नंदीमुख; and the commencement of cooking food for a funeral feast is पाकप्रतिष्ठ. And when a beginning is made of rites stated above, one should persist to the end of the rites, even when an impure event takes place. In accordance with this the inevitability of religious rite of the wearing and worship of Linga must be admitted; because the wearing and worship of Linga is enjoined to be a life-long vow when that Linga is given by the preceptor by performing the Diksha ceremony (in accompaniment), in obedience to what is said in Skandapurana, "The vow called, Maheshwara, of wearing Linga should continue life-long". The vow once begun should go on without interruption, even when any impurity of a woman takes place holds good (not only for wearing and worship of Linga but also) for other acts. Others, on the other hand, maintain that the body (of a woman in menses), though pure for duties about Linga, is impure for other acts, analogously to the mouth made pure by gurgling to mutter prayers, but it is impure even for that, when somebody else spits on the body.

The objection that Linga becomes impure by its contact with the body when impure is quite improper. The impurity of the body having been proved to be impossible for the wearing and worship of Linga by the extracts from Parashurasmriti, Siddhanta-shikhamani, and other works already given, the

impurity of Linga by its contact with such a body is much less possible. Still we take up the objection only for the sake of discussion and refute it by reasoning. We ask whether the impurity by the contact with the impure body is caused to the Highest spirit residing in Linga or to Linga itself. The first alternative is impossible, because no impurity can attach to the Highest soul that pervades all things pure and impure and that is above all impurity even to a bit as is known from the Vedic texts like the following:—"The universal soul, that is an undivided whole, actionless, tranquil, fault-less, and stainless" and "therefore Lord Shiva is everywhere". The second alternative also cannot stand; because it is impossible that such impurity should attach to Linga, on account of its inseparable connection with the Highest Lord and on account of its being the residence of the stainless Lord. To say that sanctification of Linga by the preceptor at the time of *Śrāddha* by giving a bath of five sweet things and five cow's products, by various seats (on which Linga is placed), by purification of six-fold ways, and by the invocation of *कला*, is destroyed by the contact of that Linga with the body, is as good as drinking milk of a female tortoise. The power of sanctification is similar to the unseen power arising from the performance of a short lived sacrificial rite, a visible form of action and desire, which unseen power is indestructible by the impurity caused to the sacrificer by some impure incident happening later before the fruits of the sacrifice are attained), or by the impurity of the sacrificer's wife by menses.

Otherwise the sacrifice as the cause of attaining heaven in due course is inexplicable. So also in the matter under consideration some permanent power (संस्कार) is imparted to Linga by the evanescent six-fold purificatory ceremony and the (holy) seats; and that is not destroyed by its contact with the body beset with impurity in the meanwhile. Otherwise the obligation of worshipping Linga daily becomes impossible till the attainment of final beatitude by the at-one-ment of Anga with Linga, as enjoined by the words "One should attentively worship Linga on the palm of the hand every day. That Ishtalinga is given by the preceptor after performing the purificatory ceremony". If the destruction (of the संस्कार) is still maintained, then analogously, the संस्कार of the sacrificer and his wife and other kinds of संस्कारs resulting from the bath in the holy Ganges and such other things are also destroyed by the impurity occurring in the meanwhile; and no fruits of such holy rites are attained in consequence. The scriptural texts enjoining such rites will then be meaningless and there will be the undesirable contingency of the Buddhistic doctrines being accepted. If, on the contrary, in obedience to what is said by the extracts of Parasharasmṛiti already quoted, namely, "He, that worships Shivalinga, he that maintains holy fire etc.", the संस्कार is admitted to be indestructible by the position of the sacrificer and his wife remaining intact from impurity, the permanent freedom from impurity of the body of the person wearing Linga must also be admitted and the sanctity of Linga in contact with that body will be inviolate. Moreover, if food, when merely offered to deities at holy places like Bhuvan-

heshwara, becomes holy and acceptable to (the high caste) followers of Vedic religion even when it is touched by low caste people, in accordance with what is said " The food offered to me becomes holy even in the part of the village inhabited by untouchables ", Linga, the residence of the Highest, who is always pure and free from all taint is (more naturally) free from impurity, even when in contact with an impure body; and consequently there can be no dispute in that regard. (On the analogy of the foregoing) it would be wrong to maintain that the sanctity of the idol of Shiva, placed on an altar by the priest with purificatory ceremony at the time of installing (the idol), is also permanent; because the case (of the idol), is different (from that of Linga worn on the body). In the case of the Prâṇalinga, a particular form of that Linga, is worn on a particular part of the body, and the worship of and food offered to that particular form of Linga throughout life is required to be unavoidably done in obedience to scriptural texts. The assumption of permanent sanctity based on such scriptures that enjoin a person to do the requisite worship etc. at all times pure and impure cannot be extended to the idol (for want of scriptural support). This is why there is seen the re-sprinkling (of the idol with holy water etc. when it becomes impure.) No further discussion is necessary in this regard.

What is said that Linga is not to be worn on the body, as it is prohibited by texts already quoted, namely, " The Shaivas, Pashupatas etc. ", is also due to want of grasp of real meaning. Because on reading between the lines our position is not in the least affected, though all persons (stated in the passage given above) are unworthy of being

seen. There the word Shaiva, derived as those devoted to Shiva, means the old Shaivas wearing ashes and beads, the followers of traditional religion, that bow down to Shiva at twilight times and wear ashes, and also the followers of Anandatirtha. It is wrong to say that though the word "Shaiva" derivatively means the Shaivas of a different creed as described above, still etymologically and conventionally it means the Linga-wearing Brahmanic Shaivas; because there is the word "Lingin" that specially points to (differentiates from) those other Shaivas. Nor can the word "Lingin" be taken as an adjective qualifying "Shaivas," as such attribution would go against the conjunctive particle "च" that joins Pâshupatas and Shaivas. The word "heretic" also points to the followers of traditional creed, as they alone wear various marks like three-striped ashes and vertical sandal paste; because lexicons state "heretics" to be synonymous with "those that wear various marks". There are also (heretics), the followers of Bhagavata creed (Vaishnavism), that move about in various disguises of Satyabhama, Rukmini, and Krishna etc. and bear various marks. "Linga" means derivatively a badge or mark, i. e. that which gives a clue to the hidden meaning of things; and it, therefore, expresses various special stone or copper marks or badges of various deities of different places. There are heretics, as is well known, that are worshippers of such badges; and worshippers of five such badges are mentioned in the verse " (there are worshippers of) Aditya, Ambika, Vishnu, Gananath and Maheshwar". "Heretics" and "Lingins" are not respectively the qualifying and the qualified, because Linga-wearing Brahmins have none of

the badges that are attributes of heretics. The word "heretics" mentioned in the passage "The heretics, the fallen, the degraded etc." also refer to the followers of the traditional creed, in conformity with the explanation given already.

The prohibition contained by "The food of an ascetic should not be taken etc." does not harm our position, as acceptance of food in general stands prohibited; because it is said "The sin committed by the host resides in the food offered by him. Hence none should accept food even when one is on the point of death". Moreover the food given by the wearer of Linga is not included in the list of food prohibited from acceptance by Manusmriti as follows:—"A Brahmin should never take food in a sacrifice performed by a priest not versed in the Vedas or by a village priest, food offered (to fire) by a priest's wife, or an eunuch. He should not take food given by a person of brutal actions, food prepared for a person in impurity, food remaining in the dish as soon as a person leaves company in a feast, food prepared for persons in impurity during the ten days of impurity, food not offered respectfully, food not prepared for a deity or guests etc., food prepared by a woman without husband or child, enemy's food, food given by a slanderer, food given by a liar, food given by one that sells the fruits of a sacrifice performed by him, food prepared for or by a multitude of false Brahmins, a courtesan's food, the food disapproved of by wise men, a usurer's food which is as good as excrement, and food given by the seller of arms etc. etc." The truth is that, in accordance with the principle established in a topic

Purvamimansa, that श्रुति prevails against a Smriti when there is a conflict between the two. From this it is out of order that a Smriti should say anything against the wearer of Linga, when the Linga-wearing is enjoined by various powerful Vedic texts like "सर्वलिंगं स्थापयति". In Mahabharata, as authoritative as the Vedas, in the Canto called Anushasana, Yudhishtira puts a question, viz. "Oh, you best of Bharat Dynasty, the Brahmins versed in Vedas say that a wearer of Linga and a non-wearer are both proper recipients of gifts. (Please tell me which of these two is the proper recipient)". Bhishma in reply says "Both are proper recipients. But gifts should be made to either of these after making inquiries about their character. Both are sages." This shows that the wearers of Linga are proper persons to receive gifts. Therefore, it is impossible that the wearers of Linga should be unfit to be seen. They, thus, are above being exceptionable. On the contrary it is said in the Vedas "He, that worships a deity in preference to his own, loses his own and fails to propitiate the other. He, thereby, incurs sin". It is also said in Bhagavadgita and others as follows:—One's own creed or religion, though defective, is preferable to another that may be better founded. One should look at the sun (for purging one's self of the taint contracted) if one happens to see the wicked person that takes to another religion after deserting his own. He who transgresses the rules prescribed by the Vedas in regard to four stages and castes and goes over to another, is a heretic". Manusmriti also says "One's own religion, though defective, is preferable to a new one that may be better in practice. One that follows another in preference to one's own becomes degraded at once". In

the same way another Vedic text says "He, that goes over to another deity in preference to his own, loses both; he thereby contracts sin". Agreeably to these, the words "He that wears a disc-mark, he that wears a different mark (badge) etc." should be taken to mean—"he, that exchanges one mark for another through the sin of misdeeds by preferring the one to the other, (is a degraded person); and if one happens to see such a person, one should take a bath". Thus the word "Linga" occurring in the sentence "He who bears the mark impressed by a heated disc etc." means a mark or a badge (and not Shivalinga). And a twice-born, therefore, whose body bears marks imprinted by a hot disc and others, (becomes degraded and, therefore,) forfeits his right to follow the principles laid down by Vedas and Smritis. Such is the meaning of the passage; and it derives support from the words of censure previously noted, namely, "A Brahmin's body is known to be etc.". So also the following words support the meaning, namely, "If a person casually sees a Vaishnava, whose body bears marks of disc and conch and who reviles Shiva, he should look at the sun". Even if the word "Linga" is taken to mean Shivalinga, the interpretation as before should be "He that gives up the mark of disc and begins to wear Shivalinga and vice-versa, should be avoided". If it were not so, any other interpretation will militate against what is said in Viragama, Mukatagama, Shankarasanhita, Shivadharmottara, and others, as follows:—Beasts are more intelligent than worms, insects and moths; men are better endowed with intellect than beasts. Among the human beings the twice-born are superior to the non-twice-born. Superior among

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the twice-born are the Brahmins. Superior among these are those that have formed principles. Better than these are the persons that act on the principles. Better than these are the ascetics. Better than ascetics are those that possess thorough knowledge (of Shaiva religion and philosophy). Better than persons of thorough knowledge are the worshippers of Shankara. Of the devotees of Shiva those that follow the creed of Linga and Anga being one are pre-eminent. Of them, again, he that knows the truth of the six-fold locality (occupied by Shiva in the human body) is the best. Better than he there is none in the three worlds. He is to be always adored and worshipped by those that desire to get rid of this worldly life. In short, he is myself undoubtedly. It is no use saying more, my dear child". "He who fails to wear Linga on his head, round his neck, on his arm, or on his breast, should be forsaken as if he were a low-caste. He, that sees a Kunda, a Golaka, a person not wearing Linga on his body, or an idol-attendant, should perform the moon sacrifice (to be free from the sin of seeing such a person). If a Brahmin, that does not wear Ishtalinga on his body, is seen, oh, my child, one should take a bath with clothes on. One should have a purifying look at the sun, if one sees a man not wearing Linga on the head, on the arm, or over the forehead. He that does not worship Shivalinga, the Lord of the three worlds, cannot attain liberation, cannot go to heaven, or cannot have a kingdom (even). Lord Shiva always resides in the body of his devotees; if such a devotee is worshipped, Lord Shiva Himself is worshipped. The stupid person that hates a Shiva's devotee contracts every kind of sin. Those, that hate the

devotees that have full knowledge of Shiva, and those that carp at such devotees are stupid people, indeed ! And they go to hell with their ancestors ”.

If it is objected that in Vishnupurana and Skandapurana heretics are described to be those that are condemned by kings as “ Thieves, that are beaten by others in anger for having illicit connection with their wives, that hold intercourse with men of inferior caste, that quarrel with low-caste people and are beaten by them, that live under the shelter of low-caste people, that confine people, commit arson, and administer poison, are heretics. So also the man of cruel nature and the man that breaks away from caste barriers as prescribed by Shiva and, therefore excommunicated from all social intercourse, are also, called heretics. The man that transgresses the code of life proper for his caste, becomes degraded ”. Heretics being people of such description, the same meaning should be extended to the word “ heretic ” occurring in the sentence (under discussion), namely “ The heretic, the fallen, the degraded etc. ”. We say in reply to this objection that it is wrong; because the word “ heretic ” being differently explained by Puranas, Scriptures and the lexicons, has not one fixed meaning. Hence the word “ heretic ” occurring in the passage under discussion, is interpreted as the wearer of various marks, as already explained, on the basis of a lexicon, which fixes up the conventional sense of a word. The sense, “ changing (marks or badges of) deities (for want of loyalty to any one ”, is accordingly irrefutable. And their unfitness for being seen becomes irrecusable, in conformity with the statement “ one should look at the sun on seeing a person

that does not wear Linga". In this way all the foregoing is said by taking the condemnatory sentences adduced against us are meant for reproach. Please listen to the truth of the matter. The sentences like "heretic, the fallen etc. etc.", occurring in the section dealing with the fourth stage of life, are merely meant as eulogies of the matter discussed, like the sentences, that occur during discussion about Linga-wearing, namely, "No body should see even in an adversity the face of a person, who wears on it a round or square mark, a hollow oval mark, or a mark of the shape of a fig-leaf. One should avoid the sight of a person that does not wear Linga on his body, as if he were an untouchable" and also like the sentences, that are condemnatory of the persons not wearing a disk mark and that occur during discussion about the eligibility of such a mark. This way of eulogising the topic under discussion accords with the dictum "The dispraise is not meant (merely) for condemnation but for praising the praise-worthy". If it were not so, all ascetics will stand condemned (whereas only the pseudo-ascetics are meant to be condemned), as is said by Linga Purana, Skanda Purana, and Aditya Purana, as follows:-says Linga Purana, "Oh, Brahmins, there will be various (false) ascetics in the Kali age, that will trade on the fruits of (showy) penance and performance of sacrifices (with some worldly object in view). They will have clean shining teeth, steady sight (fixed glances), clean-shaven head, and will wear clothes dyed will ochre. At the beginning of the end of (कलियुग) age, they will practise all unlawful actions of a Shudra." "Pseudo ascetics, indulging in unsuitable food and frivolous talk, ready to accept gifts not suited (to real ascetics),

taking kindly to luxury and misconduct, elated with unbecoming pride, will establish monasteries from greed for money. They will interest themselves with the affairs of the villages and will be past masters in dealing out charms and amulets. They will preach to the widows and take pleasure in conversing with them. They will assume the role of preaching to all, though themselves void of asceticism (lit. dispassion). Out of greed for money they will be swindlers and move about in towns and villages to earn money by begging. An ascetic, if young and if he takes milk and sweets made of milk and rice every day, and becoming haughty thereby, will be fallen certainly. Some of these false ascetics will wear ochre-coloured clothes (outwardly) but will be attached to worldly pleasures. They will hold a single stick or a triple-fold stick, have their heads clean-shaven and will swindle the public. Some will indulge in sexual satisfaction and earn livelihood and others will be attached to prostitutes. Deceitful and atheistic they will wear ascetic clothes only for show. Some will be in the service of kings; some will eat flesh and some will drink wine and be haughty (elevated). At their very sight people will contract sin". Moreover, if all the ascetics following the duties laid down by scriptures and recognised as proper recipients of gifts, the ascetics of Vaishnavite order, those of traditional creed, ascetics of the Madhwa sect, all adored by numerous followers, if all these were condemned as unworthy of being seen, there will be an end to all worldly affairs and the Vedas, Scriptures, Purāṇas, Āgamas, and historical works, all laying down rules of conduct for ascetics and stating their fitness to receive gifts will be contradicted. It is no use to elaborate this trifling point further, which will be like a mountain in labour only to produce a mouse.

XI.

My salutations to Shiva:—Another objection may be advanced as follows:—It may be admitted that the wearing of Linga, being supported by scriptures already quoted, is not objectionable. Still in Amarakosha in the section treating of names of higher order of beings, the term “Those that earn their livelihood by wearing Linga” is included in the list of undesirables, namely, “Those that wear empty marks of religion, those that live by wearing Linga, those that spend their manhood or power in irreligious acts, those that violate a religious vow etc. etc.” According to the interpretation given by the commentator Lingabhattacha the term “धर्मवृत्ति” means he that wears an empty mark of religion; “लिंगवृत्ति” is he that trades upon his wearing of Linga (i. e. who earns his livelihood by a false show of wearing Linga); “अवकीर्ण” is one that spends his power (manhood) in an irreligious rite; and “क्षत्रव्रत” is he who has violated (failed in performing to an end) a religious vow. i. e. one that has violated the rules of celibacy. From the aforesaid explanation of “लिंगवृत्ति” it is plain that the wearing of Linga on the body is censurable (and therefore not to be practised). In reply we say the objection is unreasonable, because the (aforesaid) interpretation is wrong, the right one being as follows:—Manusmriti first mentions reproachable persons as “He, that puts on a show of religion, that is greedy, a rogue, a swindler of people, a man of cat-like manners (he that puts on a garb of false pious meditation), a person of murderous actions, and a reviler of all”; and it says later, while explaining the terms, “If a non-wearer of

Linga earns livelihood by making a show of wearing Linga, he appropriates the sin of the wearers of Linga and will be born a lower animal". Hence the term "लिंगवृत्ति" refers to a roguish follower of a traditional creed. Such a rogue, on learning that a strict Linga-wearing Brahmin makes it a rule of giving food and money to a Linga-wearer only, goes to him in the guise of a Linga-wearer, receives gifts from him and thus maintains himself. He thus breaks the rules of religion and will be born a low animal on account of his appropriating all the sins of the donor of gifts. Because it is said in Puranas and religious verses that a guest, that goes to a house-holder at mid-day meal and is fed there, exchanges his merit for the sins of the host. The term "लिंगवृत्ति" mentioned by Amarakosha means such a roguish dissembler and not a Linga-wearing Brahmin, whom Linga has been given by the preceptor at the time of Diksha ceremony performed by him. The interpretation of the term "लिंगवृत्ति" made by the commentator Lingabhatta, as a guileful rogue admirably fits in with this.

Some extracts from Puranas like Skandapurana and Lingapurana which reiterate and thereby corroborate the Vedic texts like "सर्वलिंगं स्थापयति" have been already given. Some others that lay down the wearing of Linga will be reproduced here. In Padmapurana, in a section called Shivagita, which latter is an Upanishad, it is said as follows:—When the sage Agastya, the husband of Lopamudra, went to Rama, who was then stricken with grief of separation from his beloved wife Sita, Rama asked the sage as to what he should do to get back Sita, which was the only means of relief from the pangs

of separation. The sage then told Rama that it was impossible for him to get back Sita except by cutting off ten heads of Ravana, who had grown so proud on account of his being surrounded by sons like Shakrajit and brothers like Kumbhakarna that were invincible to all Gods and demons, and that it was not possible (for any body) to cut off (the ten heads of Ravana) except by the favour of Shiva. So saying the sage performed the Diksha ceremony of Rama and gave him the मंत्रदीक्षा of thousand names of Shiva, which formed the essence of all Vedas; he then told him that God Shiva would be pleased when prayed with the recital of those thousand names and appear before Rama in person and give divine weapons, with the use of which he would be able to kill Ravana and get back Sita. After this the sage disappeared. The following verse forms the beginning of the story:—"When Rama wanted to put an end to his life along with his brother Laxmana, the sage Agastya, the husband of Lopamudra, came to know of his resolve (intuitionally) and went to him etc. etc.". The story ends with the verse "When the sage went away to his hermitage after advising Rama like this etc.". In the next canto the story continues "In the mountain Ramagiri on the holy banks of the river Godavari Rama installed Shivalinga, and on receiving the Diksha ceremony, took a bath in the holy waters of the river Godavari he then applied holy ashes, wore beads, worshipped (God Shiva) with wild flowers, and offered Him wild fruits likewise. He (not only) covered himself with ashes but lay in them. Taking a seat on tiger-skin he muttered the thousand names of Shiva day and night with undivided

attention". The story after describing Rama's rigorous penance goes on to tell how Shiva appeared before Rama as a consequence of the latter's penance, how He taught him the truth of real religion, and how He gave him the divine weapons like Pashupata and others. Later in the discussion that ensued between them Shiva taught Rama the path of devotion as the only (uncommon) means of attaining liberation and asked him if he wanted to know anything more in words " Oh! you, best of Raghu's family, I have taught you the path of devotion. Please follow this and let me know what more you wish to learn from me. I am capable of fulfilling all desired objects of thine". Rama then asked Shiva " Lord, you have well explained to me the path of liberation. Please now tell me who are entitled to follow this path. I have grave doubts in this regard". To this question Shiva mentions as follows the persons that could follow the path, " Brahmins, Kshatriyas, Vaishyas, Sudras and women, all are entitled to this path of devotion. A devotee may be a student or a householder, he may or may not be invested with the sacred thread; he may be a twice-born (or not); he may not be a forest dweller (in the third stage of life); he may be an ascetic and a follower of Pashupata creed; to be brief, he, who is devoted to the worship of Shiva, is alone entitled to this path (of liberation) and not the person that is attached to a different deity". Further Shiva continues to mention those that are not entitled to follow the path as follows:—"A stupid man, a blind man, a dumb man, one not doing clean work, an ignorant person, a person

that ridicules (devotion to Shiva), one that is not devoted to ashes and beads, one that hates a Linga-wearer, all these have no right to follow this path of devotion (to Shiva)". Here in this list of persons not entitled to liberation, the mention of the person carping at the wearer of Linga as not entitled to liberation, proves the obligation of wearing Linga. It naturally follows that the wearers of Linga and the persons that adore them are entitled to liberation, in as much as the carpers at Linga-wearing are denied that right.

So also if the principle, namely, " If the path followed by the great is the right one (for the ordinary folk) to follow ", is conformed to, it has to be admitted willy nilly that the wearing of Linga is worthy of being adopted by the followers of Vedas. Because it is seen that this most adored creed of wearing Linga has been practised by great sages like Kashyapa, Atri, Bhardwaja and a host of them, by great Gods like Brahma, Narayan and others, and by powerful Goddesses like Laxmi, Saraswati and other great ones. It is said in Linga Purana " Great sages like Kashyapa, Atri, Bhara-dwaja and Gautama always wear Linga on their heads particularly; God Narayana, and other sinless Gods like Brahma wear wholesome (beneficent) Linga on their heads; so also Goddesses like Laxmi and Saraswati wear without mistake Linga, the Lord of the three worlds, on the forepart of their heads. " Skandapurana, the compilation of Shankar says:—" Hari and Brahma, the great grand-father, wear me respectively on the breast and on the head; and they attained their respec-

tive position by worshipping me in the form of Linga. The Goddesses like Laxmi, Saraswati, and others wore my Linga on their bodies in love and rose to (attained) the position of highest happiness." Similarly Siddhanta-shikhamani states "Gods like Vishnu and sages like Gautama always wear Linga particularly on their heads. All female deities like Laxmi filled with devotion to Shiva wear in their hair Shivalinga day and night." From the foregoing where the place of wearing Linga like head or neck is clearly stated, it is obvious that Gods and sages wore it. In Brahma-vaivarta it is said, "Vishnu attained his high and foremost position, so difficult to attain, after devoutly worshipping Rudra's charming Linga made of stone". Aditya Purana as well says "Brahma always worships auspicious stone-cut Linga; and it is owing to the worship that he has attained the position. Shakra, the God of Gods, daily worships in devotion Linga made of a jewel; and he owes his position to this. Vishnu worships Linga of sapphire and attains the everlasting residence, Vaikuntha. Soma (the moon) worships pearly Linga, Kuber golden, Vayu brazen, Vasus made of alloy, Ashwin brothers and Maruts made of crystal, the sun of copper, the snakes of coral, demons of wood, and goblins of tin, in great devotion. In short all Gods, Gandharvas, Yakshas, serpents and demons worship Shivalinga, the Lord of Gods". Parasharapurana also says "The great Vishnu attained his high position by worshipping in devotion the charming Linga of Rudra made of stone". In the Drona-parva of the Mahabharata it is said, "Vishnu, the God of Gods of inconceivable

nature, invincible; and immortal came to know Shiva's all-pervading form and worshipped Him in the form of Linga. This is why the bull-bannered God is particularly pleased with him." Kurma Purana says, "Brahma's creatorship of the Universe, Vishnu's might to kill the demons, Indra's lordship of the heaven, are all due to the worship of Linga".

If it is objected that in Mahabharata, Brahma, Vishnu, Aditya, and other Puranas, the worship of Linga installed on the altar alone is described for certain ends to be attained, hence it is wrong to assume that the extracts given enunciate the worship of Linga worn on the body. We refute the untenable objection. The extracts from the Skanda Purana, Linga Purana and others, already given, plainly lay down the worship of Linga on places like head, neck, etc. of the body by Indra, Upendra, Hiranyagarbha and others. It is thereby proved that the wearers of Linga have to worship Linga on the palm of the hand. Hence it is not possible that Mahabharata and such others should lay down in contradiction the worship of Linga placed on an altar, wooden or otherwise. It also unmistakably follows that Narayan, Indra, and others wore Linga on their bodies, when that Linga has got to be worshipped on the palm of the hand. Besides, the wearing of Linga on the body by Indra and others is directly proved by the words of Brahmanda Purana, Chidamber Sanhita, as follows:- I bow down to the Lord, whose Linga all Gods, headed by ॐ, worship day and night along with their wives. There the root "यज्" has the sense of the worship of

a deity, contact with a thing, or giving of charity (in religious rites). In conformity with the meaning of the root यज् viz. to be in contact with, the verse means that heavenly beings, the foremost of whom is Indra, worship Linga, the form of Shiv, in the company of their wives, i. e. they inseparably wear Linga on their bodies for worship. If it is urged against this, that the sense of the root “यज्” of being in contact with, suits well the interpretation “The worship of Linga, made of a rich stone and placed on an altar, by Indra and others”, in as much as Indra and others come in contact with Linga for a short time though, when they apply sandal paste etc. to it. It, therefore, fails to be proved that they were inseparably associated with Linga worn on their bodies. We say in refutation that in such a case “यज्” means contact; but it cannot mean inseparable contact. It is not right (we maintain) to say so, because day and night (expressing day time and night time, i. e. all time) are both expressed by the adverb (अहर्निशम्) going with the verb “worship” and prove the wearing of Linga all time, i. e. the inseparable contact of Linga with the body. And all time contact is impossible unless it is worn on the body without separation any time. If it is further objected that even if the meaning of root “यज्” as all time contact is proved, it only means the internal wearing of Linga for all time. And the wearing of gross Linga (Ishtalinga) fails to be proved. We say that this objection is not sound, because there is no word expressive of internal (wearing) and the unnecessary assumption of such a word would be a fault. On the other hand the interpretation of wearing Linga externally will be in complete agreement with the

extract of Shankar Sanhita already quoted, which extract, namely, "The Gods with Shakra as their leader wear me in the form of Linga on some part or other of their bodies like head", lay down the wearing of Linga in its gross form with a special mention of the place, on which it is to be worn.

Some extracts from Agamas enjoining the wearing and worship of Linga life-long have been already given. Other similar ones may be seen in the Agamas, of which Kamika comes first and Vatula last, They are not given here for fear of swelling the bulk of the treatise (wearing some length of the book).

XII.

An objection:—The Agamas themselves are not an authority (like the Vedas). Hence how can something laid down by them, like the wearing of Linga, be authoritative? In reply we maintain that this is no objection. We ask (the objector) whether the authority of all agamas is denied; or the authority of the well known twenty-eight Shivagamas, that are known to have been written by the great Lord, Shiva, because it is said, "The Shivagamas are an utterance of Shiva; the first in the list comes Kamika and Vatula the last", is denied; or whether the authority of those works written by Buddha, who is taken to be an incarnation of Narayana, and by Jina, is denied; because Buddha and Jina preach against the teaching of the Vedas that the slaughter of an animal in a sacrifice is as sinful (as an ordinary slaughter and, therefore, the sacrifices should not be performed). The first

alternative falls to the ground for the following reason:—The great prayers like Gayatri and others stand foremost among rites and are daily used by all Brahmins, and as such are indispensable for them; because it is said “There is no Mantra like Gayatri”, “There is no Mantra like that of Aghora and no principle higher than that taught by the preceptor”. The Mantras require tenfold refinement as follows:—Production (composition), enlivenment, testing, awakening, sprinkling, removal of defects, promotion, dedication, brightening and concealment. नमः, स्वाहा, वषट्, हुं, बौषट् and फट् are the sprouts or blades of a Mantra. The blades are the feet and the syllable ॐ is the head of a Mantra. And a Mantra possessed of these two is capable of granting all desired objects. The sage, the author of the Mantra should be placed at the head, its metre in the mouth, its deity in the heart, the mystic syllable ॐ at the basis, and the connective at the foot. A mystic prayer is dumb, asleep (silent), dead, nude, effete (weak or powerless), ineffective, poisonous (like a snake) or serpentine, locked up, or void (unmeaning). A Mantra with any of these characteristics is barren of fruits. A Mantra is dumb when not duly assigned (to the sage placed at the head); it is asleep without seat or basis; nude without blades (or sprouts), dead without the head, ineffective without a preceptor (to teach it), serpentine when divested of the author, deity or metre; the Mantra is locked up if it is dead, given to a sinful person, void of strength, over-syllabled, or when it is not connected by the connective (between parts); and lastly it is void if it is heard while being muttered”. If the Agamas, that contain directions about the ten fold refinement like

composition, enlivenment etc., that give all information about the blades ((नमः, स्वाहा etc.), about the places like heart etc., and the sage, deity, metre and basis meant for those places, about the methods of purifying the seats etc., of the Mantras for removing the faults of dumbness and others, and that describe the limbs and veils of the Mantras, were to be unauthoritative, there will be no refinement, the preparation and practice of the Man ras like Gayatri and others, which are considered indispensable for all daily rites. The second alternative also is untenable, because it is said in Viragama that "The Shivagamas are the twenty-eightfold utterance of Lord Shiva for the benefit of pious people, that have an insight into religion and knowledge and are introduced into devotion to Shiva. They are (1) Kāmika (2) Yogaja (3) Chintya (4) Kârana (5) Ajita (6) Dîpta (7) Sûkshma (8) Sahasra (9) Anshumat (10) Suprabhedha (11) Vijaya (12) Nishwâsa (13) Swâyambhuva (14) Anala (15) Veera (16) Raurava (17) Makuta (18) Vimala (19) Chandradnyâna (20) Bimba (21) Prodgîta (22) Lalita (23) Siddha (24) Santâna (25) Sharva (26) Pârameshwar (27) Vâtula and (28) Kirana. The eternal religion of Maheswar is treated in Agamas, Vedas, Vedantas (Upanishads) as the path to liberation." To say that the Agamas, the source of the path to liberation, are unauthoritative is to contradict Skanda Purana, Shiva-dharmottara Purana, and others which say " Oh ! my son Guha the person who has no right conception of Shiva, His Agamas, the religion of devotion to Shiva and His grace, the unity of Jangamalinga and Pranalinga, the worship of Shivalinga, is the person outcast. The person, who has no right conception (and therefore hates) the

places like Benâras where Shiva resides, is also an outcast. The fool that reviles Shiva and carps at His scriptures has no atonement prescribed (to be free from the sin) in any religious work", and which describe the negation of expiation and excommunication and which lay down punishment (like starving one's self to death) and so on. It serves no useful purpose to base moral lapses on the works (already proved to be) unauthoritative. The Agamas (Kamika and others) prescribe the twelve-fold purificatory ceremonies performed at the time of installing Linga on an altar or of wearing one on the body, as is said in "the preparation of a sacrificial pond, and the hall and the manner of consecrating them." They also lay down the details regarding the entrance-ceremony of a new temple and the offerings to be made at the time; they contain rules about the six-fold purificatory rites of Bhuvana and others, which are required to be performed at different stages, the first of which is marking the boundary of an altar and the last is the pouring of ghee; they likewise give all information about the ceremonies of installing a स्थावरलिंग, the first and the last of this respectively being the preparation of the ground and the placing of Linga on the altar, and also other ceremonies that begin with the installation of Linga and end with the festival. All such are described in Agamas only and none in Paranas. Hence if the Agamas were to be unauthoritative there will be no (guidance) to such religious rites, which the follower of Vedic religion have to perform compulsorily.

Revered Nilkantha Shivacharya refers in his commentary to the special characteristics of Shiva in words "The great Lord Shiva, the ocean of countless jewel-like

things, having limbs and parts", and then goes on to describe what the limbs and parts are, in reply to the question that arose about what they are, as follows:—Omniscience, contentment, eternality, independence indestructibility, and possession of endless powers, these six are the limbs of the great Lord; so say those that know the truth. Knowledge, dispassion, Lordship, meditateness, might, forgiveness, power of creation, self-consciousness, and government of the universe, these are the endless parts that are ever-abiding in Lord Shiva." And this statement is based on the Agamas only. So also Mantras like Tryambaka and Shadakshari, composed by Shankaracharya and included in his works like Prapanchasara and others, are of daily use and are introductory to all devotional rites. But the constituent parts of the Mantras and their veils are described only in the Agamas. And if the Agamas were unauthoritative, these Mantras would also be unauthoritative, contrary to the custom. Never do commentators quote from (and do anything based on) unauthoritative works. Therefore, authoritativeness of the Agamas is as much unimpeachable as that of Smritis, Puranas and historical books written by sages like Vyasa, Manu and others; because these Agamas have been written by Lord Shiva Himself, the greatest sage, as may be known from such texts as "You are the Brahmin of human beings; I am the Brahmin of the Gods", and "Lord Rudra is greater than the universe; He is the great sage". It is also known that He is eternal from "Him, the faultless and the spotless etc.". The last alternative also is no good, because we admit the unauthoritativeness of the works written by (the great) Buddha, an

incarnation of Vishnu, as the works are written in contradiction to Vedic teachings with a view to delude (perverse) the world. This case of deluding the world is similar to Vishnu's assuming the form of Mohini, a world-bewitching beauty, only to deceive the (sinful section of the) world. It is also similar to Vishnu's incarnation as Rama wherein he (showily) deluded himself by sorrow over the loss of his wife Sita and his brother Laxman.

It may be objected that the (so called) Shivagamas are unauthoritative, as they are included by those works that have been written by both Shiva and Keshava only to deceive the world, as may be gathered by the words of Kurma Purana as follows:—"Shiva being thus impelled by Vishnu, the enemy of the demon Mura, and Vishnu too being incited by Shiva, wrote delusive works like Kapal, Lakula, Shakta, Bhairava, Pashupat, Pancharatra, and thousand other treatises like these". The words "Thousand others like these" include the Shivagamas. But this objection also will not stand. Because in that very Purana it is also said by Shiva "I have already taught the auspicious (holy) principles of Pashupata faith, the most mysterious and subtle, the essence of the Vedas, as the path (to be followed for) liberation. Those that desire for liberation should follow this". These words prove that the Agamas are (equal to) Vedas, as they teach the very things that the Vedas do, and that they teach the articles of the Pashupata faith like the wearing of Linga and beads etc. Later on it is said "Other Shastras appearing like Shaiva Shastras (superficially) are false ones, meant for deluding the (perverse) world and are written by me. These being

anti-Vedic in their teachings (lit. outside the Vedic teachings). These different faiths prevalent in this world and opposed to the principles of the Vedas and the Smritis, are perverse ones (being based on false ideas). Kapal, Pancharatra, Yamal, Vama, Arhata, and others like these are simply deceiving". These words go to prove that those Agamas only are unauthoritative that are against the (teaching of) Vedas and Smritis. By the word "others" are meant the Shabaratantra preached by Shankar when he moved in the form of a hunter and the works written by Buddha, an incarnation of Vishnu. If it is asked how the twenty eight Shivagamas teach the principles in conformity with the Vedas, we say in reply that the Shivagamas teach the same principles that the Vedas do, because they teach the wearing of Linga that is enjoined by the Vedic texts like "सर्वलिङ्गं स्थापयति", as has been proved in the foregoing discussion; they teach the same religious customs as are taught by Gautama and Manu Smritis and they lay down all rules (of procedure) regarding the installation of a Shivalinga on the altar; they teach the application of ashes (to the body) and the wearing of beads as taught by Upanishads Kalagni-rudra and others; they teach the oneness of Linga and Anga, which is the same thing as the oneness of the individual soul and the universal soul and which is taught by the Vedic sentences like "Thou art that" and so forth; and lastly because they contain various truths, which the Upanishads like Chhandogya and Brihad-aranyaka contain. Thus the wearing of Linga having been maintained by the Vedas, Smritis, Puranas, history, and the Agamas, it is beyond dispute that it should be accepted and (adopted) by the followers of Veda and every thing is all right.

A happy finis.



। श्रीशिवःशरणम् ।

NOTES.

In accordance with the almost invariable custom of Sanskrit writers the author begins the work with मंगलाचरण or prayers addressed to the deity devoted to. The prayers thus addressed are considered efficacious in removing all difficulties that might come in the way of the successful completion of the work undertaken. The custom of beginning a work with मंगलाचरण has been very ancient, though there is no express command to do so in the Vedas or any where else. तर्कदीपिका in its beginning, therefore, discusses this custom as follows:—चिकीर्षितस्य ग्रंथस्य निर्विघ्नपरिसमाप्त्यर्थं शिष्टाचारानुमितश्रुतिबोधितार्क इष्टदेवतानमस्कारात्मकं मंगलं शिष्यशिक्षायै ग्रंथतो निबन्धन् चिकीर्षितं प्रतिजानीते । ननु मंगलस्य ग्रंथादौ कर्तव्यत्वे किं प्रमाणमिति चेन्न शिष्टाचारानुमितश्रुतेरेव प्रमाणत्वात् मंगलं वेदबोधितकर्तव्यताकं अलौकिकाविगीतशिष्टाचारविषयत्वात् । दर्शादिवत् । राघवभट्ट in his commentany on शास्त्रातिलक says also the same briefly—अभिमतकर्मारंभे तत्समाप्तिकामैर्मंगलमाचरणीयमिति सदाचारानुमितश्रुतिबोधितं परदेवतानुस्मरणलक्षणं मंगलमनुबन्धनाह । It is clear from this that शिष्टाचार or the custom of great and learned men forms the basis of मंगलाचरण. It seems that शान्तिपाठ, with which all Upanishads begin and end, has been the origin of the custom. But whatever may be the cause the custom is there.

The मंगलाचरण does not form the beginning of some well known works, though few and far between. The सांख्यकादिकाः of ईश्वरकृष्ण are the most notable instance in point. Still वाचस्पतिमित्र, a learned commentator of the कारिकाः, is at pains in accounting for the absence of मंगलाचरण and says in the following words that there is मंगलाचरण in a hidden form:—यद्यपि दुःखममंगलं तथापि तत्परिहार्यत्वेन तदपचातः मंगलमेवेति युक्तम् । (see सांख्यतत्त्वकौमुदी, the closing part of the gloss on the first

कारिका). The commentators fill up the deficiency of मंगलाचरण some how or other. In later times this custom of commencing a work with मंगलाचरण seems to have been a little relaxed, as it is laid down that “आशीर्नमःक्रियावस्तुनिर्देशोवाथ तन्मुखम्” i. e. The words of benediction, prayer, or words indicative of the subject matter treated in the work should form the opening or beginning of the work. कालिदास's कुमारसंभव and कुमारदास's जानकीहरण are instances of वस्तुनिर्देश, as they forthwith start with the subject of the poems without मंगलाचरण. Still writers ninety nine out of hundred begin their works with मंगलाचरण. The following श्लोकाः, (taken from मानभेयरहस्यश्लोकवार्तिक by श्रीनिवासाचार, Mysore) finely sum up the principle and custom of मंगलाचरण:—

प्रारिप्सितसमाप्त्यर्थं शिष्टाः कुर्वन्ति मंगलम् ।

आचारानुमिततश्चुत्वा तद्धेतुत्वं हि मीयते ॥

❖ ❖ ❖
सर्गबंधो महाकाव्यमुच्यते तस्य लक्षणम् ।

आशीर्नमस्क्रियावस्तुनिर्देशो वाथ तन्मुखम् ॥

तदाहुर्मंगलं काव्यस्यैवांगमिति केचन ।

एवं मंगलतत्त्वार्थविचारो मंगलात्मकः ।

मंगलाचारयुक्तानां विनिपातं निवारयेत् ॥

It may be noted here that the author refers to the assumption of a Vedic passage in support of मंगलाचरण, while introducing the subject matter of the work.

The Author addresses his prayers to शिव, वीरभद्र in the form of शरभ, his गुरु, मल्लेश, and to पार्वती or शिव's divine power (शक्ति).

Verse 1. p. 1. This is an invocation of God शिव, to whom the author is devoted. Shiva is the Highest deity or परमात्मन्. ईश means soul, the supreme or the individual. Here it means the supreme or the infinite soul and is equi-

valent to परमहंस or परमात्मन्. According to पाद्युपतब्रह्मोपनिषत्, सोऽहं and हंसः are one and the same and are convertible, as may be known from the words therein, viz. मानसं हंसः, सोऽहं हंस इति. हंस, therefore, expresses the innate oneness of the supreme soul and the individual soul. In this connection the following are to be noted (वेदांतसारशीरसैवचिंतामणि page 269):—
 तथाच जाबालः— त्वमहमस्मि भगवो देवते अहं त्वं इति । अन्यत्र च—तयोऽहं सोऽसौ योऽसौ सोऽहमिति । अन्यत्र च मंत्रोपनिषदि—तेभ्यो विलक्षणः साक्षी चिन्मात्रोऽहं सदाशिवः हिरण्मयोऽहं शिवरूपमस्मि । बोधायनोऽपि—हं हंसेति यो ब्रूयात् हंसो नाम सदाशिवः । अथात्मानं रूद्ररूपं ध्यायेत् त्रिनेत्रं पंचवक्त्रम् । न च ज्ञानस्यानुपयोगः जीवे ईश्वरत्वरोपस्य ईश्वरसाधकत्वात् ईश्वरे जीवत्वारोपस्य च ईश्वरनिष्ठापरोक्षव्यावृत्तेश्च प्रयोजनत्वात् ।

The supreme soul, Shiva, occupies the human body and there he is seated in the six plexuses (चक्राः), namely, आधारचक्र, स्वाधिष्ठानचक्र, मणिपूरचक्र, अनाहतचक्र, विशुद्धिचक्र, and the आज्ञाचक्र. Shiva first becomes the threefold Lingas, भावलिंग, प्राणलिंग and इष्टलिंग, the ideal, the vital or mental, and the gross or physical. Each of these three becomes in turn twofold. भावलिंग is subdivided into महालिंग and प्रसादलिंग, प्राणलिंग into चर or जंगमलिंग and शिवलिंग, and इष्टलिंग into गुरुलिंग and आचारलिंग. These six forms of the supreme Linga or शिव occupy the six plexuses, one each. The sixfold Lingas, आचारलिंग, गुरुलिंग, शिवलिंग, चरलिंग or जंगमलिंग, प्रसादलिंग and महालिंग, respectively of the elements of पृथ्वी, आप्, तेजस्, वायु, and आत्मन्, the three-syllabled ॐ, occupy the six चक्राः, आधारचक्र etc. Shiva becomes the threefold Lingas and then sixfold, as stated above, through the exuberance of grace for the individual souls, when they come to be entangled in the worldly life by the working of the inscrutable माया, the पराशक्ति of Shiva. Hence the use of the term प्रसादविभवात्. No individual soul, can be free from the worldly bondage and attain final beatitude except through the grace of the Almighty,

Shiva. This act of extending grace to individual souls (पशुs) is one of the five acts of Shiva, namely, सृष्टि, स्थिति or रक्षण, संहति or संहार, तिरोधान or तिरोभाव, and अनुग्रहकरण. Shiva is, therefore, called पंचविधकृत्यपंडितः ।

पंचविधं तत्कृत्यं ।

सृष्टिस्थितिसंहतितिरोभावाः ।

तद्वदनुग्रहकरणं ।

प्रोक्तं सततोदितस्यास्य ॥

(see भोजदेवा's तत्त्वप्रकाशिका सप्तमश्लोकः).

The following from स्कंदपुराण-सूतसंहिता are to be noted that without शिवप्रसाद or the grace of शिव no spiritual prosperity or final liberation is possible:—

शिवप्रसादेन विना न भुक्तयः शिवप्रसादेन विना न मुक्तयः ।

शिवप्रसादेन समो न विद्यते शिवप्रसादधिको न विद्यते ॥

शिवप्रसादेन शिवस्य सन्निधिः शिवप्रसादेन विशुद्धिरात्मनः ।

शिवप्रसादेन युतस्य सुव्रता न जन्मनाशौ भवतः सदैव तु ॥

(see वीरमोहेश्वराचारसंग्रह II-269)

Shiva first explained to his consort पार्वती and his son षण्मुख the principles of religion and the highest truth. All his teachings revealed thus are embodied in the आगमाs, the twenty eight शिवागमाs. It is षण्मुख who preached and propagated the Agamas to human beings. Shiva is, therefore, the first and the most authoritative preceptor. He is thus गुरुरूपिन्. The following may be noted in support of what is said in this paragraph:—(अनादीवीरशैवसारसंग्रह chapter I).

(I) (a) पुरा यथोपदिष्टोक्तं षट्स्थलब्रह्मशंभुना ।

षण्मुखायोपदिष्टार्थं तथैवेहाधुनोच्यते ॥

(b) महादेवेनेदमुमास्कंदयोर्निरूपितम् ।

(c) स्वाभाविककर्मभक्तिज्ञाननिष्ठारूपं अनादीवीरशैवषट्स्थलज्ञानसारं

प्रतिष्ठाप्य सर्वात्मनोऽप्येकजन्मन्येव नित्यमुक्तान् विधातुं साक्षाच्छंभुर्युक्ताम्राभूत् ।

(II). जाबाल्युपनिषत्:—अथ हैनं भगवंतं जाबालिः पैप्पलादः पप्रच्छ भगवन्मे ब्रूहि परमतत्वरहस्यम् । किं तत्तत्त्वं को जीवः कः पशुः क ईशः को मोक्षोपाय इति । स तं उवाच साधु पृष्टं सर्वं निवेदयामि यथा ज्ञातमिति । पुनः स तमुवाच कुतस्त्वया ज्ञातमिति । पुनस्तमुवाच षडाननादिति । पुनस्तमुवाच तेनाथ कुतो ज्ञातमिति । पुनस्तमुवाच तेनेशाननादिति ।

This verse beautifully summarizes the principles of Veerashaiva or Lingayat religion in a nutshell. हंस is परमात्मन्; गिरिसुतानेता expresses His possession of the highest power or शक्ति. हंस, also meaning the individual soul, expresses the non-difference or innate oneness of the supreme soul and the individual soul. All this means the शक्तिविशिष्टाद्वैत. Shiva also becomes sixfold through sportive activity and occupies the six चक्राः in the human body. This is षट्स्थल. लिंग, गुरु, and प्रसाद include within them the remaining five आवरणाः by indication and express the अष्टावरणाः of the Lingayat faith. The three, शक्तिविशिष्टाद्वैत, षट्स्थल and the अष्टावरणाः, form the core of the Lingayat faith.

It is necessary to say something in explanation of the चक्राः, which the author alludes to in the verse. The चक्राः form an important section of Yoga philosophy, of which the annotator cannot profess to have much knowledge. However it may be stated from what little information is collected by him, that Yoga and Yogic philosophy form an important part of Lingayat religious philosophy and religious practices to attain spiritual culture and final beatitude thereby. The Universe has evolved out of the power of Shiva, the supreme soul in possession of the highest power पराशक्ति. A phase of that पराशक्ति is called माया (शुद्धमाया), which works wonders in obedience to the desire (इच्छाशक्ति) of परमशिव. The universe and all the things contained by it are the evolutes of that पराशक्ति in the form of माया. The

human body, the habitat of the individual soul, is the microcosm or the smallest possible model or the very abridged form of the Universe including the परतत्त्वाः, Shiva and His शक्ति, including the thirty six principles (षट्त्रिंशत्तत्त्वसंख्यः) of the परमात्मन्; Shiva and His shakti, are indivisibly or intimately one. As a result of the activity of माया or the पराशक्ति, the supreme soul comes to be limited to the finite form of the human body and is there called the individual soul. पराशक्ति is also there in the form of some gross शक्ति. This is प्रकृतिशक्ति, and is called कुंडलिनीशक्ति, pervading, or residing in, the human body. The six Lingas or the six forms of Shiva stated above occupy the six चक्राः, plexuses or the nerve-clusters of the body; and कुंडलिनी, the power, passes through them and lies in the आधारचक्र in her coiled form with the face looking down. The six plexuses or the nerve-clusters are at the different parts of the body as follows:—

(1) आधारचक्र is the basic plexus and is lowermost in the body in the pelvis, and is called pelvic plexus.

(2) स्वाधिष्ठानचक्र is about midway between the pelvic plexus and the navel.

(3) The मणिपुरचक्र is above the navel and is called the hypogastric plexus.

(4) The अनाहतचक्र in the heart is the cardiac plexus.

(5) विशुद्धिचक्र in the throat is the pharyngeal plexus.

(6) Lastly आज्ञाचक्र at the centre of the eyebrows is the plexus of command. The following श्लोकाः (taken from व्यासोक्त वसवपुराण, canto IV, published by वारद, Sholapur), will explain what particular Linga occupies a particular चक्र.

नकारोऽस्ति महाभागे मूलाधारे चतुर्दले ।

आचारलिंगनामासौ पृथ्वीतत्त्वरूपमृत् ॥

स्वाधिष्ठाने मकारोऽस्ति गुह्यलिङ्गस्य वाचकः ।
 जलतत्त्वस्वरूपश्च वेदितव्यो वरानने ॥
 शिक्कारो मणिपूरेऽस्ति शिवलिङ्गस्य वाचकः ।
 तेजस्तत्त्वात्मकः साध्वि नात्र कार्यं विचारणा ॥
 अनाहते तु वाकारः चरलिङ्गस्य वाचकः ।
 वायुतत्त्वमयः साध्वि विद्वद्भिः परिकीर्तितः ॥
 विशुद्धे तु यकारोऽस्ति प्रसादस्य च वाचकः ।
 आकाशतत्त्वमित्येवं आगमैः परिकीर्तितः ॥
 आज्ञाचक्रे त्रयीरूपः प्रणवोऽस्ति त्रिमात्रकः ।
 वाचकश्च महानाम्नो मनस्तत्त्वस्वरूपभृत् ॥
 पञ्चाक्षरीं महामन्त्रं प्रणवेन षडक्षरः

The चक्राः are called कमलाः or lotuses and as such have petals (in the form of letters or alphabets). परमशिव is नाद; His शक्ति is बिंदु; the union of both is कला or creative activity, as is said in शिवधर्मोत्तरः—

नादबिंदुकलायुक्तं प्रकृतिप्रणवरूपकम् ।
 शिवशक्तिसमायोगमभूत् सृष्ट्यर्थकारणम् ।
 बिंदुः शक्तिः शिवो नादः कला संयोग एव च ।
 शिवशक्त्योर्भवेद्योगः जगत्सृष्ट्यर्थकारणम् ॥

The description of the चक्राः is given in many of the later Upanishads like योगचूडामणि and योगशिखा. The majority of later Upanishads speak eloquently about and treat of the Yogic practices. The following extracts from the two Upanishads mentioned, may be noted as explanatory of the चक्राः—

Says योगचूडामणि—षट्चक्रं षोडशाधारं त्रिलक्षं व्योमपञ्चकम् ।
 स्वदेहे यो न जानाति तस्य मिद्धिः कथं भवेत् ॥
 चतुर्दलं स्यादाधारं स्वाधिष्ठानं च षड्दलं ।
 नाभौ दशदलं पद्मे हृदये द्वादशारकम् ॥
 षोडशारं विशुद्धाख्यं भूमध्ये द्विदलं तथा ।
 सहस्रदलसंख्यातं ब्रह्मरंध्रं महापथि ॥

Says योगशिखा—ब्रह्म देहत्वमापन्नं वारि बुद्धदतामिव ।

दशद्वारपुरं देहं दशनाडीमहापथम् ॥

दशभिवार्युभिर्व्याप्तं दशैन्द्रियपरिच्छदम् ।

षडाधारापवरकं षडान्वयमहावनम् ॥

चतुःपीठसमाकीर्णं चतुराम्नायदीपकम् ।

नादबिंदुमहालिंगं शिवशक्तिनिकेतनम् ॥

देहं शिवालये प्रोक्तं सिद्धिदं सर्वदेहिनाम् ।

गुदमेढ्रांतरालस्थं मूलाधारं त्रिकोणकम् ॥

शिवस्य जीवरूपस्य स्थानं तद्धि प्रचक्षते ।

यत्नं कुंडलिनी नाम पराशक्तिः प्रतिष्ठिता ॥

यस्मादुत्पद्यते वायुः यस्मादून्निहः प्रवर्तते ॥

यस्मादुत्पद्यते बिंदुः यस्मान्नादः प्रवर्तते ॥

यस्मादुत्पद्यते हंसो यस्मादुत्पद्यते मनः

तदेतत्कामरूपाख्यं पीठं कामफलप्रदम् ॥

स्वाधिष्ठानावहयं चक्रं लिंगमूले षडङ्गके ।

नाभिदेशे स्थितं चक्रं दशारं मणिपूरकम् ॥

द्वादशारं महाचक्रं हृदये चाप्यनाहतम् ।

तदेतत्पूर्णगिर्याख्यं पीठं कमलसंभव ॥

कंठकूपे विशुद्धाख्यं यच्चक्रं षोडशाक्षकम् ।

पीठं जालंधरं नाम तिष्ठत्यत्र सुरेश्वरः ॥

आज्ञा नाम भुवोर्मध्ये द्विदलं चक्रमुत्तमम्

उज्ज्यानाख्यं महापीठं उपरिष्ठात्प्रतिष्ठितम् ॥

The second is of special interest as explanatory of all what is said about the चक्राः in the human body, शिव, शक्ति, नाद, बिंदु, कुंडलिनी etc. The following श्लोकाः from वातुलागम may be noted in explanation of the petals:—

कंजस्य चाध आधारं वादिसांतं चतुर्दले ।

स्वाधिष्ठाने च षट्चक्रे वादिफांतं ततो न्यसेत् ॥

ततो मणौ दशदले षादिफांतं न्यसेत्ततः ।

हृदये द्वादशदले कादिफांतं ततो न्यसेत् ॥

षष्ठ्यां कंठे षोडशके आदिवर्गं न्यसेत्ततः ।

आज्ञायां द्विदले चोर्ध्वे हृक्षं युग्मं न्यसेत्ततः ॥

From this it is to be seen that the six groups of letters form the petals of the six lotuses (plexuses), namely, (१) व श ष स (२) ब भ म य र ल (३) ङ ण त थ द ध न प फ (४) क ख ग घ ङ च छ ज झ ञ ट ठ (५) अ आ इ ई उ ऊ ऋ ॠ ऌ ए ऐ ओ औ अं अः (६) ह क्ष.

For fuller explanation शिवसंहिता, शिवयोगप्रदीपिका and षट्चक्रनिरूपण etc. may be seen.

It will be clear from षट्स्थल or षड्लिंग-अंग-योग that the Lingayat religion is a highly systematized yoga in practice to attain final beatitude. Please see notes on the verse 3 infra, for information about the six अंगs, the six subsidiary modifications of Lord शिव, corresponding to the six लिंगs, the superior modifications of the Lord.

The compound नित्यानंदगुरुप्रसादविभवात् may be dissolved as follows:—नित्यः आनंदः (आनंदरूपः or आनंदमयः) गुरुः तस्य (ईशगुरु-रूपात्मनः) प्रसादस्य विभवात् ।

Verse 2 p. I. this verse contains an invocation to वीरभद्र in the form of शरभ. वीरभद्र is the son of Shiva, always ready to serve the will of his father, whenever necessary, in the interest of safety and stability of the universe. He had to assume the form of शरभ, a kind of mythical terrible creature, a combination of man, bird and beast, arising, out of sectarian activity, as remarked by Mr. T. A. Gopinathrao in his "Elements of Hindu Iconography". The cause of Veerabhadra assuming the form of शरभ has been stated as follows in cantos 10, 11, 12 of शिवपुराण-शरत्संहिता. At the behest of Shiva, Vishnu assumed the form of नरसिंह, the man-lion to free the world from the tyranny of हिरण्यकशिपु. In that form he killed हिरण्यकशिपु, drank in the blood of the demon, and fed upon his flesh. subsequently नरसिंह became so fond of human blood and flesh that he

began to pounce upon the denizens of the heaven and the mortal world. He thus became a source of destruction of the people instead of protection, for which latter he was meant. The representatives of the people had to approach God, Shiva, to free them from the terrible pest. Shiva was surprised at the audacity of Vishnu to have so transgressed his orders. He, therefore, called his son, Veerabhadra, and asked him to bring round नरसिंह to his senses and to take proper steps to punish him, if he remained obdurate. Veerabhadra went to नरसिंह accordingly, exhorted him for his sinful behaviour and asked him to beg pardon of Shiva. नरसिंह, enbriated as he was with the drink of the demon's blood and that of others, spoke very haughtily and called names to Shiva. In his mad fury he proceeded to cut Veerabhadra into pieces; and Veerabhadra immediately assumed the form of शरभ, flew into the sky, swooped down upon नरसिंह, tore him into pieces, and took his skin to Shiva to make a seat of it. The following few श्लोकाः taken from the Purana will give an idea of शरभावतारः—

प्रसिद्धं च यदा यस्य दुःखं जायते प्रभो ।
 तदा त्वन्नाममात्रेण सर्वदुःखं विलीयते ॥
 इदानीं न हरिज्वालापीडिताः स्म सदाशिव ।
 तां त्वं शमयितुं देव शक्तोऽसीति विनिश्चितम् ॥
 इति स्तुतस्तदा देवैः शंकरो भक्तवत्सलः ।
 प्रत्युवाच प्रसन्नः त्माऽभयं दत्त्वा परः प्रभुः ॥
 स्वस्थानं गच्छत सुराः सर्वे ब्रह्मादयोऽभयाः ।
 शमयिष्यामि यद्दुःखं सर्वथा हि व्रतं मम ॥

×

×

×

वीरभद्र उवाचः—जगत्सुखाय भगवन्नतीर्णोऽसि माधव ।

स्थित्यर्थं त्वं प्रयुक्तोऽसि परेशपरमेश्वरिणा ॥

अतीव घोरं भगवन् नरसिंहवपुस्तव ।
उपसंहर विश्वात्मन् त्वमेव मम संनिधौ ॥

× × ×

इत्युक्तो वीरभद्रेण नृसिंहः क्रोधविबुधलः ।
निनन्दद्युवेगेन तं गृहीतुं प्रचक्रमे ॥

अन्तांतरे महाघोरं प्रत्यक्षभयकारणम् ।

गगनव्यापि दुर्धर्षं शैवतेजःसमुद्भवम् ॥

वीरभद्रस्य तद्रूपं अदृश्यं तु ततः क्षणात् ।

तडिच्चन्द्रसदृशमनौपम्यमिहेश्वरम् ॥

× × ×

तद्वत्कं शेषगात्रांतं कृत्वां सर्वं च विप्रदं ॥

शक्तियुक्तं तदीयां वीरभद्रः क्षणान्तिः ॥

The same story is recounted at some length in चक्रवसव-
पुराण by Virupaxapaditā, a famous epic-like poem in
Kanarese, in the 33rd canto, the contents of which are
summarised at the beginning of the canto in a verse as
follows, which forms the caption of the canto:—

ಹರನಾಜ್ಞೆಯಿಂ ಹರಿ ಹರಯಾಗಿ ರಕ್ಕಸನೇ |

ಹರಸಿ ಜಗಮಂ ಹರಿಸುತೀರಿ ಹರಿಯ ನೊರೆಗೆಳ್ಳು |

ಹರನರೂಪದೆ ಹರಿಯ ಹರಸಿದಂ ಹರಿಸುತಂ ಶರಭಾನತಾರದಿಂದೆ ||

The story has also been told in ಲಿಂಗಪುರಾಣ in the 96th
canto. The story of शरभावतार has been very briefly stated
in शरभोपनिषत् as under:—

यो घोरं वेषमास्थाय शरमाख्यं महेश्वरः ।

नृसिंहं लोकहंतारं संजघान महाबलः ॥

हरिं हरंतं पादाभ्यामनुयाति सुरेश्वराः ।

मा वधीः पुरुषं विष्णुं विक्रमस्त्रं महानसि ॥

कृपयां भगवान्विष्णुं विददार नखैः खरैः ।

चर्माबरो महावीरो वीरभद्रो बभूव ह ॥

Verse 3 p. 1. In this verse the author addresses his
salutations to his गुरु, महेश्वर. गुरु is considered by the

Shaivas, or rather by Veerashaivas or Lingayats equal to Lord Shiva; because it is the गुरु that gives the real and unmistakable guidance to spiritual attainments and final beatitude. The position of गुरु, therefore, comes first in the list of eightfold coverings or protectives (आवरणाः) of the Lingayat religion, viz, गुरु, स्त्रिंग, जंगम, पादोदक, प्रसाद, विभूति, रुद्राक्ष, and मंत्र. The idea of the height of position and respect given to the preceptor may be gathered from the following:—(अनादिवीरशैवसारसंग्रह part I p. 170).

अगाधसंशयांभोधितारकानुग्रहप्रदः ।

परमोपायरूपत्वाद्गुरुदेवः शिवः स्मृतः ॥

स एव बन्धः प्रतिपूजनीयः ।

स एव माता जगतां पिता च ।

स एव बन्धुः स गुरुः शिवः स्यात् ।

ज्ञानामृतं यः परमं प्रपद्यात् ॥

मेरितोटपार्थ also says—एतादृशबहुविधभेदाभेदमुक्तिजनकज्ञानोपदेशगुरुणां बहूनां विद्यमानत्वात् नानाविषयतत्त्वज्ञानप्रयुक्तप्राकृतजनदुर्निवारसकलसंशयनिवर्तकवात्सल्यविशेषप्रणीतानुग्रहकर्तृतया सर्वेशरीरिबन्धुतया परिपूजनीयत्वेन सदाचारत्रैलोक्याधारपादयुग्मशक्तितया शिवाभिज्ञत्वेन प्रतिपादनात् गुरुरेव सर्वोत्तरः । (see वीरशैवानंचदद्रिका 2nd chapter).

षण्मुख is the six-faced son of Lord Shiva, also called कार्तिकेय. The author compares his preceptor to षण्मुख for the reason that that it was to षण्मुख, along with पार्वती, that Lord Shiva revealed the आगमास and the Agamic philosophy. Thereafter षण्मुख taught the Agamas to the people and conveyed to and propagated among them the philosophy. The preceptor मलेश्वर has been compared to षण्मुख in his ability to expound the principles of Veerashaiva philosophy to the people. It may be noted that कार्तिकेय, in the name of सुब्रह्मण्य, is a very popular deity in Southern India, where there is scarcely a village without a temple of सुब्रह्मण्य.

अंगस्थलः—अंग is जीव or the individual soul, which is but the highest soul, so limited by the working of माया, the Lord's power. The परब्रह्मन्, Shiva, first comes to be modified or divided as लिंग and अंग; Linga is the higher or the उपास्य form of Shiva, and Anga, an extremely limited form, is the lower or उपासक form of Shiva. Like लिंग, अंग first has a threefold division, योगांग, भोगांग, and त्यागांग; The three in turn came to be subdivided into twain each, योगांग into शरण and ऐक्य, भोगांग into प्राणलिंगी and प्रसादी, and त्यागांग into महेश्वर and भक्त. The six forms of अंग correspond to the six forms of लिंग. And the individual soul rises by devotion from the lowest form भक्त to the highest form ऐक्य and attains at-onement with परशिव through the worship of corresponding उपास्यलिंग. This sixfold division of Linga and Anga forms the basis of षट्स्थल philosophy as the stages of devotion for final beatitude.

The preceptor is also referred to later in the body of the book by the author, while discussing the interpretation of the ऋग्वेदमंत्र “पवित्रं ते विततं” etc. in words “गुरुचरणास्तु etc.” (see p. 37 of the text).

Verse 4 p. 1. This verse is not an invocation at all; and as such is quite unsuitable in the midst of मंगलश्लोकाः. The only reason why it comes there is that it becomes the ground for the author's invocation of पार्वती in the next verse. The verse by-the-bye states why the author wrote the book.

Verse 5 p. 1. This is an invocation of पार्वती, the पराशक्ति of परमशिव. Though the root cause of the Universe in all its aspects, she is the benefactress of the devotees. She is inactive when परमशिव is in his tranquill mood; i. e. the condition of equilibrium of his powers, इच्छा, ज्ञान, क्रिया-

When they are agitated, the Universe begins to be manifested gradually. Then शक्ति also undergoes modification and becomes भक्ति for the good of the people or devotees. She is also capable of conferring real knowledge on the devotees in quest of absolution, as is said in सिद्धांतशिखामणि (canto I):—

अमृतार्थं प्रपन्नानां या सुविद्याप्रदायिनी ।

अहर्निशमहं वंदे तामीशानमनोरमाम् ॥

Hence the author's prayer to the Goddess is appropriate for furnishing him with requisite capacity to establish the principle of wearing Linga on the body-

पार्वती is स्वयंवरा because she chose to marry Shiva alone. She tried to win over His love that He may espouse her hand in marriage. But Shiva was too much disgusted with married life to be inclined to marry again, after she herself as दाक्षिणी (the daughter of दक्ष) had immolated her body in the blazing sacrificial fire that her father had made. But पार्वती of strong will and bent upon marrying Shiva only performed religious penances, as a result of which Shiva had to marry his beloved. Hence पार्वती is स्वयंवरा, the first lady to choose her own husband. This story has been elaborated in Puranas like स्कंद. But कालिदास's कुमारसंभव brought the story into limelight. Hariharadeva's "गिरिजाकल्याण" is a famous Kansrese poem elaborating this story.

The following is a South-Indian legend about पार्वती's penance, which in all probability is her तपस् to make शिव to marry her:—(see Gopinathrao's "Elements of Hindu Iconography" vol. II)

पार्वती, according to this legend, was doing penance on the bed of वेगवती river; she had set up a Linga there and was offering worship to it daily with intense piety. To disturb her penance with a view to test her mental firmness, God Shiva suddenly sent freshes into the river, so as to sweep away the Linga and the other materials of worship set up there by पार्वती. When thus suddenly set up with difficulties, पार्वती not knowing how to avert them, hugged hard the Linga to bosom, so that if it was swept away, she also might die with it. Shiva, pleased with the firm devotion of पार्वती, appeared to her in person under a mango tree and was joined with his consort.

लिंगधारणचंद्रिका may be dissolved as a षष्ठीतत्पुरुषसमास, लिंगधारणस्य लिंगधारणरूपचंद्रस्य चंद्रिका—the pleasant and brilliant moon-light of wearing Linga. Or it may be a कर्मधारयसमास—लिंगधारणमेव (लिंगधारणतत्त्वमेव) चंद्रिका.

Every treatise, if it is to be a proper work, has to fulfil four conditions called अनुबंधचतुष्टय, विषय, प्रयोजन, अधिकारिन् and संबंध, the subject treated in the work, the object of the treatise, the person or persons to whom matter is taught or for whom the treatise is written, and the proper connection between the first two. The author has not stated them as authors generally do, But it is easy to state them as follows:—लिंगधारणस्य वैदिकत्वप्रतिपादनमेव विषयः । लिंगधारणस्य अवैदिकत्वेन वैदिकजनापरिग्राह्यत्वमतनिरासः एव प्रयोजनम् । विषयस्य शास्त्रस्य च विषयविषयिभावः संबंधः । वीरशैवधर्मनिष्ठः मुमुक्षुरेव अधिकारी ।

P. 1. ते खलु एवमाहुः etc.—These words refers to the sceptics of the principle of wearing Linga on the body, already preluded to in the verse No. 4, supra. The objections of the sceptics end with कथं वैदिकजनपरिग्राह्यम्, the refutation of which makes the whole treatise. The objections are three:—लिंगधारणस्य—

- (1) न वेदवेदांतप्रतिपाद्यत्वम् ।
- (2) न वा वेदमूलस्मृत्यादिगम्यत्वम् ।
- (3) सकलशिष्टानाचरितत्वेन न वेदानुमापकत्वम् ।

It may be noted that all वीरशैव authors raise similar objections and refute them. The following two may be noted:—

(a) ननु लिंगधारणादीनां एतद्वचनानुरोधेन तांत्रिकैरेवानुष्ठेयत्वेन श्रुतिस्मृति-पुराणेष्वप्रतिपादनेन च अवैदिकत्वात् वैदिकानुष्ठेयत्वं नास्ति ।

(वीरशैवानंदचंद्रिका page 59)

(b) केवलतंत्रमार्गाभ्रयणस्य निंदितत्वात् वीरशैवानुष्ठेयधर्माणां तादृशतंत्रेष्वेव विदितत्वेन वैदिकेषु श्रुतिस्मृतीतिहासेष्वपि अदर्शनात् तादृशधर्मानुष्ठानैकतत्पराणां वीरशैवानां कथंकारमुत्कर्षः प्रसाध्यते इति चेन्मैवम् । (वीरशैवोत्कर्षप्रदीपिका)

P. 1. नहि तत्र तदन्यतरत् प्रश्यामः—तत्र लिंगधारणे तदन्यतरत् वेद-वेदांतयोरन्यतरत् प्रतिपादकत्वेन न पश्यामः ।

P. 1. मंगलाद्याचार...मुलकत्वम्—This has been already referred to in the discussion about मंगलाचरण. According to the followers of the Vedas every act of human beings must be laid down or sanctioned by the Vedas. Otherwise it has no validity and should, therefore, be discarded. If it is not laid down or sanctioned by the Vedas in so many words, it must have been adopted by शिष्टाः (great and learned men), who set up an example to ordinary folk to follow, as is said in भगवद्गीता “यद्यदाचरति श्रेष्ठो तत्तदेवेतरो जनः”. The act must be practised and approved of by all and not by a section.

All writers of सूत्राः and स्मृतिस state in the beginning of their works that the Vedas form the basis of all धर्माः or duties, social, moral, or religious. For instance मनुस्मृति says:—

वेदोऽखिलं धर्ममूलं स्मृतिशीले च तद्विदा ।

आचारश्चैव साधूनां आत्मनः शुद्धिरेव च ॥

शिष्टाचारः स्मृतिर्वेदास्त्रिविधं धर्मलक्षणम् ।

धर्मेणाधिगतो यैस्तु वेदः सपरिवर्द्धनः ॥

येनास्य पितरो याता येन याताः पितामहाः ।

तेन यायात्सतां मार्गं तेन गच्छन् रिष्यति ॥

It is also said in गौतमसूत्रं—वेदाः धर्ममूलं । तदभावे दशवरा परिभूतः । From this it is known that Vedas, स्मृतिस, शिष्टाचार, one's own satisfaction of the heart i. e. conscience, and संप्रदाय or customs traditionally coming down from generation to generation, all form the origin or source of धर्म or duty to be followed. संप्रदाय means स्वकुलपरंपरायातः आचारः । Negatively it has been laid down by प्रचेताः, writer of a स्मृति,

अमीमांसा बहिःशास्त्रा ये चान्ये वेदवर्जिताः ।

यस्ते ब्रूयुर्न तत्कुर्यात् वेदधर्मो विधीयते ॥

It may be noted that a pertinent point was raised in स्मृतिचंद्रिका (by देवणभट्ट) while discussing the origin or source of धर्म as follows:—

ननु वेदविदाचारः प्रमाणं तर्हि इंद्रचंद्रादेरहत्यातारादिगमनं प्रमाणं स्यात् । तथा च परशुरामादेः मातुः शिरच्छेदादि । In reply it has been said—सखं इंद्रादीनां अहत्यादिगमनं । तथापि तेषां तपःसंजनिततेजोविशेषेण योगिनां प्रत्यवायो न विद्यते । अस्मदादीनां तदभावेन तत्करणे भवत्येव प्रत्यवायः । तदाह आपस्तंबः—

तेषां तेजोविशेषेण प्रत्यवायो न विद्यते ।

तदन्वीक्ष्य प्रयुंजानः सीदत्यवरजोऽबलः ॥

धर्मव्यतिक्रमो दृष्टो महसां साहसं तथा ॥

The reply is unsatisfactory, as it is not only halting but ridiculous; because it only means that the mighty could commit any wrong, instead of their moral lapses being condemned and stated as instances not to be followed.

शिष्ट has been explained by नीलकंठ and रामरुद्र, the commentators of तर्कदीपिका as—

वेदोक्ततत्त्वज्ञानेन वेदविहितकर्मकारी and वेदप्रामाण्याभ्युपगता । respectively. But गौतम defines शिष्ट as अकामात्मा (selfless or disinterested).

P. 2. भारतो पंचमो वेदः—भारत or महाभारत is the biggest and the most voluminous work written by व्यास, also called कृष्णवैपायन. Though it is apparently a history of भरत kings (भरतान् भरतवंश्यान् अधिकृत्य कृतो ग्रंथः), it is an encyclopaedic work and treats of all topics, in different connections, of history, geography, philosophy, sociology, religion and ethics, law, and so forth. Hence it is also derived as भारं वेदशास्त्रादिभ्योऽपि सारांशं तनोति. It is said in महाभारत, आदिपर्व, अध्याय I:—

एकतश्चतुरो वेदान् भारतं च तदेकतः ।
पुरा किल सुरैः सर्वैः समेत्य तुलया धृतम् ॥
चतुर्भ्यः सरहस्येभ्यः वेदेभ्योऽभ्यदिकं यदा ।
तदा प्रभृति लोकेऽस्मिन् महाभारतमुच्यते ॥
महत्वेन गुरुत्वेन ध्रियमाणं यतोऽधिकम् ।
महत्वात् भारतत्वाच्च महाभारतमुच्यते ॥

शिवपुराण वायवीयसंहिता says in अध्याय I—

व्यापरांतेषु विश्वात्मा विष्णुः सर्वजगन्मयः ।
व्यासनान्मा चरत्यस्मिन्नवतीर्य महीतले ॥
स पुनर्द्वापरे चास्मिन्कृष्णद्वैपायनाख्यया ।
अरण्यामिव हव्याशी सत्यवत्यामजायत ॥
मतिमंथानमाविष्य येन वेदमहार्णवात् ।
प्रकाशो जनितो लोके महाभारतचंद्रमाः ॥
संक्षिप्य स पुनर्वेदांश्चतुर्धा कृतवान्मुनिः ॥

It is clear from this that महाभारत is the four Vedas elaborated in a different form and is considered as important and as authoritative as the Vedas. Mr. M. N. Shrinivasa

Iyengar says in his "History of Sanskrit poets" in Kanarese, 1928—ಭಾರತವು ಇತಿಹಾಸಗಳ ಜನ್ಮಭೂಮಿ, ಸುಖಸಂಪದಗಳ ತಾರೂರು, ಸಕಲ ಕಲಾನಿವಾಸಸ್ಥಾನ, ಸರ್ವಧರ್ಮಗಳ ಪಡವೀಡು, ಜ್ಞಾನಮುದ್ರಾಪಯೋನಿಧಿ ನವರಸಗಳ ತಯ್ಯಾಗಾರವಾಗಿರುವದಾದರಿಂದಲೇ ಇದನ್ನು ಭಾರತೀಯರು " भारतः पंचमो वेदः " ಎಂದು ಅರ್ಹನಿಶ ಮನನಮಾಡುತ್ತಿರುವರು.

P. 2 वेदशास्त्रपुराणेषु etc.—is a verse taken from सिद्धांत-शिखामणि of शिवयोगिन, a very authoritative work on Lingayat religion (page 95 of सिद्धांतशिखामणि, published by Warad, Sholapur). This verse is the reply to the objecter's objections mentioned already. The author takes various passages from the Vedas and Upanishadas and interprets them in support of लिंगधारण. Following the method of a philosophical discourse, the author interprets the passages, states objections to his interpretation and refutes them. In support of his interpretation he quotes authorities from स्मृतिस, पुराणास, and आगमास. The whole discussion is thus an elaborated interpretation and vindication of the verse वेदशास्त्रपुराणेषु etc. The discussion maintains that बाह्यलिंगधारण is laid down by (1) वेद and वेदांत (2) स्मृतिस and (3) शिष्टाचार, in refutation of the objections raised against लिंगधारण, in order.

P. 2. दहं विपाम् etc.—is taken from नारायणोपनिषत्, which forms a part of तैत्तिरीयाप्यक of कृष्णयजुर्वेद. Herein the अंतर्लिंगधारण in the form of meditation of the परमात्मन् (शिव), seated in the heart of human beings, is established. शिवकुमारपंडित, the commentator of लिंगधारणचंद्रिका, says as follows in support of the author's starting with अंतर्लिंगधारण—तत्रादौ लिंगधारणस्य आभ्यंतरबाह्यलिंगधारणात्मकतया द्वैविध्येनोभयविधस्यापि तस्य श्रुतिस्मृतिभिद्वत्वे सांप्रतं निरूपणीये प्रथममाभ्यंतरलिंगधारणस्य श्रुतिसिद्धत्वं बोधयितुं दहरविद्यायाः हस्तुंडरीकांतरालवर्तिज्योतिर्लिंगविषयकत्वं प्रसाधयति। This discussion on अंतर्लिंगधारण means that दहरविद्या should not be mistaken for

मानसोपासना of the प्रतीक of परब्रह्मन्, according to the Shankara School of अद्वैत philosophy. In refutation of a such mistaken notion the author says that दहरोपासना is the उपासना of हृदयतर्तुवर्तिलिंग—the ज्योतिर्लिंग, which is the same as the wearing of internal Linga.

उपासना is of four kinds as stated by वीरशैवानंदचंद्रिका page 405—उपनिषदां संपदुपासना, प्रतीकोपासना, अहंप्रहोपासना, निर्गुणोपासनेति चातुर्विध्यम्। तत्र “वाचं धेनुमुपासीत” इति संपदुपासनायां वागादिकं विद्यमानं कृत्वा धेनुतादात्म्यनैरंतर्यं संपदुपासना। “आकाशं ब्रम्हेत्युपासीत” “मनो ब्रम्हेत्युपासीत” इत्यादि प्रतीकोपासनायां आकाशमनःप्रमृतीनां स्वतःसत्तारादित्येन कृतानां ब्रह्मतादात्म्यभावनानैरंतर्यं प्रतीकोपासना। “य एषोऽक्षिणि पुरुषो हृदयते। एष आत्मेति होवाच। एतदमृतमेतदभयमेतद्ब्रह्म एनं संयद्वाम इत्याचक्षते। एष वामनिः स एष एव मामनिः” इति चामनीत्वभावनानैरंतर्यं वदामत्वादिगुणविशिष्ट ईश्वरोऽहमिति भावनानैरंतर्यं, “उपासहायं परमेश्वरं प्रभुं त्रिलोचनं नीलकण्ठं प्रशांतं ध्यात्वा मुनिर्गच्छति भूतयोनिं” रित्यत्र उपासहितत्वपरमेश्वरत्वप्रभुत्वत्रिलोचनत्वनीलकण्ठत्वादिगुणविशिष्टं सदाशिवाख्यं ब्रह्माहमस्मीति च भावनानैरंतर्यं अहंप्रहोपासना।...एतन्नयातिरिक्ता निर्गुणोपासना। In support of अहंप्रहोपासना the following from वेदांतसारवीरशैवचिंतामणि (p.p. 6, 203, 245) may be noted:—

(a) अहंप्रहोपासको दहरविद्यानिष्ठः स एव ब्रह्मविद्यायां मुख्याधिकारीति निश्चीयते प्राणलिंगसंबधित्वात्।

(b) अस्माकमपि संसारनिमित्तं पुण्यपापसंचयं प्रणूय अस्मदीयाहंप्रहोपासनानुसारेण.....साक्षात्प्रकाशस्व।

(c) शिवोऽहमिति पुण्योऽहं मनसा च यजेच्छिवम्।

दहरविद्या and दहरोपासना are very prominent in ब्रह्मविद्या contained in “यदिदमस्मिन्ब्रह्मपुरे दहरं पुंडरीकं वेश्म etc.” of छान्दोग्योपनिषत् in अध्याय viii. The same appears in a different form in नारायणोपनिषत्. The अद्वैतज्ञ of शंकर school interpret it as प्रतीकोपासना. But writers of वीरशैव philosophy interpret it as containing अहंप्रहोपासना; because according to वीरशैवास or Lingayat the devotee, the भक्त of भक्तस्थल, the first

स्थल of अंगस्थल (as explained above), has to start his devotion to Linga in its form corresponding to the अंग form, with the idea that he is in no way different from Linga. It is, therefore, अहंग्रहोपासना. The उपासना of ज्योतिर्लिंग seated in the हृत्कमल is अंतर्लिंगोपासना, which is merely a development or a higher stage of बहिर्लिंगोपासना or स्थूललिंगोपासना, in the form of the उपासना of इष्टलिंग worn on the body.

The श्लोक “दद्वं विपाप्म etc.” is differently interpreted by different writers according to the philosophy of the school, to which they belong. All non-Veerashaiva writers interpret it, as referring to the ब्रह्मन् of their school limited to हृत्पुंडरीक, as infinite आकाश is limited to a pot (घटाकाश). This is natural. Thus सायणाचार्य, (a follower of शंकराचार्य), and नारायण (a Vaishnava), comment on it as follows:—

सायणाचार्यः—

तत्त्वं ज्ञातुमसमर्थस्यात्रोपासनमुच्यते । यदेतत् पुंडरीकं अष्टदलं हृदयकमलमस्ति । कीदृशं । दद्वं अल्पं अंगुष्ठमात्रपरिमितत्वात् । विपाप्मं चित्तैकाग्र्यस्थानत्वेन पापरहितं । वरस्य श्रेष्ठस्य परमात्मनः उपलब्धिस्थानत्वेन उत्पत्तिस्थानत्वेन च वेदमगृह्यरूपं । पुरमध्यसंस्थं हस्तपादादिभिः सर्वैरवयवैः पूर्यते इति पुरं तस्य मध्ये कुक्ष्युरक्षोरंतरावस्थितं । तत्रापि अल्पप्रदेशैः गगनं आकाशवदमूर्तं ब्रह्मरूपमस्ति । ब्रह्मणः सर्वगतत्वेऽपि घटाकाशवत् पुंडरीकस्थानापेक्षयाल्पत्वमुपचर्यते । दद्वराकाशस्य ब्रह्मत्वं दद्वराधिकरणे निर्णीतम् । तमुपासनीयं विजातीयप्रत्ययराहित्येन सजातीयप्रत्ययप्रवाहेन चिंतनीयम् ।

नारायण-दीपिका.

नारायण is a Vaishnava and his commentary is, therefore interpretative of विष्णु as हृत्कमलमध्यास्थित ब्रह्म. In the introduction to his commentary he remarks as follows:— आदिदेवस्य नारायणस्य वैकुण्ठपतेरुपनिषदमुक्त्वा क्षीराब्धिशायिनो जगदंतर्गामिणोऽस्त्यर्गामिभिरब्रह्मप्रतिपाद्यस्य सगुणब्रह्मणो वस्तुतो गुणातीतस्य नारायणोपनिषदमाह ।

His commentary:—दद्वं दद्वरमिति वक्तव्ये छांदसो विकारः । विपाप्मं निष्पापं । वरं श्रेष्ठं वेदमभूतं आत्मनो वासस्थानं पुरमध्यसंस्थं देहांतस्थं तत्रापि

तन्मध्येऽपि दह्रं सूक्ष्मं गगनमाकाशं विशोकः शोकरहितं तस्मिन्विषये यदंतर्वर्ति तदुपासनीयं । His commentary is not materially different from the above, except when read with the introduction.

As opposed to the above, the commentary of वसवपंडिताराध्य, a Veerashaiva, is as follows:—

दहरं अल्पं । विपापं पापरहितं । परवेशमभूतं परमेश्वरगृहं भूतं । पुरं शरीरं तन्मध्ये तिष्ठतीति पुरमध्यसंस्थं शरीरांतर्वर्तीत्यर्थः । यत्पुंडरीकं हृदयकमलं वर्तते तत्रापि दहरं अतिसूक्ष्मं अगुंष्टमात्रमित्यर्थः “दहरं गुंष्टमात्रे तु उमाकांतमहर्निशम्” इति श्रुत्यंतरे तथा श्रूयते । विशोकं आनंदभरितं गगनं चिदाकाशं यदस्ति तस्मिन् चिदाकाशे अंतः मध्यप्रदेशे तत् प्राणलिंगं उपासितव्यं तस्योपासनं कर्तव्यम् ।

This last commentary agrees with that of the author who refers later to वसवपंडिताराध्य (as पंडिताराध्य). (see page of the text.) This is probable and almost certain.

दह्र, विपाप, & वर, are read as दहर, विपाम्प, & पर in different texts.

P. 2. अनिर्दिष्ट etc.—The object of worship seated in the heart lotus is not plainly stated; The author therefore says अनिर्दिष्टनामरूपं किंचिद्वस्तु उपास्यम् । and he immediately proceeds to fix it up as शिव by means of यो वेदादौ etc. which forms the end of the 12th section of the नारायणोपनिषत् (No. 12 of अष्टोत्तरशतोपनिषदः of Nirnayasagar Press).

P. 2. यो वेदादौ etc.—The discussion about the passage दहरं विपापं etc, as laying down the अंतर्लिंगधारण continues upto page 6 of the text, with objections raised and refuted, and ultimately the proposition is established. But the first the question that arises is as to what that अनिर्दिष्टनामरूपोपास्यवस्तु is. The author proves that वस्तु to be महेश्वर or god Shiva by means of the श्लोक “ यो वेदादौ etc.” which follows the verse under discussion in नारायणोपनिषत्. The mention of महेश्वर that comes at the end of the couplet, proves that

उपास्यवस्तु to be Shiva, because अमरकोश, the most popular and authoritative sanskrit lexicon, states शिव and महेश्वर as synonyms in the line “शंभुरीशः पशुपतिः शिवः शैली महेश्वरः”

The commentators naturally differ in their interpretation of the text:—

दीपिका (of नारायण).

स्वरः ओंकारः प्रतिष्ठितः उपास्यतया निर्णितः । प्रकृतिलीनस्य स्वरूपेण प्रकृत्यात्मकस्य यः परः उत्कृष्टः वाच्यत्वेन प्रधानभूतः । सः महेश्वरः परमात्मा । this is Vaishnavaita.

भट्टभास्करीय (of भट्टभास्कर)

वेदांते प्रतिष्ठितः वेदानामवसाने प्रतिष्ठितः स्वरूपेणावस्थितः । विश्वोपसंहारकाले अपि प्रणवात्मना वेदास्तिष्ठतीति तस्य तादृशस्य महानुभावस्य वेदगर्भस्य प्रणवब्रह्मणः प्रकृतिलीनस्य परमप्रकृतौ परमव्योमनि लीनस्य अविभागेन अवस्थितस्य ज्ञानक्रियाशक्त्यानन्दनामाविभागावस्थानरूपत्वेन प्रणवगर्भत्वात् । महेश्वरः उपास्यः । पूजनार्थं निरतिशये श्रयवानिति तस्यवृत्तिः । this is Shaivaite.

सायणाचार्य.

“ यो वेदादौ..... स महेश्वरः ” इति प्रतीकमुपादाय वेदांना “ अग्निमीळे पुरोहितम् ” “ इषे त्वोर्जे त्वा ” इत्यादीनां आदिः उपक्रमः तस्मिन्नुपक्रमे यः स्वरः यो वर्णः प्रणवरूपोऽस्ति स च स्वरः प्रणवः वेदांते उपनिषदि “ ओमित्येतदक्षरं सर्वम् ” इत्यादिकायां प्रतिष्ठितः प्रतिपादितः । स च स्वरः प्रणवः ध्यानकाले प्रकृतौ अव्याकृते जगत्कारणे लीनो भवति । अकारोकारमकारेषु विराड्विहरण्यगर्भाव्याकृतानि ध्यात्वा विराड् रूपमकारं उकारे प्रविलाप्य तंच उकारं हिरण्यगर्भं मूलप्रकृतिरूपे अकारे प्रविलापयेत् । तस्यच प्रकृतौ लीनस्य प्रणवस्य यः परः स चतुर्थमात्रारूपेण नादे ध्यातव्यः उत्कृष्टः अस्ति स अयं महेश्वरे विज्ञेयः । अनेन मन्त्रेण पूर्वोक्तगगनशब्दवाच्यं वस्तु प्रपंचितम् । This is of शांकर school.

वसवपंडिताराध्य.

तद्दहरोपास्यमानस्य मुख्यनाम किमित्याकांक्षायामाह “ यो वेदादौ ” इति । वेदादौ वेदपाठोपक्रमे यः स्वराः प्रणवः प्रोक्तः । तदुपसंहारे यः प्रतिष्ठितः प्रकृतिः अकारोकारमकारप्रकृतिः । तस्यां लीनस्य लीनंगमित-ब्रह्मविष्णुकालरुद्रस्य तस्य यः परः प्रतिपाद्यमानो यः सः महेश्वरः । एतेन दहरोपास्यमानं वस्तु महेशशब्दरूपार्थबाधितपराशिव एवेति राद्धातितम् ।

This is Veershaivaite.

ॐ or प्रणव is ब्रह्म in its unmanifest or primal condition. मांडुक्योपनिषत्, one of the most important and the first ten उपनिषत्s, treats of ॐ at length and says ॐ in its unmanifest condition is परब्रह्मन् as follows:—

ओमित्येदक्षरमिदं सर्वं तस्योपव्याख्यानभूतं भवद्भविष्यदिति सर्वमौंकार एव ।
एषः सर्वेश्वर एष सर्वज्ञ एषोऽतर्क्यमि एष योनिः सर्वस्य प्रभवाप्यसौ हि अमृतानाम् ।
नांतःप्रज्ञं न वहिःप्रज्ञं.....शातं शिवमद्वैतं चतुर्थं मन्तंते स आत्मा विज्ञेयः । सोऽ
यमात्माऽध्यक्षरमौंकारोऽधिमात्रं पादा मात्रा मात्राश्च पादा अकार उकार मकार इति ।
.....अमात्रश्चतुर्थोऽव्यवहार्यः पप्रंचोऽशमः शिवोऽद्वैत एवमौंकार आत्मैव ।

Shaivas and Veerashaivas take ॐ as expressive of and representing शिव as परमात्मन्. The latter trace all लिंगस्थलाः and अंगस्थलाः and पंचाक्षरीमंत्र from ॐ. (अ, उ, म्) is शिव and (उ म् अ) is his शक्ति; from the agitation of शक्ति (औन्मुख्य) अ became इश्वर, उ, हिरण्यगर्भ and म् विराट् which in turn are identical with भावलिंग, पाणलिंग or इष्टलिंग, Linga ideal, लिंग vital or mental, and Linga gross or physical. The same in अंगस्थल become प्राज्ञ, तैजस् and विश्व identical with योगांग भोगांग and त्यागांग. The three correspond to the three states of ब्रह्मन् as described in this very Upanishad, सुषुप्ति, स्वप्न, and जाग्रत. Besides the mention of शिव there supports the view.

वीरशैवानंदचंद्रिका, therefore, remarks (see page 457)

“ इत्थं पूर्वोक्तलिंगत्रयं मूलप्रणवैकविग्रहं प्ररशिवतत्त्वं ।.....तत्र अधिकभावा-
पन्नं स्वतंत्रप्रकाशतायां प्रतिस्फुरणगत्या प्रविष्टमूलप्रणवरूपं शिवचैतन्यमेव लिंगतत्त्वं
भवति । न्यूनीभूतप्रकाशतायां तथैव प्रविष्टचैतन्यमेव अंगतत्त्वं भवति ।

The following verses taken from शिवपुराण—वायुसंहिता, (chapter vii), put the matter very clearly as follows:—

प्रणवो वाचकस्तस्य शिवस्य परमात्मनः ।

शिवरुद्रादिशब्दानां प्रणवो हि परःस्मृतः ।

तस्मादेकाक्षरं देवमाहुरागमपारगाः ।

वाच्यवाचकयोरैक्यं मन्यमाना मनस्विनः ॥

अस्य मात्राः समाख्याताश्चतस्रो वेदमूर्धनि ।

अकारश्चाप्युकारश्च मकारो नाद इत्यपि ॥

एवं तिसृभिरवेषमात्राभिर्निखिलं त्रिधा ।

अभिधाय शिवात्मानं बोधयत्यर्धमाख्या ॥

वीरशैवानंदचंद्रिका explains the final form of ॐ as “ प्रणववाच्य-परब्रह्मापरपर्यायपरमशिवस्य महालिंगत्वेनोपपादनात्, प्रणवस्य तारक-दंड-कुंडल-अर्ध-चंद्र-ज्योतीरूपत्वेन, अकारोकारमकारभिंदुनादार्धमात्रारूपत्वेनच समष्टिरूपप्रणवात्मकत्वात्।
(see page 37).

That the उपास्यदेवता seated in the heart is प्राणलिंग is made clear in that very book (page 456.) viz.

हृदयस्थितानाहतपद्माष्टदलव्यतिरिक्तचतुर्दलमध्यस्थकर्णिकांतःस्थितअंगुष्ठपरिमाण-विद्रुमप्रभप्राणशक्तिविशिष्टचित्स्वरूपमेव प्राणलिंगं मनोप्राह्यं सकलनिष्कलात्मकम् ।

नीलकण्ठदीक्षित comments on this couplet as follows in his शिवतत्त्वहस्य pages 38-39:—य ईश्वरः वेदादौ स्वरः प्रोक्तः वेदादौ विद्यमानः स्वरः प्रणवः “ प्रणवाद्या मुने वेदाः प्रणवे पर्यवस्थिताः ” इति स्मरणात्, स प्रोक्तः “ वाच्यवाचकयोर्भेदो नात्यंतं भिद्यते क्वचित् ” इति वचनात् । अत एवा-थर्वशिरसि शिवनाम्नां प्रणववाचकत्वेन निर्वचनम् । “ तस्य वाचकः प्रणवः ” इति योग-सूत्रं च प्रणवस्य शिववाचकत्वे प्रमाणम् । वेदांते च प्रतिष्ठितः तात्पर्यविभ्रांतिभूमि-तया स्थितः । वेदांतसमधिगम्य इति यावत् । “ तं त्वौपनिषदं पुरुषं पृच्छामि ” “ ऋचोऽक्षरे परमे व्योमन्यस्मिन्देवा अधिविश्वे निषेदुः ” इति श्रुतेः । तस्य प्रकृति-लीनरय लीनवल्लीनः भोक्तव्यार्थः । यो हि यां भुंक्ते स तदेकरसत्वात्तस्यामेव लीन इति व्यवह्रियते । एवंभूतस्य पुरुषस्यापि यः परः प्रेरकतयोत्कृष्टः सः महेश्वरः इति । तथा च वायुसंहितायाः—

त्रयोविंशतितत्त्वेभ्यः परा प्रकृतिरुच्यते ।

प्रकृतेस्तु परं प्राहुः पुरुषं पंचविंशकम् ॥

यं वेदादौ स्वरं प्राहुर्वाच्यवाचकभावतः ।

वेदैकवेद्ययाथार्थ्याद्वेदांते च प्रतिष्ठितः ॥

स एव प्रकृतौ लीनो भोक्तार्यं प्रकृतेर्यतः ।

तस्य प्रकृतिलीनस्य यः परः स महेश्वरः ।

तदधीनप्रवृत्तित्वात्प्रकृतेः पुरुषस्य च ॥

That प्रणव is महादेव or शिव can be known from the prayer offered to the deity by ब्रह्मा in शंकरविजय द्वितीयप्रकरण as—

भो महादेव सर्वज्ञ सर्वलोकेश सर्वसाक्षिन् सर्वमय सर्वसाक्षिन् सर्वात्मक सर्वदेव-
वंदितचरणारविन्द प्रणवरूप प्रणवातीत प्रणवगोचर etc.

Moreover this very श्लोक “यो वेदादौ etc.” has been quoted in शंकरविजय in chapter viii in proof महेश्वर being the source of प्रणव or ॐ—परस्तादात्मन एव प्रणवोत्पत्तिः सिद्धा एवः—

यो वेदादौ स्वरः प्रोक्तो वेदांते च प्रतिष्ठितः ।

तस्य प्रकृतिर्लूनस्य यः परः स महेश्वरः ॥

इति नारायणोपनिषद्ब्रह्मनात् महेश्वरस्य जगत्कारणत्वाच्च । That identity of प्रणव and शिव is also known from the श्लोक—

प्रणवेनैव मंत्रेण बोध्यते निष्कलः शिवः ।

पंचाक्षरेण मंत्रेण पंचब्रह्मतनुस्तथा ॥

(नमः शिवायेति पंचाक्षरेण मंत्रेण)—सिद्धांतशिखामणि II page 128.

The प्रणवरूपत्व of ब्रह्मन् is described in छांदोग्योपनिषत् and many others. The शैवोपनिषत्s explain प्रणव as परशिव; for instance see ब्रह्मविद्योपनिषत् and पाशुपतब्रह्मोपनिषत्. The वैष्णवोपनिषत्s on the contrary explain it as expressive of विष्णु; see for instance रामोत्तरनापनी and तारसारोपनिषत्.

P. 2. उपासनाया गुणविषयत्वेन etc.—After fixing up ज्योतिर्लिंग to be Shiva as the object of worship, the author now proceeds to state the peculiarities or special attributes of Shiva to make him mentally tangible; because mind requires something tangible as the object of worship, as it is well said न वस्त्वनाकारमुपैति बुद्धिः । Thus सगुणोपासना is merely a step to निर्गुणोपासना. शिवकुमारपंडित in his commentary remarks in this connection as follows:—

उपासनायाः स्वप्रकारीभूतगुणानुरोधेनैव तत्तत्फलप्रयोजकतया निर्विकल्पातिरिक्त-
ज्ञानस्य सप्रकारत्वनियमाच्च उपासनाया गुणविषयकत्वमिति भावः ।

But this is not to be understood as प्रतीकोपासना or the worship of the image representing the Godhead. वीरशैवानंद-चंद्रिका, (see page 38) therefore, pertinently says “अत्र लक्षणे भावार्थकप्रत्ययांतानां प्रत्येकं व्यावर्तकत्वेऽपि विशिष्टोपासनाप्रकरणपठितयावद्गुणवत्वनियमस्य आगमेषूपपादितत्वात् वैश्वानराद्युपासनांगत्वेन यावद्गुणवैशिष्ट्यवत् यावतां विशेषणानां सार्थक्यम् । गुणविशिष्टोपासना निर्गुणोपासनोपकारिकेति निर्विशेषब्रह्मवादिनः । “ परास्यशक्तिविविधैवभूयते । स्वाभाविकी ज्ञानबलक्रियाच ” इत्यादि श्रवणात् ॥

“ अथवानंतकल्याणगुणैकघन ईश्वरः ।

शिव इत्युच्यते सद्भिः शिवतत्त्वार्थवेदिभिः ॥ ” इति स्मरणाच्च विधिसमर्पितयावणद्गुणविशिष्टोपासनायाः स्वतः पुरुषार्थसाधनत्वमिति वस्तुतत्त्वम् । According to the Lingayats, therefore, the worship of the Godhead in all its stages, from इष्टलिंग (लिंग in its gross form) to प्राणलिंग, from प्राणलिंग to भावलिंग, is the worship of the Godhead with the consciousness that God शिव is present everywhere as स्थूल, सूक्ष्म, and कारण आत्मन् and the worship is अहंप्रहोपासना all through for the devotee to attain सायुज्य with परमात्मन् in his primal form (समष्टिरूपाग्रणवात्मकशिव or बाह्यकरणानपेक्ष-नित्यापरोक्षनिष्कलंकानुभवविषयनिखिलवस्तुत्व) .

The special attributes of शिव (परमशिवासाधारणगुणाः) are mentioned in the hymn “ ऋतं सत्यं परं ब्रह्म etc. ” which, taken from the नारायणोपनिषत् in the 23rd section, in extenso is:—

ऋतं सत्यं परं ब्रह्म पुरुषं कृष्णपिंगलम् ।

ऊर्ध्वरेतं विरूपाक्षं विश्वरूपाय वै नमः ॥

Here the word विरूपाक्ष, a name of शिव, proves beyond doubt, says the author, that शिव is the deity to be worshipped i. e. to be worn internally. The words ऋतं, सत्यं, and others are the special attributes of शिव whose identity is determined by विरूपाक्ष. This verse has been taken and commented upon by almost all Shaiva and Veerashaiva writers in proof शिव being the परब्रह्मन्. It is impractical and un-

necessary to note them all here. Hence it will suffice to note one or two of them. For instance नीलकण्ठदीक्षित notes this in his शिवतत्त्वप्रहस्य; so also अप्पयदीक्षित quotes and comments upon this in his शिवकर्णामृत. (See page 53). The latter says:—"ऋतं सत्यं परं ब्रह्म" इति । अस्य हि मंत्रस्य "विरूपाक्षं" इत्यभिधानश्रुत्या "नमस्कुर्यान्महादेवं ऋतं सत्यमितीश्वरम्" इति कौम्ये शिवनमस्कारे विनियोगेन, "अथातो महादेवस्य पादोदकविधिं व्याख्यास्यामः" इत्युपक्रम्य "ऋतं सत्यं" इतिमंत्रेण प्राशयेत् इति बोधायनसूत्रे शिवपादोदकप्राशने विनियोगेन,

“अथवा परमात्मानं परमानन्दविग्रहं ।

गुरुपदेशाद्विज्ञेयं पुरुषं कृष्णपिंगलम् ॥

ब्रह्म ब्रह्मपुरे गार्गि दहराब्जखमध्यमे ।

अभ्यासात्संप्रपश्यंति संतस्त्वं च तथा कुरु ॥ ”

इति योगयाज्ञवल्क्य पूर्वतराजुवाकविहितशैवदहरविद्योपास्यरूपसमर्पकतया तदेकवाक्यतया स्फुटीकरणेन व्यक्तं शिवपरत्वम् ।

This verse is quoted and explained in शंकरविजय as follows:—

शिवस्यैव जगत्कारणता निर्वचनीया । एवं किल “ऋतं सत्यं” इत्यादिना रुद्रस्य सर्वोत्तमत्वं घटते । अस्यार्थः—ऋतं अणुस्वरूपं सत्यं महद्रूपं परं ब्रह्म एतद्विशेषण-चतुष्टययुतं पुरुषं पुरीततिमध्ये हृदयकमलकर्णिकायां बहिः प्रदेशे व्यापकरूपत्वेन शायिनं कृष्णपिंगलं कंठे कृष्णवर्णं जटासु पिंगलवर्णं ऊर्ध्वरेतं ऊर्ध्वरेतसं विरूपाक्षं विरूपाणि अर्कैर्दुवन्धिरूपेण अक्षीणि त्रीणि यस्य तं विश्वरूपाय शित्याद्यष्टमूर्तित्वेन व्यापकत्वेन विश्वरूपः तस्मै तं नमोनमः इति । चतुर्थीद्वितीययोरङ्गीकारश्च्छांदसः ।

सायणाचार्यी's commentary of this hymn is as follows:—

यदेतत्परं ब्रह्म तत्सत्यं अत्रार्थः । सत्यं च द्विविधं व्यावहारिकं परमार्थिकं चेति । हिरण्यगर्भादिकं रूपं व्यावहारिकं सत्यं तद्विवारणेन पारमार्थिकं सत्यं प्रदर्शयितुं ऋतं सत्यमिति विशेष्यते । अत्यंतं सत्यं इत्यर्थः । तादृशं ब्रह्म स्वभक्तानुग्रहाय उमामहेश्वरात्मकं पुरुषरूपं भवति । तत्र दक्षिणे भागे महेश्वरभागे कृष्णवर्णः । उमाभागे वामभागे पिंगलवर्णः । स च योगेन स्वकीयं रेतः ब्रह्मरंध्रे धृत्वा ऊर्ध्वरेताः भवति । त्रिनेत्रत्वात् विरूपाक्षः । तादृशं परमेश्वरमनुसृत्येति शेषः । विश्वरूपाय जगत्कारणत्वेन सर्वजगदात्मकाय विरूपाक्षाय पुरुषाय नमस्कारोऽस्त्विति ।

सायणाचार्य, being a follower of शंकराचार्य, is a केवलाद्वैतवादिन्. His interpretation, therefore, is suited to his tenets. But Lingayat philosophers take it as व्यष्टिप्रणवात्मकशिव i. e. the manifest stage of the consciousness of शिव (स्वतंत्रप्रकाशताशक्तियुक्तशिव). It is unnecessary to quote here the commentary of बसवपंडिताराध्य, as it is obviously suited to the tenets of Veerashaivism.

It is noteworthy that, strangely enough, the text of नारायणोपनिषत् does not agree in different editions. Some omit some portion of the text and others omit another portion. For instance the text of the Bombay series Sanskrit does not contain the 15th section. This fact has been noted by V. V. Bapat-shastri of Poona. His edition seems to contain the full text. Editions also differ in the arrangement of the textual sections and subsections.

कृष्णपिंगल—कंठे कृष्णवर्णं जटासु पिंगलवर्णं (शंकरविजय quoted above)

—महेश्वरभागे कृष्णवर्णः उमाभागे पिंगलवर्णः (सायणाचार्य)

विरूपाक्ष—विरूपाणि विरुद्धस्वरूपाणि लोकविरुद्धत्रित्वसंख्याविशिष्टानि अक्षीणि यस्य सः । यद्वा विरूपाणि लोकविलक्षणानि अक्षीणि इंद्रियाणि चक्षुरदीनि वागादीनि च यस्य सः तथोक्तः । यस्त्वर्थः विरूपाणि सोमसूर्याग्निलोचनतया विविधरूपाणि अक्षीणि यस्येति स उत्तरत्र “सोमसूर्याग्निलोचनः” इति नान्मा वक्ष्यते इति नेह लिखितः ।
(शिवतत्त्वग्रहस्य).

P. 3. ननु अस्यामेवोपनिषदि.....चेन्न—This is an objection raised by a Vaishnavaita पूर्वपक्षिन्, who maintains that देहरोपासना is the उपासना of नारायण seated in the हृत्कमल, as the whole section speaks about and eulogizes नारायण in words—

सहस्रशीर्षं देवं विश्वाक्षं विश्वशंभुवम् ।

त्रिंशं नारायणं देवं अक्षरं परमं प्रथमम् ॥ etc. etc.

All these hymns form the 13th section of the नारायणोपनिषत् and is called the नारायणीय section. The objection is, therefore natural. But the author refutes the objection by saying that नारायण is the उपासक and not उपास्य. He first establishes the latter point that शिव is the उपास्यदेवता by means of passages from three different उपनिषत्s and then proceeds to prove that नारायण is the उपासक.

The नारायणीय section is obviously eulogistic of नारायण or विष्णु. Hence the objection raised is natural. The author, therefore, has to prove that the उपास्यदेवता is शिव; this he does by producing extracts from कैवल्य, अथर्वशिरः, and कठ उपनिषत्s and finally brings the text under discussion into agreement with दहरविद्या text of the छांदोग्योपनिषत् । The extract from कैवल्योपनिषत्, evidently a शिवोपनिषत्, contains the words, शिव, उमासहाय, त्रिलोचन, and नीलकंठ, which are all Shiva's names. The second extract has no such words; but the उपनिषत्, is a शिवोपनिषत्. The third extract contains ईशान, which is conventionally a name of शिव according to अमरकोश quoted above. But it can be easily interpreted as applicable to any other deity, as lording it over the Universe. Still the author takes stand on the conventional sense. But अप्ययदीक्षित proves ईशान to mean शिव by योगरूढि as follows:—
 “ईश्वरः सर्व ईशानः” “ईशानः शशिशेखरः” इत्यभिधानकोशशस्त्रमृतिपरंपरया असाधारण्येन तत्र तस्य योगरूढेरपि सिद्धेः । केवलयोगाच्च शक्तिद्वयानुग्रहलाभेन योगरूढेः प्रबलत्वात् । (शिवकर्णामृत page 27).

In शंकरविजय (पंचमप्रकरण) there is discussed this very श्लोक (सहस्रशीर्षं देवं etc.) and interpreted as applicable to शिव only. The discussion is as follows:—

इदमिदानीं चोद्यं “सहस्रशीर्षं देवं” इत्यादिना सूक्तं नारायणपरमिति चेन्न उपसंहारविरोधात् उपक्रमस्य दौर्बल्ये उपसंहारवशादुपक्रमनयनस्य मामांसासिद्धत्वात् प्रथमशाखाब्राह्मणे शतपथे श्वेताश्वरोपनिषदि पुरुषसूक्तमुक्त्वा उपसंहार एवं क्रियेत ।

यतो यदुत्तरतरं तद्रूपमनामयं ये एतद्विदुर्मृतास्ते भवन्ति। अथेतरे
दुःखः भवापरिणन्ति। सर्वाननशिरोऽग्रीवः सर्वभूतगुहाशयः।

सर्वव्यापीचमगवान् तस्मात्सर्वगतः शिवः ॥

एवमुक्तमोपसंहारयोरेकवाक्यता स्यात्। सहस्रशीर्षा पुरुष इत्यनेन सर्वानन-
शिरोऽग्रीव इति प्रतिपादितस्यार्थस्यानुकूलत्वात्।अतः सूक्तस्य शिवपरत्वेन
शिवस्यैव जगत्कारणत्वात् सर्वापेक्षया तन्मतस्य प्राबल्यं स्यात्।

The commentary on this श्लोक of बसवपंडिताराध्य, a commen-
tator of नारायणोपनिषत्, will be interesting though long, as
follows:—

पूर्वाजुवाक्रे दहरविद्यां विधाय तत्रोपस्यमानः परशिव एवेति शिवैकान्तिकमहेश्वरपदेन
स्पष्टमुपदिष्टम्। ईदानीं किं तन्माहात्म्यं तद्दहरं कुत्र वर्तते तत्र जीवः केन रूपेण विद्यते।
परमात्मा कुत्र वर्तते। इंद्रोपेन्द्रादिवत् व्यवस्थितशब्दवाच्यो वा सर्वशब्दवाच्यो वा इत्यादि
सकलशंकाविध्वंसनार्थं सहस्रशीर्षानुवाकमारभ्यते। ननु एतदनुवाके परशिवबोधकशिव-
शंभ्वादिशब्दनां सत्वेऽपि विष्ण्वैकान्तिकनारायणशब्ददर्शनात् साक्षाद्विष्णुपरत्वमेव
तदनुवाकस्येति चेदुच्यते। पंडिताराध्य-वेमनाराध्य-उद्भटाराध्य-नीलकंठाचार्य-भट्ट-
भास्कराचार्यादिश्रौतवीरशैवसिद्धांतस्थापकपूर्वाचार्यैः सर्वशैवशास्त्रज्ञानधुरंधरहरदत्ता-
चार्याप्पयदीक्षितदिभहद्विश्च पाणिनीयशास्त्ररीत्या शिवे णत्वबाधानिरसनं कृत्वा सहस्र-
शीर्षानुवाकस्य शिवपरत्वेन बहुधा राद्धान्तितम्। ग्रंथविस्तारभयात् बालानां दुःखगा-
हकत्वाच्च न लिखितम्। बालानां सुखबोधोपयोगितयात्र नारायणशब्दस्य शिवपरत्वं
ब्रवीमि। ननु नारायणशब्दस्तु सर्वकारणसर्वव्यापकपरशिववाचको न भवति उत उमा-
र्थागनीलकंठत्वादिधर्मविशिष्टसदाशिववाचको न भवति वा। नायः। “तदनन्यत्वमारंभण-
शब्दादिभ्यः” इत्यधिकरणे भगवता व्यासेन कार्यकारणयोरनन्यत्वव्यपदेशात् “ध्यायी-
तेशानं प्रध्यायितव्यम्” “सर्वमिदं ब्रह्मविष्णुरुद्रास्ते प्रसूयन्ते” इति अथर्वणशिखायां
शिवात् ब्रह्मविष्णवाद्युत्पत्तिश्रवणात्तेषां शिवोपोदानतथा शिवात्मकत्वाच्च नारायणादि-
सर्वशब्दवाच्यत्वं शिवस्य समंजसं भवति। तस्मादेवैतदुपसंहारे “सर्वो वै रुद्रः तस्मै
रुद्राय नमः” इत्यादिना रुद्रस्य सर्वात्मकत्वमुपदिष्टम्। उत “एको विष्णुर्महद्भूतं पृथग्भू-
तान्यनेकशः” इत्यादिश्रुतिस्मृतिषु शिवातिरिक्तब्रह्मविष्णवादीनां भूतत्वोपदेशात्।
क्षित्यादिजीवांतरूपाष्टशरीरकत्वेन शिवस्य स्थित्युपदेशात्। “अष्टमूर्तिरहिर्बुध्न्यो महाकालो
महानटः” इत्यमरकोशेन, शिवसहस्रनामावल्यादौ भगवता बादरायणेन च अष्टमूर्ति-
पदस्य शिवैकान्तिकत्वेन निर्देशात्, “शरीरवाचकशब्दाः शरीरिणि प्रवर्तते” इति
भीमांसानियमात् उपक्रमोपसंहारमध्यपरामर्शेषु इश्वरमहेश्वरांबिकापतिपञ्चपत्याच-

नितरसाधारणशिवलिंगबाहुल्यदर्शनात्, विशेषलिंगानुरोधेन सामान्यलिंगस्य समन्वय-
मिति मीमांसान्यात् । कैवल्ये “उमासहायं परमेश्वरं प्रभुं” इत्यादिना “स ब्रह्मा स
शिवः.....नान्यः पंथा विमुक्तये” इत्यादिना च शिवस्य परब्रह्मणः सर्वमूर्तित्व सर्व-
शब्दवाच्यत्वव्यवस्थापनाच्च । न द्वितीयः । न विद्यते राः धनं यस्यासौ अराः निर्धनः स न
भवति इति नाराः धनाधिपः कुबेर इत्यर्थः । तं सख्येन अणति संल्लपतीति नारायणः ॥१॥
न राः अराः धनाभावः । अणः सुखाभावः । यद्भक्तैस्ता न स्यातां स नारायणः । रायं
वेदरूपाभ्रियं अणति आख्याति सः रायणः स न भवतीति अरायणः । अरायणो न भव-
तीति नारायणः । “यो वे वेदांश्च प्रहिणोति तस्मै” इति श्रुत्यक्तरीत्या वेदप्रवक्ता इत्यर्थः ।
अलमनेन पूर्वार्थाश्लोकान्युच्यन्ते ।

अराः प्राह धनाभावं सुखाभावं वदत्यणः ।

न तौ स्यातां यस्य भक्तेः स वै नारायणः शिवः ॥

अरास्तु निर्धनो ज्ञेयो नाराः किल धनाधिपः ।

तमणन् संल्लपन्सख्यातसवै नारायणः शिवः ॥

रायं भ्रियं वेदरूपां यो णत्याख्याति रायणः ।

अरायणो यो न भवेत्स वै नारायणः शिवः ॥

नारशब्दोदितः श्रीमान् स्यादकाराभिधो हरिः ।

तस्य नो निर्वृतिर्यस्मिन् स वै नारायणः शिवः ॥

अयः शुभावहविधिर्णः सुखं च द्वयं यतः ॥

नीरस्य नरवृद्स्य सवै नारायणः शिवः ॥

नरो विष्णुस्तदीयो नो वा यो लाभः शरादिभिः ।

तेन णः शर्म यस्येति स वै नारायणः स्मृतः ॥

नरोऽर्जुनस्तत्संबंधी यस्त्वयं भक्तिनिश्चयः ।

ततो नः शर्मयस्येति स वै नारायणः शिवः ॥

नारान्वेदानयन्ते ये नारा यास्ते बुधोत्तमाः ।

णस्तेषां निर्वृतिस्तस्मात्स वै नारायणः शिवः ॥

नारं नरकपालं स्यात्तस्य या प्राप्तिरुच्यते ।

स एव यः स नो भूषा स वै नारायणः शिवः

नारो भवति भूलोकस्तस्य यस्मिन्नियं स्थितिः ।

स शेषो यस्य णो भूषा स वै नारायणः शिवः ॥

आपो नारा इति व्यक्तं ततो यस्य समुद्भवः ।

स चंद्रो यस्य णो भूषा स वै नारायणः शिवः ॥

नारा विदोषा गंगा स्यादयस्तस्याः परिग्रहः ।

ततो णो निर्धृतिर्यस्य स वै नारायणः शिवः ॥

इः पुष्पधन्वा तस्याभूदणः खल्वसुखं यतः ।

अणन्ति रातिनो यश्च सवै नारायणः शिवः ॥

इत्यादिना योगिकरूढ्या नारायणशब्दस्य सदाशिवे साधितत्वाच्च अलमतिवि-
स्तरेण प्रकृतमनुसरामः । एतेन नारायणशब्दस्य णत्वबाधाभावतया शिवे
समन्वयसंभवात् सहस्रशीर्षानुवाकस्य शिवपरत्वं संभवतीति राध्दांतिम् ।

It is clear from this long extract that the commentator, being a staunch Shaiva, is at great pains to prove that नारायण means शिव. This much was necessary for him to do, as नारायण conventionally meant विष्णु. He was, therefore, compelled to have recourse to etymology. नारायण may mean शिव etymologically but not conventionally. Hence he says "योगिकरूढ्या".

Vaishnavas, on the contrary, explain this passage as eulogistic of Vishnu.

परमशिवैद्रसरस्वती, the author of दहर्विद्याप्रकाश, escapes this impasse very intelligently by saying that the devotee has to meditate first on नारायण, residing in the heart of शिव, which is a step to the meditation of शिव residing in the heart of नारायण in the following words:—

अनेन वचनेन नारायणस्यैव परमेश्वरध्याने साक्षादधिकारो ब्रह्मरूपयोश्च । एवं च
हृदयपुण्डरीके परमेश्वरविषयध्याने यः प्रवर्तते स आदौ स्वात्मानं नारायणत्वेन सहस्र-
शीर्षादिगुणयुक्तत्वेन परिभाव्य अनंतरं नारायणात्मना विद्यमानस्य स्वस्य हृदयपुण्डरीक-
मध्ये बन्धिना दीप्ते परमात्मानं परमेश्वरं ध्यात्वा अनंतरं अहंत्वेनापि
भावयेदिति । अस्मिन्नर्थे "सहस्रशीर्ष" इति नारायणानुवाक एव प्रमाणम् ।

This is not only a via media but a very intelligent explanation, indeed, to avoid the difficulty. He indirectly proves that नारायण is the उपासक of शिव, which the author proceeds to do next.

P. 3. हृत्पुंडरीकं.....प्रशान्तम्—All these hymns are taken from कैवल्योपनिषत्, which is evidently a शिवोपनिषत्, the last half hymn being:—

ध्यात्वा मुनिर्गच्छति भूतयेनिम् ।

समस्तसार्क्षं तमसः पुरस्तात् ॥

It is not possible to understand why the author has omitted the last part quoted above, because it clearly says that the devotee, that meditates on the deity, attains liberation which deity is determined to be शिव from the names of शिव, viz, उमासहाय, त्रिलोचन, and नीलकण्ठ, even though he started with the selfsame object of proving the deity to be शिव, as the object of meditation for final beatitude.

हृत्पुंडरीकं = हृत्पुंडरीकं यदस्ति तस्य मध्ये (वर्तमानं) इत्यध्याहारेण योजनीयम् ।
(शिवकुमारपंडित).

विरजं = रागद्वेषादिरजोविकारशून्यम् ।

विशोकं = because शिव is आनंद, one of the few positive attributes he has.

विशुद्धं = यास्कमहर्षिणा “जायते, अस्ति, वर्धते, विपरिणमते, अपक्षीयते. नश्यति” इति दर्शितैः षड्भिः भौतिकाविकारैर्हानम् । (शिवकुमारपंडित)-

विशदं = निर्मलज्योतिःस्वरूपम् ।

अचिंत्यं beyond conception, beyond mental grasp.

अनंतरूपं = of endless forms; but शिवकुमारपंडित explains as कालकृतः अंतः नाशः देशकृतः अंतः सर्ववस्तुव्यापकत्वम् एतदुभय-विधांतररूपरहितम् ।

आदिमध्यांतविहीनम् = A thing, that has no beginning can have no मध्यावस्था or अंत. But this threefold aspect is stated always in connection with ब्रह्मन् for emphasis. मध्य, therefore, means वृद्ध्यादिचतुरवस्था stated above.

उमासहायं = with उमा as his helpmate. Philosophically उमा is the शक्ति (wonderful power) of परब्रह्मन् or

परशिव and is, therefore, only another aspect of परशिव, like the reverse of a coin. उँ (अ, उ, म्) is परब्रह्मन्; and उमा is the same represented by the syllables placed in reverse order (उम्, अ). मायि-देव in his अनुभवसूत्र says—

यस्या मातामयं नाम व्यत्यस्तप्रणवात्मकम् ।

बभौ ऋस्वद्वयं दीर्घं द्विमात्रत्वादुमेव सा ॥

शिवकुमारपंडिता's explanation is very elucidating अत्र उमापदं उकारमकाराकारैः प्रणवघटकैरेव वर्णैः ब्रह्मविष्णुरुद्रपदवाचकैः शक्तिप्रधानत्वेन स्त्रीत्वविवक्षायां टाप्कृत्वा साधनीयम् । सा जगज्जन्म-

स्थितिलयकारणाभूता शक्तिः पार्वतीरूपेण परशिवस्य वामांगस्था उमापदे-
नोच्यते । सा सहाया अयोगव्यवच्छेदेन वर्तमाना etc.

The great poet कालिदास derives उमा as “उमेति मात्रा तपसो निषिद्धा पश्चादुमाख्यां सुमुखी जगाम” (कुमारसंभव I—26). His derivation of the name उमा is merely a plain and easily understandable explanation of the word, meant for an ordinary reader. The poet himself, a Kashmere shaiva probably, mentions the शक्ति aspect of शिव in the invocatory verse of रघुवंश, namely,

वागर्थाविव संपृक्तौ वागर्थप्रतिपत्तये ।

जगतः पितरौ वंदे पार्वतीपरमेश्वरौ ॥

There can be no better and briefer exposition of परशिव with his conjunct पराशक्ति, as intimately or inseparably one, and the two, therefore, make शक्तिविशिष्टाद्वैत.

The same plain derivation of उमा is gives in कालिपुराण—
मात्रानिषिद्धा तपसे यदा सा ययानुमाख्यां भवभक्तिभाविनी । But here the भक्ति aspect of the शक्ति, in the course of the evolution of the Universe, is noticed.

P. 3 एकं = अद्वितीयं, सजातीयविजातीयरहितं ।

प्रशांतं = निर्वातदीपशिखाकारवत् एकाकारम् । Shiva, being a great योगिन् himself, is a paragon of a meditator absorbed in himself.

बालाग्रमात्रं = केशस्य अग्रमिव सूक्ष्मं अणुपरिमाणम्। Shiva though all-per-vading is limited to the heart and also becomes an individual (finite) soul.

विश्वेदेवं = सकलदेवस्वरूपं

जातवेदं = जाताः वेदाः यस्मात्सः। or जातं सर्वं वस्तु वेत्ति विन्दते वा यः सः। तं।
(शिवकुमार)

वरेण्य = वरणीयं श्रेष्ठमिति यावत्।

उपक्रमो.....शिवैकांतिक = उपक्रमः प्रारंभः उपसंहारः समाप्तिग्रन्थः मध्यः ग्रन्थस्य मध्यभागः एषां त्रयाणां परामर्शेण विचारेण परस्परैकवाक्यतया तात्पर्यपर्यालोचनेन शिवैकांतिकं शिवमात्रतात्पर्यकत्वेन निर्णीतम्। (शिवकुमारपंडित)।

अंगुष्ठमात्रं = अंगुष्ठपरिमितः। अंगुष्ठपदेन सूक्ष्मतां लक्षयित्वा तेन रूपेण हृत्पुंडरीकांत-र्वर्तिमहेश्वर एवोच्यते।

P. 3. अंगुष्ठमात्रः पुरुषः etc. is an extract taken from कठोप-निषत्. The word ईशान, conventionally a name of Shiva, proves, says the author, that शिव is the परब्रह्मन्।

P. 3. छागपशुन्यायेन—This न्याय or a logical rule is established in पूर्वमीमांसाशास्त्र of जैमिनि, in the 9th अधिकरण of section viii of अध्याय vi in the two सूत्रas, namely, पशुचोदनायामनियमोऽविशेषात्। छागो वा मंत्रवर्णात्।—

“अग्निषोमीयं पशुमालभेत” इत्यत्र विहिते पशौ विशेषाश्रवणात् (विशिष्टपशु-नामाश्रवणात्) कोऽपि पशुरालब्धव्य इति चेन्मैवं “छागस्य वपाया भेदसोऽनुब्रूहि” इति मंत्रे विशेषितत्वात् छाग एव आलब्धव्यः। (जैमिनिन्यालमालाविस्तर page 392).

It is clear from the commentary that when the name of a particular thing is not mentioned, it is to be determined from other texts. The author applies the rule here and says that the उपास्यदेवता for दहरोपासना is determined to be only शिव from the extracts given.

P. 3. तैदकवाक्यतापेक्षन्—छांदोग्यवाक्येन अभेदेन अन्वयविधानेन,
(शिवकुमार).

P. 3. अथ यदिदस्मिन् etc. is the well-known sentence in the 8th canto of छांदोग्योपनिषत्, that lays down the search of God residing in the heart.

P. 4. देवतांतर.....विषयकत्वायते:—The author means that शिव is determined to be the उपास्यदेवता in the heart-lotus. And if an attempt is made to interpret the passage under discussion otherwise, there will result the doubt as to what the उपास्यदेवता really is; and everybody would hesitate to perform the worship on account of the uncertainty of the उपास्यदेवता and would give up उपासना altogether, which would be an undesirable thing, indeed !

P. 4. किंचोपासनाविधिस्थले etc. Here the author introduces the topic of उपासक, that is necessarily expected in connection with the उपासना, laid down of the उपास्यदेवता. Now that the उपास्यदेवता is determined to be शिव, the उपासक is to be determined. In the ensuing discussion नारायण is determined to be the उपासक.

P. 4. नारायणं महाज्ञेयं etc. This is taken from 13th section of नारायणोपनिषत्. In this section नारायण is praised, as already noted in foregoing discussion. But नारायण is so highly praised on account of his being a devotee of, शिव with whom he has attained identity. This comes to be noted later on page 5 of the text.

P. 4 अपरिमिते शिष्टस्य etc. This as a सूत्र in पूर्वमीमांसा in अधिकरण X of 8th पाद of 6th अध्याय. It occurs as follows:—

अपरिमिते शिष्टस्य संख्याप्रतिषेधः । तच्छ्रुतित्वात् । कल्पांतरं वा तुल्यत्वप्रसंगात् । etc. The commentary of पार्थसारथिमिश्र (शास्त्रदीपिका निर्णयसागर edition page 514) is:—आधाने भुतं " एका देया षट् देया द्वादश देयाश्चतुर्विंशतिर्देया

शतं देयं सहस्रं देयं अपरिमितं देयं ” इति । तत्र अपरिमितं देयमिति किं पूर्वोक्त
एकादिपरिमाणप्रतिषेधः । उतायमपि संख्यांतरविधिरिति संशयः । तत्र अत्रयवव्युत्पत्त्या
परिमाणशून्यमुच्यते । नच परिमाणशून्यस्य दानं संभवति । अतः ऋकृतपरिमाणशून्य-
मुच्यते ततस्तस्य प्रतिषेधः । उच्यते । बह्वर्थवचनोऽयं समुदायप्रसिद्ध्या सा चावयव-
सिद्धेर्बलीयधी । न चालब्धात्मिका रूढिः निज्ञातपरिमाणेष्वपि बहुत्वमात्रेणापरिमित-
शब्दप्रयोगात् । तस्मादयमपि संख्यांतरविशिष्टो दानविधिः (see also जैमिनिन्याय-
मालाविस्तर page 363-आनंदाश्रम edition).

The discussion arose in connection with the Vedic text “ एका देया.....अपरिमितं देयं ”. The objecter took a stand that अपरिमित, in which the negative particle अ, prefixed to परिमित, a definite number, negated all definite numbers specially those mentioned in proximity viz. एक, द्वि, षट्, etc. and that any other definite number also was negated. The objection was refuted and it was concluded that अपरिमित only meant a great number (बहु), and that the numbers stated in proximity remained in tact. The author applies this conclusion to the passage under discussion for the purpose of determining the उपासक of Shiva and says that नारायण is the उपासक, because नारायण comes in proximity to the उपास्यदेवता (शिव) and should, therefore, be the counterpart of the उपास्य. It is, therefore, superfluous and unreasonable to go in search of another worshipper in preference to नारायण coming in close succession to the उपास्यप्रकरण.

P. 4. वेदांतविज्ञानविनिश्चितार्थः etc.—Those words precede दहरं विपापं etc. The objecter comes forward and says that it is not नारायण that is the उपासक but the यतिस or ascetics are the worshippers, as they have been described just before the passage दहरं etc., laying down the उपासना. The author refutes this objection by saying that in the नारायणीय section there is mentioned the हृदय or हृत्कमल (the heart lotus, the seat of the उपास्यदेवता). And because that हृत्कमल occurs in

the section of नारायण, he must be the उपासक, just as समिधो यजति, इडो यजति, तनूनपातं यजति etc. are to go with दर्शपूर्णमासयाग, because these occur in the section treating of दर्शपूर्णमासयाग.

The determination of the उपासक is done by applying the मीमांसा rules, established in connection with विनियोगविधि or applicatory injunction. The rules are six—श्रुति, लिंग, वाक्य, प्रकरण, स्थान, and समाख्या. Here the rule of प्रकरण or mutual expectancy or interdependance is applied. When two things are mutually dependant, there is प्रकरण and the two are mutually complementary. An instance of this is given in अर्थसंग्रह as follows:—उभयाकांक्षा प्रकरणं । यथा प्रयाजादिषु समिधो यजति इत्यादौ वाक्ये फलविशेषस्य अनिर्देशात् समिधयागेन भावयेदिति बोधानंतरं किमिति उपकार्याकांक्षा । दर्शपूर्णमासेऽपि दर्शपूर्णमासाभ्यां स्वर्गं भावयेदिति बोधानंतरं कथमित्युपकाराकांक्षा । इत्थं चोभयाकांक्षया प्रयाजादीनां दर्शपूर्णमासांगत्वम् ।

The author, while applying this rule, quotes the very Vedic sentence दर्शपूर्णमास etc. The rule is applied to the matter under discussion in connection with हृदय or हृत्कमल, in “पद्मकोशप्रतीकाशं हृदयंचाम्यधोमुखम्” in which there resides the उपास्यदेवता, for which naturally there arises the expectancy of the उपासक. In the preceding sentences it is said “नारायणः परो ध्याता ध्यानं नारायणः परः”; नारायण is, therefore, the great meditator. Here arises the expectancy of the object of meditation. The object of meditation having been already proved to be शिव, residing in the हृत्कमल, the worshipper is determined to be नारायण, per rule of natural expectancy. As there is no such mutual expectancy in the case of यतिस mentioned just before दहर etc. they cannot be worshippers.

P. 4. अपि च “ततोऽव्ययात्माहरिः etc.:— The उपासकत्व of नारायण is further proved by the verses taken from वामनपुराण, a Vaishnavaite Purana, though not wholly so, and the भगवद्गीता. The extract from the वामनपुराण clearly states that

शिव as प्राणलिंग (residing in the अनाहतचक्र of the heart) was worshipped by विष्णु. But the sentences from भगवद्गीता are not very explicit, except for the word ईश्वर, a name of शिव according to अमरकोश, “ईश्वरः शर्व ईशानः शंकरश्चंद्रशेखरः”. The remarks of शिवकुमारपंडित deserve notice in this connection as—

ततोऽव्ययात्मेत्यादिना यद्यपि गीतायां “उत्तमः पुरुषस्त्वन्यः परमः तमेत्युदाहृतः” इत्युक्त्वा “यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः” इति वाक्येन स्वस्यैवोत्तमपुरुषत्वमुक्तं तथापि श्रीकृष्णविग्रहांतर्यामिणः परमेश्वरस्यैव तदुक्तित्वेन न कश्चिद्विरोधः

The extracts from पुराणस are not very reliable, as they are often very self-contradictory. The thing here to be noted is that it is an extract from a Vaishnava Purana. Prof. H. H. Wilson remarks about the वामनपुराण in his “Puranas or an account of their contents” as follows:—The greater part of it relates to the worship of the Linga, a rather strange topic for a Vaishnava Purana, but engrossing the principal part of the compilation.....It is of more tolerant character than other Puranas, and divides its homage between शिव and विष्णु with tolerable impartiality. It is not connected, therefore, with any sectarian principles; etc. etc.

It should be noted here that दहरविद्याप्रकाश quotes a large number of श्लोकाः from different Puranas in support of the position that नारायण is the worshipper of शिव seated in the हृत्कमल of नारायण. This position is maintained in the following words:—ननु नारायणानुवाके “सहस्रशीर्षं देवं” इत्यादिना “विश्वं नारायणं हरिं” इत्यादिना च नारायणस्यापि उपास्यत्वं भूयते । तत्कथं परमेश्वरस्यैव उपास्यत्वं । उच्यते । नारायणस्य उपासकत्वेनैव पुराणेषु श्रवणात् तथाहि सौरसंहितायां etc. etc.

P. 5. लिंगरूपत्वे etc. This is an objection raised by the opponent about शिव being identical with लिंग (प्राणलिंग seated in the heart lotus). The identity of शिव and लिंग is proved by the words of वामनपुराण, already noted, and also from

हंसोपनिषत् viz. एषोऽसौ परमो हंसो etc. etc. The words preceding the extract are plainly descriptive of शिव as follows:—एवं कृत्वा हृदयेऽष्टदले हंसात्मानं ध्यायेत् । अग्नीषोमौ पक्षवोकारः शिरः । विंदुस्तु नेत्रं मुखं रुद्रः रुद्राणी चरणौ बाहू कालश्चाग्निश्चोभे पार्श्वे भवतः । पश्यत्यनागारश्च शिष्टोभयपार्श्वे भवतः ।

In the extract given in the text only अष्टदलाः are mentioned; whereas there must be twelve दलाः (petals.) पंडित शिवकुमार, therefore, aptly remarks—हृदयपुंडरीकस्य द्वादशभागाः कल्प्यन्ते । अष्टदु दिक्षु अष्टदलानि मध्यकेसरकर्णिकालिङ्गरूपाश्चत्वारो भागाः दलमध्ये कल्प्यन्ते ।..... अत्रात्मगतत्रयोदशभागप्रदर्शनेऽपि तस्याष्टधा भवतीत्यष्टवोक्तिस्तु जाग्रत्स्वप्नसुषुप्तितुरीयातीतावस्थानां वृत्तित्वव्यवहाराभावमात्रेण बोध्या । “ शिवस्य लिङ्गरूपत्वमिति ” अन्यथा पद्ममध्ये मध्यकेसरकर्णिकातिरेकेण चतुर्थस्य कस्यचिदभावालिङ्गे सुषुप्तिरिति निर्विषयं स्यादिति मावः ।

The following श्लोकाः of विश्रामोपनिषत् describe the दलाः and their qualities and colours etc. as follows:—

ॐ पूर्वदले श्वेतवर्णे यदा विश्राम्यते मनः ।

तदा धैर्यमुदारं च धर्मकीर्तिमतिर्भवेत् ॥

आग्निदले रक्तवर्णे यदा विश्राम्यते मनः ।

तदा कामश्च क्रोधश्च मंदं बुद्धिर्मतिर्भवेत् ॥

कृष्णवर्णे दक्षिणदले यदा विश्राम्यते मनः ।

निद्रालस्यभयं देवि मत्सरे च मतिर्भवेत् ॥

नैऋतदले नीलवर्णे यदा विश्राम्यते मनः ।

तदा क्रोधश्च कामश्च मनोभिज्जमतिर्भवेत् ॥

पश्चिमदले कपिलवर्णे यदा विश्राम्यते मनः ।

तदा हास्यविनोदौ च उत्साहे च मतिर्भवेत् ॥

श्यामवर्णे वायुदले यदा विश्राम्यते मनः ।

तदा चित्तोच्चाटनं च वैराग्ये च मतिर्भवेत् ॥

पीतवर्णे उत्तरदले यदा विश्राम्यते मनः ।

तदा शृंगारभोगौ च कल्पनायां मतिर्भवेत् ॥

गौरवर्णे शानदले यदा विश्राम्यते मनः ।

तदा कृतात्मानं धर्मकीर्तिमतिर्भवेत् ॥

संधौ संधौ मिश्रितानां यदा विश्राम्यते मनः ।
 तदा देहो गृहं राज्यं निर्दोषा च मतिर्भवेत् ॥
 श्यामवर्णे मध्यदले यदा विश्राम्यते मनः ।
 तदा सर्वगुणं ज्ञानं चैतन्यं च मतिर्भवेत् ॥
 यस्य स्मरणमात्रेण सर्वपापैः प्रम्युच्यते ।
 ये पठन्ति सदा भक्त्या सायुज्यपदमान्पुनः ॥

It is to be noted here that though the two उपनिषत्s agree in general trend of thought, they differ greatly in the statement of propensities produced by rest in particular दलाः—e. t. the properties of आग्नेय and दक्षिण दलाः are stated in reverse order.

P. 5. तुरीयं etc.—तुरीय and तुरीयातीत are explained as follows:—आत्मा मनसा संयुज्यते मन इन्द्रियेण इन्द्रियमर्थेन इति चतुष्टयसंनिकर्षः जाप्रदवस्था । आत्मा मनसा मनः विषयेण इति द्वयोः संनिकर्षः सुषुप्तिः । केवलात्म-संनिकर्षः तुर्या । निस्तरमहोदधिकल्पावस्थानं तु तुरीयातीतावस्था । (see प्रत्यभिज्ञा-हृदयम् page 31). For नाद see note on the 1st verse supra.

P. 5. आगमवाक्यानि तु—The author quotes here the verse No. 19th of chapter VI of सिद्धांतशिखामणि. He, therefore, seems to place on par सिद्धांतशिखामणि with the Agamas in respect of authority and importance.

P. 5. अथास्यामुपनिषदि etc.—In the नारायणीय section (No. XIII of नारायणोपनिषत्) following the दहरोपासना section (No. XII of the उपनिषत्), नारायण is very highly praised as परब्रह्म, परतत्त्व and so forth; such a description of नारायण would naturally militate against the statement that नारायण was the उपासक. The author answers this objection by saying that नारायण, being a devotee of शिव and having attained at-one-ment (सायुज्य) with शिव, well deserved the praise in such high terms. All devotees of शिव do become शिवs themselves after सायुज्यमुक्ति and are indistinguishable from शिव in that

condition, though they can reappear at the behest of शिव, only to serve a particular purpose. But their re-appearance is not rebirth.

P. 6. केचित् etc.—This might refer to either बसवपंडित-
राध्य, the commentator of नारायणोपनिषत् or to श्रीपतिपंडित, author
of श्रीकरभाष्य, a very extensive commentary on the ब्रह्मसूत्राः.
The former says—नारायणपरं ब्रह्म इत्यत्र नारायणात् परं यः शिवो वर्तते स
एव ब्रह्म । बृहत्त्वधर्माश्रयः । ननु नारायण इत्यर्थः । the latter says—“नारायण-
परं ब्रह्म” इति वाक्ये नारायणात्परं ब्रह्मेत्युपदिश्यते । Hence the compound
नारायणपरं is to be dissolved as पंचमीतत्पुरुष and not as a कर्मधारय-
समास. On the authority of these two the author proceeds
to argue “अत एव नारायणः परं ब्रह्मेत्यनुक्त्वा नारायणपरं ब्रह्मेत्येवाभिहितम्.”
This argument seems very strange. It does not necessari-
ly mean that the compound was intended to be पंचमीतत्पुरुष,
simply because it is not explicitly stated as नारायणः परं ब्रह्म. The
wording could as well have been नारायणात्परंब्रह्म instead of
नारायणपरं ब्रह्म. It is seen that such a kind of reasoning is due
to the high sectarian spirit. (see श्रीकरभाष्य page 103).

The author may also refer to श्रीकंठाचार्य, the author of
श्रीकंठभाष्य, in which भाष्य “नारायणपरं ब्रह्म” is discussed and
explained as नारायणात्परं ब्रह्म in सूत्राः 5, 6, 7 (of पाद II अध्याय I
of ब्रह्मसूत्राः) as follows:—

शब्दविशेषात् ॥ ५ ॥

नारायणपरं ब्रह्म इति शब्दविशेष एव नारायणात् परमिति ब्रह्म प्रतिपादयति ।
etc. etc.

As has been already remarked दहरविद्या or दहरोपासना
(conscious worship of ब्रह्मन् seated in the हृत्कमल) is consider-
ed to be of utmost importance for attaining सायुज्यमोक्ष. This
विद्या has been established by बादरायण in his ब्रह्मसूत्राः in दहरा-
धिकरण (पंचमाधिकरण contained in the 3rd of पाद of the 1st अध्याय).

सायणाचार्य in his commentary quoted above refers to this very अधिकरण. All teachers of वेदांत philosophy like शंकर, रामानुज, मध्व, and श्रीपतिपंडित, the last a वीरशैव, interpret this अधिकरण in accordance with the tenets of their schools. Shaiva and Veerashaiva philosophers interpret this अधिकरण agreeably to the शक्तिविशिष्टाद्वैत philosophy. The Veerashaiva philosophers establish the principle of the worship of शिव as प्राणालिंग (ज्योतिर्लिंग) as the intermediate stage in their षट्सुखल philosophy. परमशिवेन्द्रसरस्वती has written a treatise called दहरविद्याप्रकाशिका, in which he establishes the worship of शिव seated in the heart. Readers will find the treatise of great interest. All this goes to prove that the search of ब्रह्मन् seated in the heart is indispensable for attaining मोक्ष. The following श्लोकाः, taken from तात्पर्यसंग्रह, also called चतुर्वेदतात्पर्य-संग्रह, will be of immense interest. (see हरदत्ताचार्य's तात्पर्यसंग्रह).

यस्मै नमो भवति यस्य गुणाःसमग्राः नारायणोपनिषदा यदुपासनोक्ताः ।
 यो नः प्रचेदयति बुद्धिमधिकृतौ यस्तं त्वामनन्यगतिरीश्वर संश्रयामि ॥ १ ॥
 मंत्रार्थवादाविधिभिर्बहुधा विभक्तो यः शब्दराशिरनपेक्षतया प्रमाणम् ।
 सोऽयं विमत्सरविमृष्टपदार्थतत्त्वो वेदः प्रकाशयति केवलमीश्वरं त्वाम् ॥ २ ॥
 शब्दोऽयमीश्वर इति श्रुतिगोचरः सन्नानीलकण्ठमवतंसितचंद्रलेखम् ।
 त्वामेव बोधयति नाथ निजार्थपोषादन्यं पुनः प्रकरणादिनिपीडनेन ॥ ३ ॥
 पूजा तमुष्टिहिमता विहिता महेश मंत्रेण बाह्मनसकायनिबंधना ते ।
 सर्वाभिरप्युपनिषद्भिरुपासनोक्ता नारायणोपनिषदा परिभावयामः ॥ ४ ॥
 वाक्यं यदाह दहरांतमुपासनं ते यद्वा समर्पयति रूपविशेषमस्मै ।
 अंतर्गतैरपि तदौपयिकाभिधेयैर्भाव्यं वचोभिरिति वाक्यविदां प्रवादः ॥ ५ ॥
 नारायणस्य यदुपास्यतयाभिधानं यद्वा फलं तदिह नोपलभे कथांचित् ।
 उत्पत्तिशिष्टभवदन्वयमन्यगामि शक्यं महेश्वर न कर्तुमुपासनं ते ॥ ६ ॥
 नासाधुपासनमुपास्यकतैव दूरे तस्मादुपासकतया विशेषसिद्धः ।
 अंतर्व्यवस्थितगिरा परमात्मनस्ते शब्दादतेऽपि विहितं तदुपासकत्वम् ॥ ७ ॥
 यस्य स्थितोऽसि हृदये परमस्त्वमात्मा युक्तं न तस्य परमात्मतयाभिधानम् ।
 त्वेन स्वयं मनसि बन्दिशिखांतराले तिष्ठन्नुपास्य इति हास्यपदं न कस्य ॥ ८ ॥

नारायणप्रकरणे हृदयं यदुक्तं तस्यैव तद्भवितुमर्हसि नापरेशम् ।
 दृष्टं यतिप्रकरणे यतिभिर्गृहीतं पूर्वानुवाकविहितं यदुपासनं ते ॥ १ ॥
 नारायणस्य हृदयं सुषिरं महाभिरग्नेः शिखा च परमात्मपदं यदुक्तं ।
 सर्वोऽप्युपासनविधेरयमर्थवादः श्रद्धाविशिष्टपुरुषाचरणाद्विधेयै ॥ १० ॥
 गीतासु योगजविभूतिविभावनाय नारायणः शिवपदं प्रतिवाचमूचे ।
 योगं निशामय महेश्वर गोचरं मे दिव्यं ददामि तव चक्षुरिति प्रसन्नः ॥ ११ ॥
 त्वामंतरेण न कथंचिदुपासनीयमन्यं ब्रवीति स शिवः श्रुतिरंतकारे ।
 यद्ब्रह्मशब्दसमभिव्यवहारयोगात् संहारकारिणि हरे शिवशब्दमाहुः ॥ १२ ॥
 विश्वाधिकस्त्वमसि विश्वमयं मुरारिः यज्ञेश्वरस्त्वमसि यज्ञममुं गृणन्ति ।
 आद्या जगत्प्रकृतिरेष भवान्निमित्तमात्रं कथं नु युवयोर्भगवन्नभेदः ॥ १३ ॥
 स्थानं यथांतरमुपास्तिरुपासको वा या सा परा परतया विविधा विभूतिः ।
 यद्वा पुनर्विषमनेत्रमुपासितव्यं नारायणोपनिषदाह तदत्र सर्वम् ॥ १४ ॥

These verses fully bear out the discussion contained in the text from तैत्तिरीयके तु दहरं विपाम्.....to प्राहुरलमतिविस्तरेण ।

The first three श्लोकाः state that शिव alone is praised by all Vedas. Verses 4, 5, 6 maintain the internal worship of शिवलिंग as ज्योतिर्लिंग. The third verse substantiates उपक्रमोपसंहारमध्यपरामर्शशिवैकांतिकत्व. Verses 7, 8, 9 maintain that नारायण is the उपासक. The verse 10 says यतिः are not the उपासकाः but नारायण is the उपासक. The remaining verses elaborate the same and conclude that नारायणोपनिषत् lays down the उपासना of शिव. (see तात्पर्यसंग्रह pp. 1, 2, 9, 10, 11, 12).

Many more extracts of शिवार्चन in दहरपुंडरीक may be given: but the following three will be enough:—

दहराकाशे शिवोपलब्धिः ।

(a) अस्मिन्ब्रह्मपुरे वेश्म दहरं यदिदं मुने ।

पुंडरीकं तु तन्मध्ये आकाशो दहरोऽस्तितत् ॥

स शिवः सच्चिदानंदः सोऽन्वेष्टव्यो मुमुक्षुभिः ॥

(see पंचब्रह्मोपनिषत्—शैवोपनिषदः)

(b) हृत्पुंडरीकमलं रजोगुणविवर्जितं ।

विशुद्धं पापराहित्यात् विशोकमतिनिर्मलम् ।

विचिंतयेत् स्वहृदयं तस्य मध्ये महामुने ।

दहराभिधानमख्यंतसूक्ष्मं सुषिरमस्ति हि ॥

तस्मिन्नाचिंत्यविभवमव्यक्तं परमाद्भुतम् ।

अनंतरूपं सर्वेशं शिवं परमकारणम् ॥

×

×

×

उमासहायं विश्वेशं लोचनत्रितयोज्ज्वलम् ।

सकलं परमेशानं नीलकंठमनीश्वरम् ॥

मुनिर्गच्छति तं ध्यात्वा पंचभूतैककारणम् ॥

(व्यासोक्तवसवपुराण pages 45-46).

(c) आधारे दहरेऽव्यक्ते स्वर्णस्फाटिकवैद्रुमम् ।

निरंतरानुसंधानात् तदंतर्धारणे विदुः ॥

चतुर्दलं द्वादशारं व्यश्रमव्यक्तकं शिवम् ।

दहरेऽगुष्ठमात्रं तमुमाकांतमहर्निशम् ॥

अनिराकारमात्मानं धृत्वा यान्ति परं पदम् ॥

(page 378 सदानंदोपनिषत्—Seventy unpublished Upanishads, Adyar, Madras).

Here ends the section on the wearing of Linga internally i. e. प्राणलिंग. And the next section on the wearing of इष्टलिंग on the body begins from एवमस्यामुपनिषदि etc.

P. 6. सर्वलिंगं स्थापयति (पाणिमंत्रं पवित्रं)—This forms the closing part of the 16th section of नारायणोपनिषत्. The section begins with निधनपत्ययेनमः and addresses salutations to लिंगा in different forms, which the author explains later as the षट्स्थूललिंगा and concludes that सर्वलिंगं स्थापयति lays down placing i. e. wearing of Linga on the body.

इष्टलिंग is स्थूललिंग, the third modification of शिव in the course of the evolution. The wearing of इष्टलिंग on the body and its worship is a step to अंतलिंगधारण and अंतलिंगोपासना, though both बहिर्लिंगधारण and बहिर्लिंगोपासना and अंतलिंगधारण and अंतलिंगोपासना are mutually helpful and complimentary, as

may be noted from—बहिर्यागविहीनश्चेत् अंतर्यागो न सिध्यति इति आगम-
वाक्यात् । अंतर्लिङ्गानुसंधाने रुचिर्बाह्ये न जायते इति सिद्धांतशिखामणिवाक्यात् । इष्ट-
लिङ्गं प्राणलिङ्गं एकांकृत्य समर्चयेत् इति शिवरहस्यवाक्यात् अंतरंगोपासनापूर्वकं बहि-
रंगोपासनं बहिरंगोपासनापूर्वकं अंतरंगोपासनं वीरशैवैः कर्तव्यं । (वेदांतसारवीरशैव-
चिंतामणि page 6). Hence the devotee has to begin with
बहिलिङ्गधारण for बहिलिङ्गोपासना. Hence the author proceeds to
establish बहिलिङ्ग or इष्टलिङ्गधारण.

सदानंदोपाधिषत् also says that Linga is to be worn both
internally and externally for अपवर्ग as follows:—अथैनं सदानंदः
संवर्तो जैगीषव्यश्च नीललोहितं रुद्रमुवाच । भगवन् किमपवर्गं साधयतीति । स एतेभ्यो
भगवान् नीललोहितः प्रोवाच । अंतर्बहिर्धोरितं परंब्रह्माभिधेयं शोभवं लिङ्गम् ।

The following will make the matter very clear,

बाह्ये जाग्रदवस्थामनुभूतार्थ एव हि ।

अन्तः स्वप्नदशायां तु तथैव परिदृश्यते ॥

तथातर्त्यजनं नित्यं बहिर्यजनपूर्वकम् ।

बहिर्यागविहीनश्चेदंतर्यागो न सिद्धति ॥

तद्ब्रह्माङ्गे चांतरंगे परमप्राप्तिपूर्वकम् ।

कर्तव्यं स्वेष्टलिङ्गस्य पूजनं च मनीषिभिः ॥

गवां सर्पिः शरीरस्थं न करोत्यात्मपोषणम् ।

निःसृतं कर्मणा बाह्ये पुनस्तासां तु भेषजम् ॥

एवमन्तःशरीरस्थः परात्मा परमेश्वरः ।

विनार्चनां बहिर्देवो हितं न कुरुते नृणाम् ॥

(वीरशैवानन्दचन्द्रिका chapter iii)

सर्वलिङ्गं स्थापयति is explained by बसवपंडिताराध्य as सर्वे लिङ्गं स्थाप-
यन्ति. He thus differs from the author. सर्वलिङ्गं is a compound.
Mr. S D. Pavate of Hubli dissolves it as सर्वव्यापकं लिङ्गं. But
I think it is better dissolved as सर्वप्रकारकं लिङ्गं. सर्वप्रकारकं means
भावप्राणेशादिप्रकारकं, which are further modified into six kinds
as महालिङ्ग, प्रसादलिङ्ग etc. My explanation agrees with the
author's explanation of the passage निधनपत्तेनमः etc. as the
अर्थवाद of these दशविधलिङ्गाः. (see pp. 14-16).

P. 6. ननु अत्र स्थापयतीति etc.—an objection to the assertion, that “सर्वलिङ्गं स्थापयति” enjoins the wearing of Linga, begins here and ends with समुच्चयासंभवे परिसंख्यायोगात् इति पूर्वपक्षः । the objection is a very long one, thorough and exhaustive, and says that the sentence “सर्वलिङ्गं स्थापयति” does not lay down the wearing of Linga (इष्टलिङ्ग) on the body.

P. 6. लट्त्वत्वेन—because the verb is in the present tense (लट्). The objector says that everything that is enjoined should be expressed by the imperative or the potential mood. But here the verb स्थापयति is in the present tense; hence it lacks the nature of an injunction.

P. 6. ब्रीहीन् प्रोक्षति etc.—All Vedic sentences are significant and never unmeaning or superfluous. Vedic sentences, according to मीमांसकाः, express either a विधि (injunction), मंत्र (incantation), नामधेय (designation), निषेध (prohibition), or अर्थवाद (missinnary assertion or eulogy). Though an injunction is expressed by imperative or potential mood, sometimes it is enjoined by a verb in the present tense, as in ब्रीहीन् प्रोक्षति. In the same way the verb स्थापयति might express an injunction. The objector says that the verb स्थापयति cannot do so, as it lacks the nature of an originaive injunction (विधिप्रयोजकरूपामावात्). The following discussion maintains why.

P. 6. विधिरत्यंतमप्राप्तौ etc.—This is a couplet that defines विधि (अपूर्वविधि), नियमविधि, and परिसंख्याविधि, three forms of injunction. The stanza is taken from कुमारिल's तंत्रवार्तिक; and defines succinctly the outstanding features of these three. Here विधि is defined as (विधेयस्य) अत्यंतमप्राप्तौ, which is explained by the author as प्रमाणांतराप्राप्तस्य, i. e. a Vedic injunction lays down something, which would otherwise have never occurred by any other means of proof. Such an injunction

is called an अपूर्वविधि, as in यजेत स्वर्गकामः। The author gives ब्रीहान् प्रोक्षति as an instance of अपूर्वविधि, in as much as no where else and by no other means of proof the प्रोक्षणं of ब्रीहिः is obtained.

नियमविधि is a restrictive injunction defined by तद्वार्तिक as (विधेये). पाक्षिके सति, i. e. where there are more alternative ways of doing a thing, the नियम restricts the operation to one only; for instance ब्रीहिनवहन्ति. Here it is enjoined that the ब्रीहिः should be unhusked by thrashing only, and by no other method of doing it, like नखविदलन, is to be resorted to. This नियमविधि is, therefore, पक्षे (अवहनने) प्राप्त and पक्षे (नखविदलने) अप्राप्त. The difference between नियमविधि and अपूर्वविधि is that the latter is असंतमप्राप्त, while the former is पक्षे प्राप्त and पक्षे अप्राप्त.

परिसंख्या is an injunction of exclusion, i. e. certain things are enjoined to be excluded. It is defined as तत्र चान्यत्र च प्राप्तौ, explained by the author as समुच्चयप्राप्तौ, which is the same thing as युगवत्प्राप्तौ (अर्थसंग्रहः). परिसंख्या is etymologically explained as having the notion of exclusion, as परिशब्दः अत्र वर्जनार्थः। संख्या बुद्धिः। This definition is well explained by विज्ञानेश्वर in मिताक्षरा, as एकस्य अनेकत्र प्राप्तस्य अन्यतो निवृत्त्यर्थं एकत्र पुनर्वचनम्। the stock instance of this परिसंख्या is पंच पंचनखा मद्याः—only five animals of five nails are to be eaten, (namely, शशक, शल्यक, गोधा, खड्गी, and कूर्प). By this all other animals (अपंचनखाः as well as other पंचनखाः like cats and dogs) are to be excluded. This is तत्र चान्यत्र च प्राप्तौ—अनेकत्र or युगवत्प्राप्तौ, because all पंचनखाः as well as अपंचनखाः come across people for satisfying their appetite (रागतः प्राप्त). नियम, therefore, restricts the operation to one of the alternatives; while परिसंख्या lays down the exclusion of some things. Therefore it is an injunction of exclusion or excluding injunction.

In नियमविधि the alternatives are such that when one is adopted others are set aside; all are not simultuneously possible. But in परिसंख्या all alternatives are simultaneously possible. Therefore it enjoins exclusion.

P. 7. प्रकृते “सर्वलिंगं स्थापयति” इत्यत्र :—The objecter applies the test of all the three विधिस to सर्वलिंगं स्थापयति and proves that the sentence cannot be any of the three विधिस. He first applies the test of अपूर्वविधि, which is अत्यंतमप्राप्त, and says that सर्वलिंगं स्थापयति does not stand the test; because लिंग-धारण is already enjoined by श्वेताश्वतरोपनिषत् in the hymn “सर्वाननशिरोप्रीवः etc.” and therefore it is otherwise obtained.

In connection with this objection the remarks of शिवकुमारपंडित are noteworthy:—

यद्यप्येकस्यैव संख्यातर्पणादिधर्मस्य अनेकासु स्मृतिषु एकस्यैवाग्निहोत्रधर्मस्य अनेकासु शाखासु विधिः दृश्यते तथापि कस्यापि स्मृत्यंतरशाखांतरबोधितार्थबोधकत्वेन विधित्वं न व्याहन्यते । सर्वेषामेव वाक्यानां तत्तस्मृतितत्तच्छाखाध्येतारं प्रति अज्ञातज्ञापकत्वेन विधित्वोपगमात् । एवं श्वेताश्वरोपनिषद्वाक्येन सर्वलिंगं स्थापयतीत्यस्य विधित्वव्याघात आशंकितुं न शक्यते । तथापि सामान्यविशेषभावपञ्चार्थबोधकत्वेन परस्परपेक्षितार्थकत्वमेव व्यवस्थापयितुं विधित्वव्याघातशंकोत्थापनमिति मंतव्यम् ।

This relation of सामान्यविशेषभाव between सर्वलिंगं स्थापयति and सर्वाननशिरोप्रीवः etc. is established later by the author on page 11 and says that the former is the उपजीवक and the latter उपजीव्य; and therefore, no objection of अत्यंतमप्राप्त can be advanced against the विधि enjoined by सर्वलिंगं स्थापयति.

P. 7. त्रिविधपरिच्छेदरहितः—all-prevading and eternal; or unlimited by time, space, and form. This has been well explained by पंडितशिवकुमार as follows:—

परिच्छेदस्य तिस्रः विधाः कालपरिच्छेददेशपरिच्छेदवस्तुपरिच्छेदश्चेति । काल-परिच्छेदो यथा “शतायुर्वै पुरुषः” इति । देशपरिच्छेदः “शतयोजनविस्तीर्णोऽयमा-लयः” इति । वस्तुपरिच्छेदो यथा इदं पार्थिवमिदं जलीयमिति । एतैस्त्रिविधपरिच्छेद-

रहितः । अर्थात्सार्वकालिकसर्वदेशवृत्तिसर्ववस्तुत्वामकः शिव इत्यर्थः । अयमत्र निष्कर्षः । प्रागभावप्रतियोगित्वे सति च साप्रतियोगित्वं कालपरिच्छेदशून्यत्वं । अन्ताभावप्रतियोगित्वं देशपरिच्छेदशून्यत्वं । भेदाप्रतियोगित्वं वस्तुपरिच्छेदरहितत्वमिति ।

The hymn सर्वाननशिरोप्रीव etc.—is taken from श्वेताश्वतरोप-
निषत् 3-11. But it is to be noted here that the 1st half of
the 2nd line is “सर्वव्यापी च भगवान्”; while in some editions,
e. g. निर्णयसागर edition and भागवत’s edition, the reading is
“सर्वव्यापी स भगवान्”. The difference is in च for स as
adopted by the author. The reading च seems to be appro-
priate, as it well explains the contrast, namely, the limited-
ness and omnipresence of the Oversoul, shown by the
author later on page 8 in continuation of discussion in this
very connection.

P. 7. ननु सर्वाननशिरोप्रीव इत्यस्य etc.—This is the first
objection raised against the position of the objecter. Here
the objection is that सर्वाननशिरोप्रीवः and शिव, the qualifier and
the qualified, being in grammatical equation must be identi-
cal, as the subject and the predicate must be. Hence there
can be no relation of आधारधेयभाव between शिव and आनन etc.
But the explanation of सर्वाननशिरोप्रीवः given above shows that
आनन etc. are the अधिकरण of शिव. i. e. there is आधारधेयभाव
of आननशिरोप्रीवः and शिव. There results from this the incon-
sistency of identity and आधारधेयभाव. Therefore the position
of the objectier being unsound, his objection is to be rejec-
ted. The objecter overrules the objection by quoting the
authority of नीलकंठाचार्य, who proves that अधिकरणत्व of a thing
for another (that is आधारधेयभाव of the two things) was
not inconsistent with their identity. It may be noted that
on the next page the identity of Linga and मंत्र is established
on account of their being in grammaticale quation. Later

also on page 37 the identity of वज्र and आज्य, that stand in apposition to each other, is established.

P. 7. समानविभक्तिकयोरपि अधिकरणाप्रत्यायकत्वस्य नीलकंठाचार्य-
चरणैरंगीकृतत्वात्—It is difficult to understand to what नीलकंठाचार्य
the author refers, on whose भाष्य he alleges to base this
assertion. There is a भाष्य, said to be written by नीलकंठाचार्य,
on the ब्रह्मसूत्रा, printed in Kanarese script and published by
मुरगेरुपडित. But the भाष्य does not contain the सिद्धांत as
alleged by the author, as may be noted from the following
extract from the भाष्य:—तस्मादानन्दमयः परमेश्वरः । नन्वानन्दमय एव
ब्रह्मेति चेत् मयटो विकारार्थत्वात् विकारार्थस्य स्वप्रतियोगिसमानाधिकरणविजातीयाल्प-
त्वसापेक्षत्वात् दर्भमयी रशना पर्णमयी जुहूरित्यादिषु दृष्टत्वात् ब्रह्मणः परमेश्वरस्य
नित्यशुद्धत्वेन तस्मिन् अलक्षदोषसंबन्धो वर्जनीय इत्याशंकायामाह ।

विकारशब्देति चेन्न प्राचुर्यात् ।

अन्नमयादीनां यथा विकाररूपत्वं तथात्रापि । यथा मृद्विकारो मृण्मयो घटादिः
तथा परमेश्वरे विकारित्वसंभवात् अयं जीव एवेति चेन्न मयट्प्रत्ययस्य प्राचुर्यार्थस्वी-
कारात् । अन्नमयो यज्ञः ब्राह्मणमयो ग्राम आनन्दमयं ब्रह्म इत्यादिषु प्रकाशमयश्चन्द्रः
प्रकाशमयो रविरित्यादाविव स्वव्यधिकरणसजातीयाल्पत्वसापेक्षत्वस्य प्राचुर्यपदार्थत्वेन
जीवीयानंदाल्पत्वस्य बोधकत्वात् आनन्दमयः परमेश्वरः एव ।

Some think that this available भाष्य is not the genuine नीलकंठभाष्य but a spurious one, being a rehash of the real one, which the editor has not been able to trace. In as much as the author refers to and quotes from नीलकंठभाष्य in authority, there must have been a different नीलकंठभाष्य, which unfortunately is still unavailable to the public.

P. 8. लौकिकेऽपि etc.—This is another reason that अधि-
करणत्व does not militate against identity. The compound
बहुकंपालः is dissolved as बहवः कपालाः यस्य सः. Here कपालाः are
the अधिकरण of घट and are identical with घट. In the same
way आननशिरोग्नीवाः are अधिकरणाः of शिव and are identical with शिव.

P. 8. नवाननशिरोग्रीवः.....वाक्यविरोध इति वाच्यम् । This is another objection raised against the position of the objecter, after the first objection was met and after it was concluded that आधारार्थेभात्र was not inconsistent with identity. Here it is objected that if Linga (अधेश) was limited to various seats (आधाराः viz. आनन, शिरः, and ग्रीवा), it would contradict its सर्वव्यापकत्व (तस्मात्सर्वगतः शिवः). This objection is refuted by the following (सक्तानुग्रहार्थं etc.) The Linga, though naturally all-pervading, comes to be restricted to artificial limitations as आनन, शिरः, and ग्रीवा etc., like आकाश, which, though all-pervading, comes to be spoken of in its limited forms, as घटाकाश, मठाकाश etc.

P. 8. सक्तानुग्रहार्थं—लिंग is the उपास्य and अंग is the उपासक. The परमात्मन, शिव, becomes both लिंग and अंग, उपास्य and उपासक respectively. The following extracts from अनादिनिरुपेयसारसंग्रह chap. I and वातुलागम will make this clear:—

(a) तद्व्यनमहलिंगं स्वयमेव द्विविधा भूत्वा, लिंगांगभक्तजंगमसर्वं भूत्वा, स्वयमेव आराध्यः आराधकः सन् अद्वितीयत्वात् वीरशैवम् ।

(b) स्वलाल्या स्वयमेव द्विविधा भूत्वा स्वयमेव स्वयं पूजयितुं गौरवमिति स्वयमेव तन्महलिंगं एव षट्स्थललिंगांगसंगी वीरशैवोऽभूत् । (pp. 11 and 14)

(c) यद्यत्स्वरूपमाधत्ते गुरुत्वेनाविकांपतिः ।

शिष्यत्वेनायमात्मा च तत्तद्रूपमास्थितः ॥

उपास्योपासकौ पूज्यपूजकौ साध्यसाधकौ ।

गुरुशिष्यौ शिवात्मानौ निगद्येते महात्मभिः ॥

यद्यत्स्वरूपमाधत्ते साध्यत्वात्परमेश्वरः ।

साधकत्वाद्सावात्मो तत्तदास्थाय तिष्ठति ॥

(वातुलागम quoted by अनादिनिरुपेयसारसंग्रह page 21)

(d) परमशिवस्य पूज्यपूजकलालायाम्, etc—

(शिवाद्वैतसंजरी page 27)

P. 8. चकारः सार्धकः—Here the significance of च, already referred to above, is established. The author maintains that the first half of the hymn gives the limited forms of शिव and the latter half states the all-pervasive forms of शिव; and that both are properly connected by the conjunctive particle च.

P. 8. अथैवमपि—Here is stated another (third objection) objection against the position of the objecter. The objection is that Linga may be limited to various अधेयास. But its limitation to आनन (i. e. its residence in आनन) cannot be proved; because इष्टलिंग is never placed in the month, on the authority of सिद्धांतशिखामणि and शंकरसंहिता, which unmistakably state that Linga is to be worn on the head, round the neck, on the stomach, breast, or on the palm. And as आनन is not stated as a seat, it is impossible that it should be a seat of Linga.

P. 8. इत्यनाकलितरमणीयम्—Here begins the answer to the objection. It means that the objection looks well for want of real grasp of the truth. The truth, the answer says, is that मंत्र is Linga, both being in grammatical equation, as the expressor and expressed.

P. 8. मननात्रायते etc.—These verses are taken from स्कंदपुराण-शंकरसंहिता. The first verse gives the meaning of मंत्र to be Linga derivatively. And the second states their identity on account of their being in grammatical equation, as the expressor and expressed. Being in grammatical equation they are one and the same.

P. 9. व्यासनिर्कृत्या—व्यास is considered to be the author of the 18 Puranas, of which स्कंदपुराण is one. The derivation, therefore, given of मंत्र is his. शिवरहस्य also says:—

(See अनादिवीरशैवसारसंग्रह
vol. II pp. 74, 76)

so also सिद्धांतशिखामणि—
vol. I p. 122

मननं सर्वपक्षेषु त्राणं संसारसागरात् ।
मननत्राणधर्मत्वात् मंत्र इत्यभिधीयते ॥
अभिधानाभिधेयत्वान्मंत्रात्सिद्धः परः शिवः ।
एतावद्धि शिवज्ञानं एतावद्धि परं पदं ॥
अशेषजगतां हेतुः परमात्मा महेश्वरः ।
तस्यवाचकमंत्रोऽयं सर्वमंत्रैककारणम् ॥
तस्याभिधानमंत्रोऽयं अभिधेयश्चसंस्मृतः ।
अभिधानाभिधेयत्वात् मंत्रात्सिद्धः परः शिवः ॥

P. 9. नमः पैठमिति प्रोक्तं etc.—These verses are taken from सिद्धांतसारावलि of त्रिलोचनाशिवाचार्य. They explain how शिवलिंग, that is worshipped either on the altar or on the body, is constituted. The latter is the miniature of शिवलिंग, the amorphous representation of शिव. स्वप्रमानंदस्वामी explains in his शिवद्वैतमंजरी (page 32) that this amorphous representation of शिव contains in it the sixfold forms of the Linga, namely, आचारलिंग etc. in the following way:—तत्पीठं व्याचारलिंगं, चंडिकावरणे गुह्यलिंगं, वर्तुले शिवलिंगं, गोमुखे जंगमलिंगं, योनिस्थाने प्रसादलिंगं, गोकुले महालिंगं, इत्येवं षड्विधलिंगस्य प्रकाशमानत्वात् ।

P. 9. अत्र व्रीहिभिर्यजत etc.—Here two kinds of corn व्रीहि or यव are laid down for preparing the cake (पुरोडाश), which forms यजनवस्तु; while व्रीहि or यव are the material for making it. The two kinds of corn are laid down alternatively for the preparation of the cake. And it does not matter whether it is prepared from either of them, so long as the object, worship, is served. In the same way the purpose of wearing Linga is मोक्ष. And if the end (मोक्ष) is served by wearing Linga, it does not matter whether the Linga is worn on the head, round the neck, or in the mouth. Hence the hymn सर्वान्न etc. lays down alternatives.

P. 9. -- अपि च क्षरं प्रधानममृतं etc.—This hymn क्षरं प्रधानं etc. is taken from श्वेताश्वतरोपनिषत् (I—10). In extenso it is,

क्षरं प्रधानममृताक्षरं हरः क्षरात्मनो ईशते देव एकः ।

तस्याभिध्यानाद्योजनात्तत्त्वभावात् भूयश्चान्ते विश्वमायानिवृत्तिः ॥

The objecter maintains that the hymn lays down the wearing of Linga, both internally and externally, as borne out by the verses from सिद्धांतशिखामणि (quoted by the author), which bases its statements on the Vedas. The internal wearing is laid down by the words तस्याभिध्यानात्, i. e. meditation of Him worn internally. योजनात् lays down the wearing of Linga externally on the body as इष्टलिंग. If the wearing of Linga is laid down, says the objecter, the places of wearing Linga should need be stated in sequence. This is done by the hymn सर्वाननशिरोग्रीवः etc., which follows the hymn क्षरं प्रधानं etc. later. The devotee expects to know where it is to be worn. If the places of wearing Linga, as expected by the devotee, are not stated, the devotee would be at a loss to know where to wear it. The hymn सर्वानन etc. is significant, as it expressly states the places of wearing Linga on the particular parts of the body.

आधारे = आधारचक्रे. हृदये = अनाहतचक्रे. भ्रूमध्ये = विशुद्धिचक्रे.

P. 9. In corroboration of the verses quoted from सिद्धांतशिखामणि, the following verses from सदानंदोपनिषत् may be noted:—

अंतर्धारणशक्तेन ह्यशक्तेन द्विजोत्तमाः ।

संस्कृत्य गुरुणा दत्तं शैवं लिंगमुरस्थले ॥

ध्यायै विप्रेण मुक्त्यग्रे शिवतत्त्वाविदो विदुः ॥

येनाचिरात्सर्वपापं व्यपोह्य परात्परं पुरुषमुपैति विद्वज् ।

(See Unpublished Upanishads, Adyar, Mardas)

P. 9. संदर्भविरोधः—going against the context. i. e. failing to fulfil the expectancy raised by the previous context. Such failure would be very undesirable. The hymn सर्वाननशिरोग्रीवः is significant in that it fulfils the expectancy. Hence there is no अपूर्वविधि in सर्वलिंग स्थापयति as asserted by the सिद्धांतिन.

P. 10. यद्येवं नांगीकरोषि etc.—Here the objecter maintains his position finally by saying that the hymn सर्वानन शिरोग्रीवः etc. would be unmeaning, except in the light of the explanation given in the foregoing discussion. If the explanation, the author says, is not accepted, the hymn would either mean अभेद (identity) of शिव with आनन, शिरः, ग्रीवा, or His residence there. But both these alternatives would be untenable, as they would surely conflict with the statements made about शिव, which are given next, viz. सर्वो ह्येष रुद्रः and तस्मात्सर्वगतः शिवः ।

P. 10. सर्ववाक्यं सावधारणं—This is taken from महाभाष्य of पतंजलि. This is well explained by पंडित शिवकुमार as follows:—

वामेनक्षणा पश्यति इत्युक्तेर्वकारं विनापि वामेनैव पश्यतीति अवधारणप्रतीतिः । एतादृशस्थले इतरव्यावृत्तिलाभस्य औत्सर्गिकत्वादित्याशयः । तदेवोक्तं सर्ववाक्यं सावध्धारणमिति । एवमेव अस्मिन्ग्रामे क्षत्रियो धनिक इत्युक्तौ क्षात्रिव एव धनिक इत्यादिप्रतीतिरप्युदाहृतव्या । यद्यपि देवदत्तस्य चत्वारः पुत्रः सन्तीत्यत्र देवदत्तस्यैवेति न प्रतीयते तथापि बाधनिश्चयोपपत्त्या तदंशेऽवधारणाप्रतीतावपि चत्वार एव सन्त्येवांशोतरे अवधारणप्रतीतिरस्त्येव स्पष्टं चेदं ।.....इत्यादि ग्रंथेन एवकारं विनापि तदर्थपरत्वप्रतीतिस्थलप्रदर्शकमहाभाष्ये तच्चेति अधिकरणताबोधकपदं चेत्यर्थः ।

P. 10. ननु सर्वाननशिरोग्रीव इत्यत्र etc.—This is the fourth and the last objection raised against the position of the objecter. The objection is that if there had been a word expressive of अधिकरण (seat of शिवलिंग viz. आनन, शिरः, and ग्रीवा), the assertion of शिव residing there would be established.

But as there is no such word the assertion is meaningless. This objection is answered by the objecter by saying that the अधिकरण is not expressed but indicated, when the तद्धित affix अच् expressing possession or having the things (आनन etc.) as seats is appended. Except for this the whole thing सर्वाननशिरोम्रीवः etc. would be meaningless. But instead of making the whole thing meaningless it is better, says the objecter, to assume अधिकरण by indication, according to the rule (वरं हि वाक्यवैयर्थ्यात्पदमात्रस्य लक्षणा) established in पूर्वमीमांसा in connection with the पञ्चुयाग, as is discussed next.

P. 10. मत्वर्थीयाच्प्रत्ययेन—the compound सर्वाननशिरोम्रीवः is dissolved by the author as—सर्वेषां लिंगधारणयोग्यानां आननशिरोम्रीवाः अधिकरणं यस्य सः। this is a बहुव्रीहिसमास. But the author in stead of taking this compound as a बहुव्रीहिसमास says that the word is obtained by the possessive affix अच्. पंडित शिवकुमार remarks in this connection as follows:—

यद्यपि बहुव्रीहिणैव तादृशबोधो निर्वहति तथापि एकार्थीभावा नङ्गीकर्तुमते उत्तरपदेऽन्यपदार्थलक्षणाया एव स्वीकारेण तत्स्थानयिकलग्नतरस्याप्यवसरोऽस्तीत्याशयेन एवमुक्तम्। वस्तुतः सहस्रशीर्षा पुरुषः इतिवत् सर्वतः पाणिपादं तत् सर्वतोक्षिशिरोमुखं इतिवच्च सर्वेषां आननशिरोम्रीवं यस्येति व्यधिकरणबहुव्रीहिणा सर्वात्मकत्वबोधकमेवेदमपीति बोध्यम्।

P. 10. अभ्युपगतं च पूर्वतन्त्रे—The rule referred to just above, has been established in पूर्वमीमांसा (in अ. 10 पाद 7 अधि. 20). in सूत्रास—

यथाश्रुति इति चेन्न। चोदनैकत्वात्।—According to text if you say, it is not so, by reason of there being one injunction.

पार्थसारथिभिश्च comments on these सूत्रास as follows:—

वपायोमव किंवा न्येष्वपि पंचावदानता।

वर्षोद्देशादावपक्षोऽवदानोद्देशतोऽतिमः॥

“एकादश वै पशोःखदानानि तानि द्विरवयति” इत्येतत् व्यवदानवचनामिदमत्र सिद्धांतस्य मूलयुक्तिः । वपामात्रविषये हि पंचावदाने प्रकृतित एव द्विहविषोऽवयतीति प्राप्यत्वात् व्यवदानवचनं अनर्थकं स्यात् । सर्वविषयं तु पंचावदाने संख्यासंपत्तये हविष-
स्त्रयवदाने प्राप्ते व्यवदानविधानं अनर्थवत् भवति । सकलवचनानर्थक्यात् वरमेकस्य वपापदस्योपलक्षणार्थत्वं अंगीकृतं । तस्मात्सर्वविषयं पंचत्वं तच्चांगेषु व्यवदानवचनात् उपस्तरणविवृद्ध्या अभिचारणविवृद्ध्या वा संपद्यते तस्मादंगेष्वपि पंचावदानम् । (शास्त्र-
दीपिका—page 770 निर्णयसागर edition).

P. 10. प्रकृतिवद्विकृतिः कर्तव्या—Here it is necessary to understand what is meant by प्रकृति and विकृति. प्रकृति is a fundamental rite or sacrifice. i. e. an Archetype (of a sacrifice) and विकृति is a modification or a derivative. प्रकृति and विकृति are defined by अर्थसंग्रह as follows:—यत्र समग्रांगोपदेशः सा प्रकृतिः । यथा दर्शपूर्णमासादिः । तत्प्रकरणे सर्वांगपाठात् । यत्र न सर्वांगोपदेशः सा विकृतिः । यथा सौर्यादिः । तत्र कतिपयानां अंगानां अतिदेशेन प्राप्तवात् । In प्रकृति or the Archetype all rules about subsidiary matters are specified. But in derivatives rules regarding the subsidiary matters are not so specified. So it is laid down that all subsidiary matters of a विकृति are performed by the rules prescribed for the Archetype. The rules of a प्रकृति are transferred to the विकृति by the principle प्रकृतिवत् विकृतिः कर्तव्या (a derivate should be performed in the same manner as an Archetype). This principle of transferring the rules is called अतिदेश (application by protraction or transfer). The meaning of अतिदेश is made clear by शबर as follows:—अतिदेशो नाम ये परत्र विहिता धर्माः तमतीत्य अन्यत्र तेषां देशः । यथा देवदत्तस्य भोजनविधिं कृत्वा शाली-
सूपमांसापूर्यैः देवदत्तः भोजयितव्यः इति तमेव विधिं यज्ञदत्ते अतिदिशति देवदत्तवत् यज्ञदत्तो भोजयितव्यः इति । श्लोकमपि उदाहरन्ति ।

प्रकृतात्कर्मणो यस्मात् तत्समानेषु कर्मसु ।
धर्मप्रदेशो येन स्यात्सोऽतिदेश इति स्थितिः ॥

P. 10. चोदकेन—प्रकृतिवत् विकृतिः कर्तव्या इति चोदकशब्दातिदेशवाक्येन. (रामेश्वरभिक्षु's अर्थसंग्रहटीका).

P. 10. द्विरवदानप्राप्तौ.....साधितमिति ।—The whole thing has been well explained by पंडित शिवकुमार as follows:—पाशुके हविषि श्रूयते “एकादशपशोरवदानानि तानि द्विरवद्यति” इति पाशुक्यामे पशोरेकादशांगानि तानि प्रत्येकं द्विरवद्यति तेभ्यः अवदानपूर्वकं हविरववयं गृण्हातीत्यर्थः । अस्य च कर्मणः सोमविकृतित्वेन प्रकृतिवत् विकृतिः कर्तव्या इति. चोदकवाक्येनैव एतदीयहविषु द्विरवदानप्राप्ततया द्विरवद्यति इति वाक्यस्य वैयर्थ्यं भवतीति पूर्वपक्षे अस्मिन्नेव प्रकरणे यद्यपि चतुर्लक्षं यजमानः पंचावत्ता वपा कार्या इति वपायाः पंचावदानानि विधीयन्ते । पंचावदानस्थले च प्रथमावदानमुपस्तरणार्थं आज्यस्य क्रियते । अंतरावदानत्रयं हविषः क्रियते । अंतिममवदानमभिघारणार्थं पुनराज्यस्य क्रियते । एवं पंचत्वसंख्यापूर्यते । अत्र तानि द्विरवद्यतीति वाक्यवैयर्थ्यपरिहाराय वपापदस्य पाशुकहविःसामान्ये लक्षणया हृदयादिहविःष्वपि पंचावत्तं प्राप्नोति । तत्र चोपस्तरणाभिघारणाभ्यां द्वित्वसंख्याया निष्पन्नत्वेन पंचत्वसंख्यापूर्तये हृदयदीनां त्रिरवदानं प्राप्नोति । तद्वाधाय द्विरवद्यतीत्युच्यते । तेन हविरवदानेषु पूर्वप्राप्तवित्वस्य द्वित्वेन बाधात् पंचावतैववपाकार्येति प्राप्तपंचत्वसंख्यायाः पूर्तिः उपस्तरणार्थमवदानस्य वारद्वयकरणेन अभिघारणाय वा वारद्वयकरणेन करणीया इति सिध्दांतितम् । अत्र यथा तानि द्विः अवद्यति इतिवाक्यस्य वैयर्थ्यवारणाय वपापदस्य हविः सामान्ये लक्षणा स्वीक्रियते तथा सर्वाननशिरोप्रावीदिवाक्यस्य वैयर्थ्यवारणाय सर्वाननशिरोपदस्य सर्वाननाद्यधिकरणके लक्षणा स्वीकर्तव्येति तात्पर्यम् ।

P. 10. पूर्वाचार्यास्तु—It is not possible to determine to whom the author refers as पूर्वाचार्याः, whose opinion is quoted in support of the objecter's position. The editor has been unable to trace them. The objecter strengthens his own position by the quoting the opinion of the former philosophers, who said that the principle of wearing Linga was established in पाणिमंत्रं पवित्रं. They, therefore, held that लिंगधारण was not altogether unobtained. So far as the text goes, it is not clearly said that सर्वलिंगं स्थापयति did not contain an अपूर्वविधि on account of पाणिमंत्रं पवित्रं containing the same; still the objector takes advantage of their assertion and says

that because पाणिमंत्रं पवित्रं contained a विधि, the position of the सिद्धातिन् that सर्वलिंगं स्थापयति contained an अपूर्वविधि was not sound and therefore fell to the ground.

P. 10. वक्ष्यमाणरीत्या—This (पाणिमंत्रं) has been explained later on page 12 of the text in words पाणिमंत्रमित्यस्य etc.

P. 10. ननु मास्त्वपूर्वविधिः etc.—Unill now the objecter was at pains to prove that there was no अपूर्वविधि in सर्वलिंगं स्थापयति, as the विधि was already laid down in सर्वाननशिरो-
ग्रीवः etc. Now he proceeds to prove that there is neither नियमविधि nor परिसंख्या in सर्वलिंगं स्थापयति. First he proves that there is no नियमविधि. But the instances of नियमविधि and परि-
संख्याविधि are given in reverse order, as remarked by पंडित
शिवकुमार—अस्मिन्प्रकरणे नियमपरिसंख्यापदयोः प्रयोगौ वैपरीत्येन अनवधानतः
कृतौ । For instance, the instance given of नियम is “याजनाध्या-
पनप्रतिग्रहैर्ब्राह्मणो धनमर्जयेत्”. Here the author says that याजन etc.
are restricted to ब्राह्मणा as the ways of earning money. But
धनार्जन is रागतः प्राप्त as the means of सुख and दुःखाभाव as is said:—

द्रव्यार्जने रागः प्रवर्तकः दृष्टः इति । तत्र विधिर्नापेक्ष्यते । फलं च क्षुब्धवृत्त्यादि-
रूपं दृष्टमेव । अत एव स्मर्यते ।

षण्णां तु कर्मणामस्य त्रीणि कर्माणि जीविका ।

याजनाध्यापने चैव विशुद्धाच्च प्रतिग्रहः ॥

(जैमिनिन्यायमालाविस्तार—220).

It is not, therefore, पक्षे प्राप्त and पक्षे अप्राप्त but युगपत्प्राप्त.

Proceeding from the simile the author says that भस्म-
धारण, रुद्राक्षधारण, and लिंगधारण are पक्षतः प्राप्त. But they are not
पक्षतः प्राप्त but युगपत्प्राप्त. Anyhow the author proves by quoting
from सिद्धांतक्षिप्तमणि that all the three are necessary for
attaining मोक्ष and not लिंगधारण alone.

P. 11. भस्मच्छन्नो etc.—This verse is not found in any
of the printed editions of शातातपस्मृति now available to the

reading public. It is probable that there might be a different redaction of the स्मृति in South India, from which the author took the श्लोक. Our suspicion that there must have been a different edition of this स्मृति in South India is confirmed by the fact that भट्टभास्कर quotes this very verse with introductory words इत्याहशातातपः। But this श्लोक appears in स्कंदपुराण, रुद्रप्रशंसाखंड as follows:—

स्तेयं कृत्वा गुरुदारांश्च गत्वा ।
सुरां पीत्वा ब्रह्महत्यां च कृत्वा ।
भस्मच्छन्नो भस्मशय्याशयानो ।
रुद्राध्यायी मुच्यते सर्वपापैः ॥

P. 11. ननु तर्हि etc.—Lastly the objecter proves that there is no परिसंख्या, as लिंगधारणस्य कर्तव्यता and अकर्तव्यता cannot, being contradictory, go together so as to be alternatives for positive action. अकर्तव्यतायाः स्वत एव निषेधात् नियमादेः अपेक्षा नास्तीति भावः। (पंडित शिवकुमार).

P. 11. अत्रोच्यते:—Here begins the refutation of the foregoing long objection, which is met by the सिद्धांतिन् saying that सर्वलिंगं स्थापयति does contain an अपूर्वविधि, which he ultimately proves. There remains, therefore, no necessity for the सिद्धांतिन् to refute that there is neither नियमविधि nor परिसंख्या in सर्वलिंगं स्थापयति, which go automatically. The सिद्धांतिन् says that the words सर्वाननशिरोम्रीवः etc, though they contain an injunction to wear Linga only indirectly, lay down specifically the places of wearing Linga on the body. सर्वलिंगं स्थापयति, on the other hand, enjoins directly स्थापन(wearing) of Linga. But the main thing being स्थापन, the places of wearing Linga follow स्थापन in expectancy. Hence the sentence सर्वलिंगं स्थापयति is the sustainer (उपजीव्य) and the sentence सर्वाननशिरोम्रीवः is the sustained (उपजीवक). On account of this relation between them it cannot be said,

says the सिद्धांतिन्, that the sentence सर्वाननशिरोग्रीवः should affect in the least the nature of सर्वलिंगं स्थापयति of being an अपूर्वविधि.

P. 11. तस्याभिध्यानायोजनात्—Here there is the word योजनात्, which lays down the योजना (संयोग) or wearing) of Linga. This is the prima facie objection to the सिद्धांतिन्'s assertion that सर्वलिंगं स्थापयति is the sustainer and सर्वाननशिरोग्रीवः is the sustained. सर्वाननशिरोग्रीवः, theretore, says the objecter, is dependent on शरं प्रधानं etc. and not on सर्वलिंगं स्थापयति.

P. 11. वैषम्यात् etc.—This is the refutation of the foregoing objection. Here the सिद्धांतिन् says the sentence सर्वलिंगं स्थापयति has the great advantage of having the words “लिंगं” and “स्थापयति”, directly expressive of the thing to be worn and the wearing. While योजनात् is not so directly expressive of wearing Linga like स्थापयति. Moreover योजनात् is a noun but स्थापयति is a verb. The word योजनात्, therefore, expresses the wearing of Linga only remotely (विलंबोपस्थायिक).

P. 12. लोकवेदाधिकरणन्यायेन—This न्याय is discussed and established in पूर्वमीमांसा in 1-3-30. The सूत्र is:—

चोदनाभावादर्थैकत्वमविभागात्—By reason of apprehension of the meaning from the utterance of words, there is the unity of sense, because there is no distinction. The सूत्र is well explained in a few words by रामेश्वरसूत्रि in his जैमिनिस्त्रयुक्ति, as follows:—
लोकवेदयोः शब्दार्थौ भिन्नौ उताभिन्नाविति संशये शब्दार्थौ भिन्नौ। देवासः भवति कर्णेभिरिति रूपभेदात्। उत्ताना हि देवगवा वहन्ति इति चार्थभेदादिति बहिः पूर्वपक्षे सिद्धांतमाह प्रयोगेति। पूर्वमुभयोः (लोकवेदशब्दार्थयोः) भेद इति पूरणीयम्। प्रयोगस्य वाक्यस्य चोदना उच्चारणजन्यार्थप्रतीतिः तदभावात् अभावप्रसंगात्। अयं भावः। वैदिकशब्दार्थयोः भिन्नत्वे तयोरपूर्वत्वेन शक्तिग्रहासंभवात् अर्थज्ञानं न स्यादिति। अतः शब्दानां अविभागात् अभेदात् अर्थैक्यमपि। लोके गृहीतशक्तिरवात्तदुपपत्तिः (यूपादिशब्दानां तु मसिद्धप्रत्ययसमासिभवात् शक्तिग्रह उपपद्यते इति भावः)।

माधवाचार्य in his जैमिनिन्यायमालाविस्तर makes the same conclusion in words—तस्माद्ये लौकिकाः पदपदार्थाः ते एव वैदिकाः। He quotes from वार्तिक the principle (न्याय) in words “लोकावगंत-सामर्थ्यः शब्दे वेदेऽपि बोधकः”. It is to be noted that रामेश्वरसूरी interprets चोदना as उच्चारणजन्यार्थप्रतीतिः। and not as an injunction. While पणिनि Office, Allahabad, translates it as “by reason of direction as to action.”

From the foregoing it is clear that वैदिक words and लौकिक words (popular words or words in currency) are one and the same in meaning or import, though they might differ in form. The popular words have, therefore, the power of elucidating the Vedic words and language and helping people to understand the Vedic words rightly. This is made clear by पंडितशिवकुमार who remarks—

लोके व्यवहारादिना गृहीतशक्तिकानां पदानां वेदेऽपि सत्त्वापगमे अर्थबोद्धत्वमुप-पद्यते। वैदिकशब्दानां लौकिकशब्देभ्यो भिन्नत्वभिन्नार्थकत्वोपगमे तु शक्तिग्रहाभावादर्थ-बोध एव तेभ्यो न स्यादिति व्यर्थान्येव वाक्यानि भवेयुरिति अवश्यमेकार्थत्वम् लौकिक-वैदिकशब्दानां मंतव्यम्।

The popular words are, hence, mainly dependable for the right understanding of the Vedic words and language. But the popular words derive their power of conveying the right meaning of sentences from grammar in their syntactical connection. The objector, therefore, says that the words, through they have to depend upon grammar for their expressive power, are still capable of laying down something, as the words पशुना यजेत do. In the same way, says the objector, the words सर्वाननशिरोप्रीवः etc., the sustained, can lay down, even though it has to depend upon सर्वज्ञिं स्थापयति, the sustainer. The position of the objector is finely explained by पंडितशिवकुमार, who comments—

पशुना इत्यत्र तृतीयानिष्ठा यजेत इत्यत्र यजनिष्ठा लिङ्निष्ठा च शक्तिः कर्तृकरण-
योः तृतीया विधिनिमंत्रणामंत्रणेत्यादिशब्दैः बोध्यते इति तत्सापेक्षत्वमत्र बोध्यम् ।
तद्वदिहापि किं स्यादिति । यथा पशुना यजेतेति वाक्यस्य व्याकरणसापेक्षत्वेऽपि
विधित्वं न हीयते एवं सर्वाननशिरोग्रीव इति वाक्यस्य सर्वलिंगं स्थापयति इतिवाक्यसा-
पेक्षत्वेऽपि विधित्वं कस्मान्न भविष्यतीत्यर्थः ।

P. 12. व्याकरणादीनां etc.—This is refutation of the
objection by the सिद्धांतिन्, who maintains his position by
saying that, though the words have to depend upon
grammar for their power to lay down something, their
dependance ends there; and they have not to depend upon
other words for what they lay down, as for instance the
words पशुना यजेत do. But the case of सर्वाननशिरोग्रीवः etc. is
different, in as much as they have to depend upon other
words (सर्वलिंगं स्थापयति) for making the injunction of लिंगधारण
manifest. The position of the सिद्धांतिन् is very well expressed by
पंडित शिवकुमार, who says—पशुना यजेतैत्यत्र प्रकृतवाक्यार्थबोधोपयोगिवृत्ति-
ज्ञानाधीनपदजन्योपस्थित्यादिघटितकारणकलापसद्भावे स्वजन्यत्वेन तात्पर्यविषयीभूतबोधे
जननीये वाक्यांतरस्य कस्यापि अपेक्षा नास्ति । सर्वाननशिरोग्रीव इत्यनेन तु स्वघटकपद-
जन्योपस्थित्यादिघटितकारणसमुदायसत्वेऽपि आधेयांशबोधाय सर्वलिंगवाक्यस्य अपेक्षा
अस्ति एव ।

विधायकत्वसिद्धेः is another reading for विधायकत्वसिद्धेः । But
the latter reading seems to be quite correct, as it forcibly
brings about the contrast, as intended by the author,
between the two sentences सर्वाननशिरोग्रीवः etc. and सर्वलिंगं स्थाप-
यति. पंडित शिवकुमार takes the former reading and makes a
strained commentary in explanation of the same.

P. 12. यच्चोक्तं etc.—This is the refutation of the objec-
tion contained in पूर्वाचार्यास्तु etc. on page 10. The objection
was that सर्वलिंगं स्थापयति did not contain an अपूर्वविधि, as the
विधि to the effect of wearing Linga on the hand was

contained in पाणिमंत्रं पवित्रं. The सिद्धांतिन् now refutes that objection by saying that सर्वलिङ्गं स्थापयति laid down the wearing of Linga in general; while पाणिमंत्रं पवित्रं laid down the wearing of Linga on the hand specifically. The former simply laid down the wearing of Linga. But the latter lays down the place of wearing. Hence पाणिमंत्रं पवित्रं was उपजीवक and सर्वलिङ्गं स्थापयति was the उपजीव्य. The objection, therefore, was futile.

P. 12. अत्र अग्निहोत्रं जुहोतीति etc.—अग्निहोत्रं जुहोति is the sentence to establish the designation of a sacrifice, according to तत्प्रख्यन्याय, established in पूर्वमीमांसा of जैमिनि in I-1-4. (तत्प्रख्यं चान्यशास्त्रं). तत्प्रख्य means अन्यशास्त्र or तदुपप्रापकशास्त्र, by means of which तत् (गुणद्रव्य, आधार or देवता) is determined by the help of other text (शास्त्र). Hence अग्निहोत्रं जुहोति is only a नामधेय. The मीमांसकाः argue that, if according to the objecter, अग्निहोत्रं जुहोति is not नामधेय, it should state गुणद्रव्य. On the one hand अग्नि can be taken as the आधार of होम, the गुणद्रव्य, by dissolving the compound as अग्नौ होत्रं; or अग्नि may be taken as the देवता of the होम by dissolving the compound as अग्नये होत्रं. In the first case it means that we should offer oblation to fire (element) and nothing else. In the second case it means that we should offer the होम to अग्नि as देवता and not the element. So the विधि अग्निहोत्रं जुहोति, can be a गुणविधि satisfying either आश्रयाकांक्षा or देवताकांक्षा. But says the मीमांसक that अग्निहोत्रं जुहोति cannot do either. Because आश्रयाकांक्षा is satisfied by another विधि—यदाहवनीये जुहोति, which gives the आहवनीयमग्नि as आश्रय (अधिकरण). And so long as the text आहवनीये जुहोति is there, the interpretation of अग्निहोत्रं जुहोति as गुणविधि for आश्रय becomes superfluous (निरर्थक). In the same way देवताकांक्षा is served by a different text—अग्निर्ज्योतिर्ज्योतिरग्निः स्वाहा. So अग्निहोत्रं जुहोति is only a नामधेय and आहवनीय expresses

आधार or अधिकरण. This is discussed in अर्थसंग्रह as follows:—

अग्निहोत्रं जुहोतीत्यत्र अग्निहोत्रशब्दस्य कर्मनामधेयत्वं तत्प्रख्यशास्त्रात् । तस्य गुण-
स्य प्रख्यापकस्य प्रापकस्य शास्त्रस्य विद्यमानत्वात् अग्निहोत्रशब्दः कर्मनामधेयमिति यावत् ।
नन्वयं गुणविधिरेव कुतो नेति चेन्न । यद्यग्नौ होत्रमस्मिन्निति सप्तमीसमासमाश्रित्य होमा-
धारत्वेन अग्निरूपः गुणः विधेयः तदा आहवनीये जुहोति इत्यनेनैव प्राप्तत्वात् तद्विधा-
नानर्थक्यम् । अग्नये होत्रमिति चतुर्थीसमासमाश्रित्य अग्निदेवतारूपगुणोऽनेन विधीयते
इति चेन्न । तदेवतायाः शास्त्रांतरेण प्राप्तत्वात् । किं तच्छास्त्रमिति चेत्.....अग्निर्ज्योति-
र्ज्योतिरग्निः स्वाहेति ।

The author applies this न्याय to the matter under consideration and says that सर्वलिंगं स्थापयति lays down the स्थापन of लिंग in general but not आधार, which is laid down by पाणिमंत्रं पवित्रं, as आहवनीये जुहोति does to अग्निहोत्रं जुहोति.

P. 12. पवित्रशब्देन etc.—Here the occurrence of the word पवित्र is justified; because the word पवित्र shows that the Linga is always pure and cannot be made impure even when it is worn at impure times like menses etc. Later the author vindicates at fuller length the position of Linga remaining pure at all times in another section. यज्ञो-
पवीत—is the sacred thread to be worn at all times by द्विजः after the उपनयन ceremony. The thread is always pure and is not defiled even during the times of impurity. Similarly Linga remains pure at all times. But यज्ञोपवीत is interpreted by नंजणार्थ as लिंग itself in the following way:—अत्र यज्ञोपवीत-
मित्यस्यार्थः । नारायणस्य शिवलिंगशक्तिपीठत्वं पुराणेषु प्रसिद्धं । “यज्ञो वै विष्णुः”
इति श्रुतेः यज्ञनाम्नः पीठस्य उप सामीप्येन विशेषेण इतं लिंगं यज्ञोपवीतमित्यर्थः । उत
यज्ञं इति पूजा । तस्मात् पूजया उपवीतं (लिंगं) इत्यर्थः । (Bracketed लिंगं
is mine.)

(see वेदांतसारवीरशैवचिंतामणि page 175).

P. 13. नचानेकविधाने वाक्यभेदः—This is an objection that the sentence पाणिमंत्रं पवित्रं lays down two things, namely, लिंगस्य पाण्यधिकरणत्वं and पवित्रत्वं. It thus commits the fault of

वाक्यभेद (a sentence making diversity of statements). The principle that one sentence must convey only one sense, i. e. there must be no वाक्यभेद, has been established by जैमिनि in सूत्र “अर्थैकत्वादेकं वाक्यं” in II-1-14.

P. 13. अप्राप्तत्वे विधीयन्ते बहवोऽप्येक्यतनतः—This is the reply to the fault of वाक्यभेद. The सिद्धातिन् says the fault is removed by taking the sentence as laying down a विशिष्टविधि or a qualified विधि, as पाण्यधिकरणविशिष्टपवित्रत्वविशिष्टलिंगपूजनविधिः। This principle of laying down a qualified विधि is established in पूर्वमीमांसा (I-4-9). The सूत्र is—तद्गुणास्तु विधीयेरन्नविभागात् विधानार्थे न चेदन्येन शिष्टाः (on the other hand the action and the qualities are laid down because they cannot be separated for the purpose of laying down otherwise the qualities will be known by another). The commentary of रामेश्वरसूत्रि is as follows:—यदाभेयो अष्टाकपालो अमावास्यायां चाच्युतौ भवतीत्यत्र वाक्यभेदभिया आभेयादिशब्देन न गुणविधिः किंतु कर्मनामेति बहिः पूर्वपक्षे सिद्ध्यांतमाह तद्गुणा इति । तच्च कर्म च देवताद्रव्याष्टाकपालरूपा गुणाश्च विधीयन् । विधानार्थे विधीयमाने ऽर्थे यागे उक्तगुणेषु अविभागात् क्रिया एव विधेया इति नियामकाभावात् । अन्येन अन्यवाक्येन शिष्टा विहिता न चेत् सर्वेऽप्यपूर्वा अतो नियमासंभवः । न च वाक्यभेदः । गुणविशिष्टक्रियाविधिसंभवादिति भावः ।

This principle of विशिष्टविधान is finely summarised in the couplet as follows (of which the line under discussion forms the second line:—प्राप्ते कर्मणि नाहेको विधातुं वाक्यते गुणः ।

अप्राप्तत्वे विधीयन्ते बहवोऽप्येक्यतनतः ॥

such a विशिष्टविधान is well explained by अर्थसंग्रह as—
यत्र तूभयमप्राप्तं तत्र विशिष्टं विधत्ते यथा “सोमेन यजेते” त्यत्र सोमयागयोरप्राप्त-
त्वात्सोमविशिष्टयागविधानम् । सोमपदे मत्वर्थलक्षणया सोमवता यागेनेष्टं भावयेदिति
वाक्यबोधः । न चोभयविधाने वाक्यभेदः प्रत्येकमुभयस्याविधानात् किंतु विशिष्टस्यैव
विधानात् ।

P. 13. ननु एवमपि etc.—This is the second objection to the assertion that सर्वलिंगं स्थापयति पाणिमंत्रं पवित्रं enjoins: the wearing of Linga on the body. The objecter says that सर्वलिंगं स्थापयति enjoins the installation of Linga on the ground i. e. an altar in a temple; because the word स्थापयति prominently and strikingly expresses the स्थापन of a Linga on an altar. Moreover the striking and prominent sense is corroborated by the very common custom of the people of installing Lingas in temples. Hence स्थापन cannot be taken to mean the placing of Linga on the body.

P. 13. पाणिना अभिमंत्रितं षडध्वशोधनादिना संस्कृतं—This is the explanation of the word पाणिमंत्रं so as to suit the explanation from the objecter's standpoint.

P. 13. षडध्वशोधनादिनासंस्कृतम्—षडध्व or the six अध्वन्स, according to Shiva philosophy are, मंत्राध्व, पदाध्व, वर्णाध्व, भुवनाध्व, तत्त्वाध्व, and कलाध्व. These are the कार्यs of the कारण, शिव and his शक्ति. Being कार्य and being affected by मलत्रय they are अशुद्ध. Their शुद्धिकरण consists in making them free from मलत्रय. शुद्धीकरण of these is treated in शिवपुराण (see, for instance, वायुसंहिता). But this is treated in शारदातिलक (pp. 181-182, 183) briefly as follows:—

शोधनं नाम तत्त्वानां कारणैकत्वार्चितनं ।

वर्णादीनां कलानां च तस्यां विद्वैकचितनम् ॥

मंत्राध्वा च कलाध्वा च वर्णाध्वा चेति शब्दतः ।

भुवनाध्वा च तत्त्वाध्वा कलाध्वा चार्थतः क्रमात् ॥

आणवकर्ममायथिमलराहित्वं शुद्धत्वं । तत्र आणवो नाम सदाशिवस्य स्वस्यानव-
मर्शः । कामो नाम पुण्यपापवानहमिति प्रतीतिः । मयीयो महदहंकारादौ आत्मबुद्धिः ।
उक्तं च वाययीवेः—

शिवः शक्तिस्ततो नादः तस्माद्विदुः सदाशिवः ।

तस्मान्महेश्वरो जातः शुद्धा विद्या महेश्वरात् ॥

कारणत्वेन मलत्रय राहित्यात् शुद्धत्वं । कार्यरूपत्वेन तदुक्तत्वादशुद्धम् । शोधन-
प्रकारः । पदे कलाध्वानं स्मृत्वा पदगुह्यवक्त्रशिरःसु स्वर्बीजादिकाः कलाः विन्यस्य पश्चा-
त्कलाध्वविशोधनम् । एवं तत्त्वाध्वानं स्मृत्वा विलोमेषु पूर्वस्थानेषु तान्विन्यस्य पञ्चाशत्त-
त्त्वाध्वशोधनम् । एवं भुवनाध्वानं नामौ स्मृत्वा अनन्तस्थानेषु स्वर्बीजाधानान् विन्यस्य
पश्चात्तत्तच्छोधनम् । एवं हृदि वर्णाध्वानं संस्मृत्य शुद्धान्वर्णान् तद्देशे विन्यस्व पश्चात्
वर्णाध्वानशोधनम् । एवं मूर्धनि मंत्राध्वानं संस्मृत्य सप्तमंत्रान् तत्तत्स्थानेषु व्याप्य
पश्चात्तत्तदध्वशोधनम् ।

P. 13. अत्रवदन्ति—This is refutation of the foregoing objection by others. The author's refutation of the objec-
tion begins on the next page with अत्र ब्रूमः etc. It is not
possible to understand to whom the author refers and
whose refutation he reproduces here.

P. 13. संदिग्धे तु वाक्यशेषात्—This न्याय or principle is
established in पूर्वमीमांसा I-4-19, सूत्र 29. The सूत्र means in
doubtful meanings by what follows. रामेश्वरसूरि explains
this सूत्र in his commentary as follows:—

वाक्यशेषेण संदिग्धार्थनिरूपणं । यथा अक्ताः शर्कराः उपदधातुत्यत्र येन केनचि-
दंजनमुत घृतेनैवेति संशये नियामकशाल्भाभावेन केनाप्यंजनमिति बहिः पूर्वपक्षे सिद्धांत-
माह । संदिग्ध इति । संदिग्धेषु संदेहविषयांभूतेषु विध्यर्थेषु सत्सु वाक्यशेषात् अर्थ-
वादात् “तेजो वै घृतं स तैजसमेवामिं चिनुते ” इत्यर्थवादेन घृतस्तुत्या विधेयार्थेऽपि घृत-
मेव सिध्यति । अर्थवादेन विधेयार्थस्यैव स्तुतेरिति भावः । This principle is applied
here and the सिद्धांत vindicated. The refutation is that स्थापन
might mean installation of Linga on the ground as much
as on the body. The doubt, whether the स्थापन means the
installation on the body or an attar, is cleared by what
follows, namely, मनन (contained in मंत्र). If the word मनन
means पूजन, as it always does and as is popularly accepted,
and if that मनन or पूजन be restricted to पाणि (in पाणि मंत्र),
स्थापन means the placing of Linga on the hand, i. e. on
the body.

P. 13. नच पाणिना मननात्रायते इति—Here the objecter accepts the meaning of the word मनन as पूजन but wants to justify his objection by explaining पाणिमंत्रं as पाणिना मननात् पूजनात् त्रायते इति पाणिमंत्रं ।

P. 13. तथा सति etc.—This is the refutation of the foregoing explanation of the objecter. Here the सिद्धांतिन् proves that पाणिना मननात् त्रायते इति पाणिमंत्रं is not tenable. Such a dissolution of the compound is objectionable grammatically, because it violates the rule of grammar समर्थः पदविधि (पदसंबन्धी यः विधिः स समर्थश्रितः बोध्यः), which means—the rule relating to inflected words should be understood to apply to such words as are connected in sense. But in the dissolution of the compound पाणिना is connected with मनन and not in any way with त्रायते. मनन stands in need of पाणिना on the one hand and is alone connected with त्रायते on the other. Hence it is defective.

P. 13. सापेक्षत्वेऽपि गमकत्वात्तथांगीक्रियते—The objecter might defend his position by relying on such compounds as देवदत्तस्य गुरुकुलं and चैत्रस्य दासभार्या, where the words गुरु and दास are dependant on देवदत्त and चैत्र. Still they are compounded with कुल and भार्या respectively, because in spite of their dependance, the sense of the compounds is clear. In the same way, the objecter, might say, पाणिमंत्रं may be a compounded in spite of the dependance of मनन on पाणि.

गमकत्वात् = विग्रहबोध्यार्थबोधनक्षमत्वात्.

The whole thing has been clearly explained by पंडित शिवकुमार as follows:—पाणिना मननात् त्रायते इति विग्रहेऽपि मननशब्दार्थस्य पाण्यंशे सापेक्षतया असामर्थ्यात् सुप्सुपेति समासो न भवेदित्याशयः । गमकत्वादिति देवदत्तस्य गुरुकुलं चैत्रस्य दासभार्या इत्यादौ गुर्वादिपदार्थस्य देवदत्ताद्यंशे सापेक्षत्वेऽपि विग्रहबोध्यार्थबोधनक्षमत्वात् समासः स्वीक्रियते । यथोक्तं भर्तृहरिणा—

संबंधिशब्दः सापेक्षो नित्यं सर्वः समस्यते ।

वाक्यवत्सा व्यपेक्षा हि वृत्तावपि न हीयते ॥

इति । अथवा नित्यसापेक्षस्थले पूर्वपदार्थघटितसंबंधेने समुदायेन सहैव देवदत्तादिपदार्थ-
स्यान्वयः प्रथमं विवक्षितः । अवयवार्थान्वयबोधस्तु फलतः सिध्यति । अयं प्रकारोऽप्युक्तः

तेनैव यथा—समुदायेन संबंधो येषां गुरुकुलादिना ।

संस्पृश्यावयवांस्तेतु युज्यंते तद्वता सह ॥

इति. एवमिहापि मननस्य क्रियारूपतया कारकांशे नित्यसापेक्षत्वात् निष्प्रत्यूहः समासो
भविष्यतीति आशंक्य निराकरोति ।

P. 13. चेन्न पाणिपदवैयर्थ्यात्—This is the refutation of the
objecter's justification of पाणिमंत्रं as सापेक्षत्वेऽपि समासः । The
सिद्धांतिन् says that such a justification in a round-about way
is no good; because in such a case the word पाणि is unnece-
ssary and can be well dispensed with, in as much as पाणि
as the करण of पूजन is at once implied and requires no special
mention. पाणि thus becomes superfluous.

P. 13. नच मननात्.....वाच्यम्—Here the objecter comes
forward again and justifies his position by holding that the
mention of पाणि is significant in order to restrict the पूजन to
पाणि only as करण. There is thus, the objecter says, नियमविधि.
But the सिद्धांतिन् says no to this-

P. 14. तेषामपिकरणत्वप्राप्तेः—This is the refutation of the
foregoing explanation of the objecter. The सिद्धांतिन् says that
the means of worship cannot be so restricted to hand only;
because on the authority of सिद्धांतशिखामणि, मनः, वाक्, etc. are
all as much the means of worship as the hand.

P. 14. किं च तृतीयासमासाश्रयणे एकदेशान्वयापत्तिः—Herein the
सिद्धांतिन् points out that according to the objecter's stand-
point "hand" alone would be the means of worship i. e.
एकदेशान्वयापत्ति. Such a restriction would be undesirable in
contradiction to the authority contained in शिवपूजादिकं etc.

P. 14. नच सप्तमीतत्पुरुषाश्रयणेऽपि etc.—Here the सिद्धातिन् anticipates that the objecter might say that even when the word पाणिमंत्रं was dissolved as पाणौ मंत्रं, the same would be the contingency, namely, that पूजन should be performed on hand only and no where else as in mind etc. But such objection, says the सिद्धातिन्, is quite untenable, because the worship of Linga placed on (the left) hand might be done not only by the (right) hand but by मनः, वाक् etc. The worship of Linga, though restricted to the particular अधिकरण or आधार, can be performed by all means of worship, पाणि, मनः, वाक् etc. Thus Linga, the object of worship, become पाण्यधिकरणविशिष्ट. But पाणि, मनः, वाक् etc. are all means of worship.

P. 14. यच्चोक्तं etc.—This is the refutation of the meaning given to the word मनन as अभिमन्त्रण by the objecter. The सिद्धातिन् says that मुख्यार्थ of मनन is पूजन and अभिमन्त्रण is only its secondary or figurative sense. And whenever मुख्यार्थ is possible figurative is unacceptable. गौणार्थ is to be accepted only when मुख्यार्थ is inapplicable and गौणार्थ unavoidable. This preferability of मुख्यार्थ to गौणार्थ has been established, says the सिद्धातिन्, in ब्रह्मसूत्रा in I-1-5 in सूत्र—गौण-श्चेन्न आत्मशब्दात्। There the objecter maintained that ईक्षण could be figuratively attributed to the inanimate प्रधान, in as much as ईक्षण was so attributed to आपः, तेजः, etc. in some passages. This view of the objecter was refuted and it was established that ईक्षण in its primary sense was better attributed to animate आत्मन् and not to प्रधान figuratively.

P. 14. अत्र ब्रूमः etc.—Here begins the refutation of the second objection by the author himself. Here the author says that स्थापन means the स्थापन of the Linga on the body. When the उपक्रम and the उपसंहार, the beginning and the end of the passage, are to be consistently explained. The

whole passage is—निधनपतये नमः । निधनपतांतिकाय नमः । ऊर्ध्वाय नमः । ऊर्ध्वलिगाय नमः । हिरण्याय नमः । हिरण्यलिगाय नमः । सुवर्णाय नमः । सुवर्णलिगाय नमः । दिव्याय नमः । दिव्यलिगाय नमः । भवाय नमः । भवलिगाय नमः । शर्वाय नमः । शर्वलिगाय नमः । शिवाय नमः । शिवलिगाय नमः । ज्वलाय नमः । ज्वललिगाय नमः । आत्माय नमः । आत्मलिगाय नमः । परमाय नमः । परमलिगाय नमः । एतत्सोमस्य सूर्यस्य सर्वलिङ्गं स्थापयति । In this passage the ten Lingas, namely, अखंड लिङ्ग or परब्रह्मन, His first three modifications, भावलिङ्ग, प्राणलिङ्ग, इष्टलिङ्ग, and the six further modifications, महालिङ्ग, प्रसादलिङ्ग, चरलिङ्ग, शिवलिङ्ग, गुरुलिङ्ग, and आचारलिङ्ग, are praised by अर्थवाद; and at last it is enjoined that सर्वलिङ्गं (सर्वप्रकारकं लिङ्गं) स्थापयति—Linga in all its forms should be installed. In as much as the Lingas praised in the beginning of the passage are those, that occupy the different चक्राः of the body and are to be worshipped by the devotee to attain सायुज्य with परमशिव, it necessarily follows that स्थापन refers to the षट्स्थललिङ्गाः and not the स्थःचरलिङ्ग. The ten Lingas praised in the passage are identified with षट्स्थललिङ्गाः as follows:—

- (1) ऊर्ध्वलिङ्ग is अखंडलिङ्ग or परमशिव. This is परतत्त्व.
- (2) आत्मलिङ्ग is भावलिङ्ग or ideal Linga.
- (3) हिरण्यलिङ्ग is प्राणलिङ्ग or vital Linga.
- (4) सुवर्णलिङ्ग is इष्टलिङ्ग or gross or physical Linga.
- (5) परमलिङ्ग is महालिङ्ग, the first modification of भावलिङ्ग.
- (6) दिव्यलिङ्ग is प्रसादलिङ्ग, the second modification of भावलिङ्ग.
- (7) ज्वललिङ्ग is चर or जंगमलिङ्ग, the first modification of प्राणलिङ्ग.
- (8) शिवलिङ्ग is शिवलिङ्ग, the second modification of प्राणलिङ्ग.
- (9) भावलिङ्ग is गुरुलिङ्ग, the first modification of इष्टलिङ्ग.
- (10) शर्वलिङ्ग is आचारलिङ्ग, the second modification of इष्टलिङ्ग.

The author quotes authorities in support of the identification of the various Lingas, excepting the अखंडलिङ्ग. But

the following श्लोक from योगराजोपनिषत् may be noted in support of this Linga, namely,

नवमं व्योमचक्रं स्यादथैः षोडशभिर्युतम् ।

संविद्रयाच्च तन्मध्ये शक्तिरुद्धा स्थिता परा ॥

The whole passage निधनपतये नमः..... सर्वलिङ्ग स्थापयति पाणिमंत्र पवित्रं has been explained in श्रुतिसारभाष्य by शिवलिङ्गशिवयोगिन् as follows:— अस्यार्थः । निधनपतये-निर्गतं धनं जीवितं यस्मात्तस्य निधनस्य मरणस्य पतये स्वामिने कालरूपाय नमः । नमस्कारोऽस्तु । निधनपतांतिकाय निधने मरणे पतानां पतितानां अंतिकाय समीपभूताय रक्षास्वरूपाय नमः । उर्ध्वाय षट्त्रिंशत्तत्त्वानामुपरिभूताय नमः । ऊर्ध्वलिङ्गाय तस्मादुपरिभूतश्चन्द्रलिङ्गस्वरूपाय नमः । हिरण्याय नमः । हेमस्वरूपाय नमः । हिरण्यलिङ्गाय हेममयलिङ्गाय नमः । सुवर्णाय शोभनवर्णवते नमः । सुवर्णलिङ्गाय शोभनवर्णनामांकनभूताय नमः । दिव्यय दिवि प्रकाशे भवं उत्तमं तस्मै तेजोरूपाय नमः । दिव्यलिङ्गाय दिष्टु प्रकाशवतामाधारभूताय नमः । भवाय उत्तमे कर्त्रे नमः । भवलिङ्गाय उत्पत्तिमतां प्राणरूपाय नमः । शर्वाय शृण्णात् दिनस्त्रीति शर्वः तस्मै हिंसाय नमः । शर्वलिङ्गाय हिंसाधर्मवतामधिष्ठत्र नमः । शिवाय तेते सज्जनानां मनसि अत्रति शिवः तस्मै नमः । शिवलिङ्गाय मंगलानां चिन्हरूपाय नमः । ज्वलाय अग्निरूपाय नमः । ज्वललिङ्गाय अग्नेरंतर्गताय नमः । आत्माय जीवांतपरमनामांकितस्वरूपाय नमः । आत्मलिङ्गाय जीवांतर्गताय नमः । परमाय परगुणैमीयते इति परमः तस्मै उत्कृष्टगुणगजिताय नमः । परमलिङ्गाय उत्कृष्टप्रमणवतां ज्ञानस्वरूपाय नमः । सोमाय लीला-मूर्तेः सूरस्य ललाव्यतिरिक्तस्य शिवस्य सर्वलिङ्गं विश्वात्मकं पाणिमंत्रं कामलस्य पावनकरकं तथा चाक्तं—

पाणौ च मननात्त्रातुं लिङ्गं सर्वशिलामयं ।

संस्थापयेत्सदा देहे पवित्रमुपवीतवत् ॥

पवित्रं पावनस्वरूपलिङ्गं एतत् इदं जगत्कर्तुं स्थापयति प्रतिष्ठाप्य पूजयति । एषा गतिनिवृत्ताविति धातोः । अत्र जंबुकेश्वरं मत्स्यकेश्वरं प्रतंगेश्वरं कर्माेश्वरं नरसिंहेश्वरं इत्यादितत्तन्नाम्ना पूजनीयं लिङ्गमेव । (Every time नमः was followed by नमस्कारोऽस्तु; that has been omitted to avoid tediousness). But it is to be noted that here there is no indication of what लिङ्ग is to be identified with what modified लिङ्ग form of परशिव, as is done by the author. It is to be also noted that the

explanation of पवित्र and पाणिमंत्रं, as पावनस्वरूपलिङ्गं and करकमलस्य पावनकारकं respectively, differs from that of the author's.

This passage has been explained by बसवपंडिताराध्य, the commentator of नारायणोपनिषत्, similarly. And the different लिङ्गाः are identified with षट्स्थल लिङ्गाः, as the author does. But it is unnecessary to reproduce it here.

P. 16. विध्यर्थवादयोर्वैय्यधिकरण्यापत्तिः—If it is not admitted that स्थापन is that of the Linga on the body, then there would result disagreement between the अर्थवाद and the final विधि of स्थापन, if this स्थापन were to mean the स्थापन of the Linga on the ground.

P. 16. किंच, उपक्रमोपसंहारौ etc.—When something is to be determined as to what it is or when it is to be determined that a thing refers to a particular thing, it can be so done by the six textual indications, which are (1) उपक्रम and उपसंहार (2) अभ्यास (3) अपूर्वता (4) फल (5) अर्थवाद (6) उपपत्ति. These six have been made clear on page 28 of सिद्धांतलेशसंग्रह as follows:—

उपक्रमोपसंहारौ अभ्यासोऽपूर्वता फलं ।

अर्थवादोपपत्तौ च लिङ्गं तात्पर्यनिर्णये ॥

तत्र-छांदोग्यषष्ठे सदेव सोम्य इत्यद्वितीयं ब्रह्मोपक्रम्य एतदात्म्यमिदं सर्वं इत्युपसंहारात्तत्रत्यसकलसंदर्भस्यद्वितीयब्रह्मपरत्वं निर्णयिते इति आद्यमुपक्रमोपसंहाररूपं तात्पर्यलिङ्गं । तत्त्वमसि इत्यादेर्नवकृत्वोऽभ्यासदर्शनात् अद्वितीयपरत्वनिर्णायकं द्वितीयमभ्यासरूपम् । यं वै सोम्यैतमणिमानं न निभालयसे इत्यादिना अद्वितीयब्रह्मणो मानांतरायोग्यत्वकथनादपूर्वत्वरूपं तृतीयम् । तस्य तावदेव चिरं यावन्न विमोक्ष्ये अथ संपत्स्ये इत्यनेन विदुषो विदेहकैवल्यरूपं फलं चतुर्थं तात्पर्यं लिङ्गं । अनेन । जीवेनात्मनानुप्रविश्य इत्यादिना अद्वितीयज्ञानार्थो अर्थवादः पंचमम् । एकेन सृष्टिर्देन इत्यादिदृष्टान्तोपपत्तिरूपषष्ठमिति षट् लिङ्गानि भवन्ति । एभिः सर्वत्र तात्पर्यनिर्णयो भवति ।

The author applies here the first तात्पर्यलिंग to the matter under discussion and concludes that it is the इष्टलिंग that is enjoined and not a स्थावरलिंग. But उपक्रम is strong only when it is not contradicted or when there is nothing that goes against it. This principle of the first तात्पर्यलिंग is discussed in जैमिनि III-3-1, to which the author refers in words वेदो वा प्रायदर्शनात् इति वेदोपक्रमाधिकरणन्यायेन etc. The conclusion of the अधिकरण, referred to above, is briefly stated by रामेश्वरसूरि as असंजातविरोधित्वेन प्रबलेन उपक्रमानुसारेण उपसंहारनियमनम्। माधवाचार्य also makes the same statement in words—असंजातविरोधित्वेन प्रबलमुपक्रममनुसृत्य तद्वशेनोपसंहारस्य नेतव्यत्वात्।

P. 16. नच “एतत्सोमस्य सूर्यस्य” etc.—This is another objection to the interpretation of the passage as laying down the wearing or स्थापन of लिंग on the body. The objection is that the salutations are addressed to सोम and सूर्य, the moon and the sun, on account of the pronoun एतत्, which obviously refers to नमस्क्रिया. The interpretation, therefore, of the hymn, as addressing the salutations to the Lingas and finally laying down the wearing of Linga on the body, is unreasonable. The objection is removed by the author by interpreting सोम to mean शिव (उमया सहितः) and सूर्य to mean सूर्यमंडलांतर्वातिशिव. This secondary interpretation of सोम and सूर्य, says the author, is unavoidable, because the primary sense of सोम and सूर्य is quite inappropriate and goes against the context (संदर्भविरोधापत्त्या), (and also because सोम and सूर्य are never praised as Lingas anywhere). In this connection it may be noted that मरितोटद्वय also remarks in his वीरशैवानंदचंद्रिका, page 83, as follows:—सर्वलिंगं स्थापयतीति सोमसूर्यस्वरूपशक्तिशिवात्मकं लिंगं स्थापयतीति लिंगस्य धारणं विधाय etc. etc.

P. 16. औदुंबरो यूषो भवति etc.—This is an instance of how unity or agreement has been established between विधि and अर्थवाद. The author produces it here in order to

strengthen his own position, as maintained by him in the foregoing. In the hymn the sentence औदुम्बरो यूपो भवति contains the विधि, according to सिद्धांतिन्, that the sacrificial post should be made of उदुम्बर tree; and the rest is the अर्थवाद or praise of the tree. The objecter comes forward and says that it is not अर्थवाद but the statement of fruit to be attained by the post being made of the tree, because of the word अवरुध्यै in the dative case, which expresses for the sake of (the fruit, ऊर्ज). The सिद्धांतिन् refutes this by saying that unless it is actually laid down that the sacrificial post should be made of उदुम्बर tree, no फल can be expected. But the verb not being in the imperative or potential mood, no विधि can be said to be laid down. The objecter may say, if it was not laid down actually, it might be inferred to be laid down. But the inference can be made, says the सिद्धांतिन्, only from the अर्थवाद of the उदुम्बर tree. Hence औदुम्बरो यूपो भवति is the विधि and the rest is अर्थवाद. The whole thing is lucidly discussed by माधवाचार्य in his जैमिनिन्यायमालाविस्तर in I-2-2 as follows:—

इदमान्मयते— “ औदुम्बरो यूपो भवति, ऊर्जं वा उदुम्बरः, ऊर्जं पवनः, ऊर्जैवास्मा उर्जं पशुन् प्राप्ते, ऊर्जो अवरुध्यै ” इति । अमृतसद्गुणैः पशुसांभूतः सूक्ष्मोऽनरप ऊर्गुच्यते । उदुम्बररूपयोजो यजमानार्थमध्वर्युः पशुरा मूर्जेन प्राप्तिं ततो यूपस्यौदुम्बरत्वमूर्जः संपादनार्थं भवतीत्यर्थः । अत्र अवरुध्यै इति तादर्थ्ये चतुर्थी । तथा फलत्वं गम्यते । धनलाभाय राजसेवा इत्यादौ तद्गन्तव्यं । न च फलपरस्य वचनस्य स्तावकत्वं युज्यते । अन्यथा स्वर्गकामः इत्यत्र स्वर्गस्यापि ज्योतिष्टोम स्तावकत्वप्रसंगात् इति प्राप्ते ब्रूमः अयमूर्जो अवरोधः कस्य फलं स्यात् किमविहितस्यौदुम्बरत्वस्य, उत विहितस्य । नाद्यः । अनुष्ठानमंतरेण द्रव्यमात्रात्फलानुत्पत्तेः । द्वितीये किमत्र विधिः प्रत्यक्षः उत उन्नेयः । नाद्यः औदुम्बरो यूपो भवतीत्यत्र लिङ्प्रत्ययाश्रवणात् । द्वितीये स्तुत्या स उन्नेयः । न चात्र स्तुतिमङ्गीकरोषि । अथोच्येत त्रिधाना- यौदुम्बरत्वं स्तूयते तत्फलं चावबोध्यते इति । तर्हि वाक्यं भिद्येत । ततः फलविधि- वन्निगद्यमानमप्येतद्वाक्यं स्तावकमेव ।

P. 17. अथैवमप्यस्य etc.—This is an objection that लिंगधारण is enjoined on those that seek मोक्ष and not on all, because सिद्धांतशिखामणि says clearly—मोक्षकांक्षिभिः मुनिभिः बाध्यमाभ्यन्तरं लिंगधारणं कर्तव्यम् । The author refutes this by saying that such an objection is untenable, in as much as संध्यापासना would also be restricted to those only that seek ब्रह्मलोक and not general. But the restriction will go against the general custom of संध्या being practised by all. This is merely a technical objection and not that all do not or should not seek मोक्ष.

P. 17. अनुपास्य etc.—Here the objecter comes forward to prove that संध्यापासना is laid down in the negative form in that the non-performance of संध्यावन्दन is productive of degradation. The सिद्धांतिन् meets this by saying that his position is similarly sound, because failure to wear Linga also leads to degradation. The verse—भक्तस्याविभ्रतो लिंगं etc. is taken from वीरमाहेश्वराचारसंग्रह vol. I, page 90.

P. 17. आर्थवादिकफलभ्रवणेन—The fruit of संध्यावन्दन is not direct but is gathered through अर्थवाद or praise.

P. 17. विमेल्यल्पश्रुताद्वेदो etc.—These verses are taken from महाभारत, as noted by शिवकुमार, who remarks—वेदार्थमुपबृंहयेदित्यादिभिर्भारतेतिभिः सर्वत्र वेदार्थसंशये इतिहासपुराणसहायेन निर्णयकरणस्यौचित्यात् । It is thought that इतिहासाः and पुराणाः only reiterate what the Vedas say; they, therefore, elucidate the doubts that may arise regarding the meaning of Vedic sentences, which are many times cryptic in their sense. शिवपुराण agrees with महाभारत and similarly says—

यो विद्याच्चतुरो वेदान् सांगोपनिषदः द्विजः ।

न चेत्पुराणं संविद्यात् नैव स स्याद्विचक्षणः ॥

इतिहासपुराणाभ्यां वेदं समुपबृंहयेत् ।

बिभेत्यल्पभृताद्वेदो मामयं प्रतरिष्यति ॥

But वायुपुराण and मत्स्यपुराण go to the length of saying that ब्रह्मा first cogitated on पुराणस and then the Vedas were delivered by him, in words—प्रथमं सर्वशास्त्राणां पुराणं ब्रह्मणा स्मृतं ।

अनंतरं च बल्केभ्यो वेदास्तस्य विनिःसृताः ॥

The following may also be noted about the importance of पुराण and इतिहास—

(a) नाम वा ऋग्वेदो यजुर्वेदः सामवेद आथर्वणश्चतुर्थ इतिहासपुराणः पंचमो वेदानां वेदः पित्र्यो राशिः दैवो निर्धिकाको वाक्यं एकायनं देवविद्या ब्रह्मविद्या क्षत्रविद्या नक्षत्रविद्या सर्वदेवयजनविद्या नामैवैतन्नामोपास्वेति ।

(छांदाग्योपनिषत् VII 1-3).

(b) सोऽब्रवीत् । यो मामितिहासं ग्राहयेत् वरमस्मै दद्यामिति । ततो ब्राह्मणः संयोगं संयुयुजे । तमादित्यात्पुरुषो भास्करवर्णो निष्कम्भ स एनं ग्राहयांचकार । तमपृच्छत् । कोऽसीति वा वृषादर्विरिति । तस्माद्य इममितिहासमाधीते । आदित्यलोके स कामचारो भवति । तस्माद्य इममितिहासमुपनीतो माणवको गृण्हीयात् । गृहीत्वाऽथ ब्राह्मणाच्छ्रावयेत् । मेधावी भवेत् । वर्षशतं च जीवेत् । षडंग च वेदमवाप्नुयात् ।

(इतिहासोपनिषत्—Unpublished Upanishads, page 10)

It will not be out of place here to note a few instances of how पुराणा reiterate the Vedas. The following will be the instances.

(a) The whole of chapter III of कैनोपनिषत् has been stated in शिवपुराण-वायुसंहिता as follows:—

पुराकिल सुराः सेंद्रा विवदंतः परस्परम् ।

असुरान् समरे जित्वा जेताहमहमित्युत् ॥

तदा महेश्वरस्तेषां मध्यतोऽवरवेषधृक् ।

स्वलक्षणैर्विहीनांगः स्वयं यक्ष इवाभवत् ॥

स तानाह सुरानेकं तृणमादाय भूतले ।

य एतद्विकृतं कर्तुं क्षमेत स तु दैत्यजित् ॥
 यक्षस्य वचनं श्रुत्वा वज्रपाणिः शचीपतिः ।
 किञ्चित्कुद्वो विहस्यैनं तृणमादातुमुद्यतः ॥
 न च तत्तृणमादातुं मनसापि न शक्यते ।
 यथा तथापि तच्छेतुं वज्रं वज्रधरोऽसृजत् ॥
 तद्वज्रं निजवज्रेण संसृष्टमिव सर्वतः ।
 तृणेनाभिहतं तेन तिर्यगग्रं पपात ह ॥

× × ×

एवं देवैः समारब्धं तृणमुद्दिश्य यत्नतः ।
 व्यर्थमासीदहो कृष्ण यक्षस्याज्ञाबलेन वै ॥

× × ×

तदन्तरे हैमवती देवी दिव्यशुचिस्मिता ।
 आविरासीन्नभोमध्ये शोभमाना शुचिस्मिता ॥ etc. etc.

(b) The same has been repeated in ब्रह्मगीता 4th अध्याय.
 as—अविज्ञाय महादेववैभवं परिमोहिताः ।

वर्यं विजयमापन्नाः असुराश्च पराजिताः ॥ etc. etc.

(c) The following words of तैत्तिरीयोपनिषद्-सृगुवल्ली are
 stated in मानवपुराण; the words are:—

यतो वा इमानि भूतानि जायन्ते येन जातानि जीवन्ति यत्प्रत्यभिसंविशन्ति
 तद्ब्रह्मेति विजिज्ञासस्व ।

says मानवपुराण—तथा विज्ञायमानं च ब्रह्मेति महदादरात् ।

ततस्तल्लक्षणं प्राह श्रुतिस्तस्य महात्मनः ॥

यस्मादिमानि भूतानि जायन्ते येन तानि च ।

जीवन्ति यत्र लीयन्ते तद्ब्रह्मेत्यादरेण च ॥

(d) The words of जाबालोपनिषद्—य एषोऽनन्तोऽव्यक्त आत्मा
 सोऽविमुक्तो प्रतिष्ठित इति ।...उत्तमं चास्य स्थानं भवति भ्रुवोर्ग्राणस्य च मध्ये यः ।—
 are repeated in सूतसंहिता as follows:—

वाराणसी महाप्राज्ञ भ्रुवोर्ग्राणस्य मध्यमे ।

भ्रुवोर्ग्राणस्य या संधिरिति जाबालिकी भुतिः ॥

मानवपुराण also says:—भ्रुवोर्ग्राणस्य या संधिस्तत्र वाराणसी स्थिता ।
तत्राविमुक्तकं क्षेत्रं तस्मिन्सद्वः सदा स्थितः ॥

(e) The first मंत्र of ऋग्वेद-अग्निमीले पुरोहितं etc. is repeated in कारणागम as follows:—

योऽग्निः स भस्म न परो अग्निमीले पुरोहितं ।

रुदाहाकाशगः शंभुः योऽग्निरिति श्रुतिः ॥

(f) तस्य भासा सर्वमिदं विभाति is stated in सिद्धांतशिखामणि as—

यद्भासा भासते विश्वं यत्सुखेनानुमोदते ।

नमस्तमै गुणतीतविभवाय परात्मने ॥

Instances like these can be given ad infinitum. But this does not mean that पुराणाः do not contradict the Vedas. They often do so and therefore जैमिनि lays down the rule that विरोधे त्वनपेक्षं स्यात् । असति ह्यनुमानम्. Many times they distort and overstate.

The author, therefore, quotes from पुराणाः in support of his position here as well as elsewhere.

P. 19. नन्वशुचिकालेऽपि etc.—This is an objection raised against the statement made in previous verses that there is no सूतक or आशौच. The objector says that if लिंगपूजा is to be performed during the times of impurity, why not all other religious rites? The author repudiates this objection by saying that लिंगधारण and लिंगपूजा are not only unobjectionable but imperative even at times of impurity, like मंत्रोच्चारण, मंत्रपाठ and वेदपाठ, while संध्यावंदन, वैश्वदेव, and दर्शपूर्णमासेष्टि are performed even during the times of impurity, in as much as they are नित्य and are to be performed daily irrespective of आशौच. The author quotes from मनुस्मृति, II-106, in support of his standpoint and stultifies the objector.

But it is not possible to understand what the author means by कर्मांतरानुष्ठान, as, according to the Lingayat Religion, there are no religious rites नैमित्तिक or कर्म्य, except those prescribed in relation to अष्टावरण and वदस्थल. But they being नित्य are always imperative. From this suspicion arises that the author was an आराध्य, who stands midway between the Lingayata and the Bramhin of Hiuduism and who observes some of the Bramhanic rites, in addition to those of Lingayatism. Moreover, when Lingayatas or Veerashaivas have not to observe आशौच or पंचसूतकाः, so meticulously observed by Hindus, there should arise no question of अशुचिकालं for कर्मांतरानुष्ठान, if any.

P. 20. नन्वास्ताम् etc.—This is an objection against the use of the left hand, on which लिंगार्चन is performed. The objecter means that the left hand is employed for doing the dirty work of the body and is thus unfit for the holy work of लिंगपूजा. The author removes the objection by arguing that the left hand is used in conjunction with the right hand for (1) पान or holy drink (2) for holding the full pot to make an offering to the holy fire (3) for साष्टांग-प्रणाम, (4) and for पुष्पांजलिप्रदान. If the use of the left hand is unexceptionable for these holy rites, says the author, why should it be considered unfit for लिंगपूजा ?

The verse—उरसा शिरसा दृष्ट्या etc. occurs in लिंगपुराण with a slight variation as follows:—

उरसा शिरसा दृष्ट्या मनसा श्रद्धया गिरा ।

पद्भ्यां उभाभ्यां बाहुभ्यां प्रणामोऽष्टांग उच्यते ॥

According to बौद्धायन, therefore, the अष्टांगas are (1) उरस् (2) शिरस् (3) दृष्टि (4) मनस् (5) वचस् (6) पादौ (7) करो and (8) कर्णौ. But according to Lingapurana they are (1) उरस्

(2) शिरस् (3) दृष्टि (4) मनस् (5) गीर् or वचस् (6) पादौ (7) right arm (8) and the left arm. The latter seems to be correct, for there can be no use of ears for प्रणाम.

P. 20. ननु भवदुक्तीत्या etc.—This is the last objection raised against the position of the सिद्धातिन्. The objection is that विद्यारण्य, the great and authoritative commentator of the Vedic literature, has not written his commentary on the passage, which, according to the सिद्धातिन्, lays down the wearing of Linga. If विद्यारण्य, says the objecter, had interpreted the text agreeably to the सिद्धातिन्'s exposition, all he said would have been acceptable. But there being no such interpretation by विद्यारण्य, the सिद्धातिन्'s exposition is doubtful and unacceptable. The author argues against this that विद्यारण्य might have omitted the passage un-commented on two considerations (1) That it was not useful for his purposes (2) That a different interpretation would be sinful. He argues further that (3) If all what is left un-commented by विद्यारण्य were unauthoritative, many things e g. दुर्गमंत्र, given by the author, would be unacceptable. (4) The passage has been interpreted by other equally authoritative exegetes like कालहस्तिदीक्षित, मंचण्णपंडित, and ब्रह्मवर्णिताराध्य. (5) and lastly that लिंगधारण has been laid down by बादरायण in the पुराणा (already quoted). And there can be no higher authority, विद्यारण्य included, than बादरायण. And that शिव, the परब्रह्मन्, has written the वेदा and the आगमा containing लिंगधारण, which, therefore, is irrefragable. So also लिंगधारण is laid down by the very authoritative works like सिद्धांतशिखामणि.

The author's line of reasoning as to why विद्यारण्य left the passage un-commented is very fanciful, as it is impossible to divine the motives why he left the passage un-commented. It is at the same time not possible for any-

body to understand what purposes of विद्यारण्य would not be served (प्रकृतार्थेऽनुपयोगात्). The second reasoning that a different interpretation would be proclutative of sin, is very strange. Because विद्यारण्य has obviously has not interpreted, agreeably to the author's exposition, other passages interpreted by the author in other sections, e. g. पवित्रं ते वित्तं ब्रह्मणस्पते etc. and अयं मे हस्तो भगवान् etc., as will be noted in the relevant sections. The author's reasoning, therefore, is unsound in this regard. As for other things, said by the author, are reasonable.

In contrast with these remarks, it may be noted what reasonable explanation has been given by नञ्जणार्थ, the author of वेदांतसारवीरशैचितामणि, as to why सूत्रकाराः like बोधायन and अपस्तम्ब have not said anything about लिंगधारण as follows:—
ननु लिंगधारणं बोधायनापस्तम्बीयादिसूत्रकारैरनुक्तत्वादननुष्ठेयमिति चेदत्र ब्रूमः
चतुर्वेदतात्पर्यसंग्रहे—

प्रत्यक्षवेदविदितं प्रथितं पुराणे बोधायनेन मुनिना बहुशः प्रणीतम् ।
सर्वार्थदर्शनविधेरपि गृह्यकारैः यज्ञोपवीतमिव विस्मृतमर्थव्यते ॥

इति हरदत्ताचार्यवाक्यात् गृह्यकारैर्नानावेदांगमपुराणेतिहासप्रसिद्धशिवाचनं यज्ञोपवीतमिव विस्मृतं तद्वदेव लिंगधारणमपि तैर्विस्मृतमिति ज्ञानव्यम् ।

The editor has not been able to avail himself of the works of कालहस्तिदीक्षित and मञ्चणपंडित referred to by the author. But बसवपंडिताराध्या's exhaustive commentary on नारायणोपनिषत् is available. He has been referred to by the author previously and has written his commentary on पुरुषसूक्त and other उपनिषत्s like तैत्तिरीय and others; and extracts from his commentary are quoted in different relations.

P. 21. अत्रैवोपनिषदि मंत्रांतरेणापि तत्सिद्धिः (बहिलिंगधारणसिद्धिः) :—

Here the author continues the discussion on the creed and principle of wearing Linga on the body. He is not content with establishing the principle of wearing Linga, on the strength of the solitary text. He, therefore, proceeds to interpret different texts of the same and other Upanishads and Vedas. The hymn “ॐ नमो ब्रह्मणे etc.” is taken from the same उपनिषत् (नारायणोपनिषत्). It forms the ninth section of the उपनिषत्. It, therefore, precedes the hymn, already discussed and proved to lay down the wearing of Linga on the body. This hymn has been explained by वीरशैवानंद-चंद्रिका, chapter III, as enjoining the wearing of Linga as follows:—

अस्य मंत्रस्यायमर्थः ।—नमो ब्रह्मणे इति “ ब्रह्मणस्पतिरीशो वै ब्रह्मत-
लिंगमुच्यते ” इति स्कंदपुराणवचनात्, “ ब्रह्मेति लिंगमारव्यातं ब्रह्मणस्पतिरीश्वरः ”
इति सिद्धांतशिखामणिवचनात्, “ अलिंगमेकमव्यक्तं लिंगं ब्रह्मेति निश्चितम् ”
इति ईश्वरगीतावाक्यात्, “ ब्रह्मणे लिंगमूर्तये ” इति लिंगपुराणवाक्याच्च
ब्रह्मेति लिंगनाम । ब्रह्मणे लिंगमूर्तये नम इति वेदपुरुषेण नमस्कारपूर्वकं
लिंगधारणं याचितम् । धारणं तत् ब्रह्मस्वरूपशिवलिंगस्य धारणं मेऽस्तु । नन्वत्र
तच्छब्दाभावात् ब्रह्मणो धारणमिति कथं लभ्यते ? नच ब्रह्मशब्दस्य साक्षात्तत्वात् धार-
णेन साकं अन्वयस्यावश्यं वक्तव्यत्वात् ब्रह्मशब्दवाच्यस्य लिंगस्य धारणमिति लभ्यते
इति वाच्यम् । ब्रह्मशब्दस्य नमःशब्देन सहान्वितत्वेनाकांक्षाया एवाभावादिति चेन्न ।
धारणशब्दस्य संबंधिपदार्थवाचकस्य संबंध्यंतरवाचकपदसाक्षात्तत्वेन नमःशब्देनान्वि-
तस्याप्युत्थापिताकांक्षाबलेन धारणशब्देनान्वयस्योचितत्वात् ब्रह्मधारणं लिंगधारणमि-
त्यर्थः । प्रतियोगिसव्यपेक्षार्थशब्दनिर्दिष्टे सन्निहितस्य प्रतियोगितयान्वयो युक्तः ।
“ एका देया षड् देया द्वादश देयाश्चतुर्विंशतिर्देया शतं देयं सहस्रं देयमपरिमितं देयं ”
इत्याधानदाक्षिणाकल्पभेदश्रुतापरिमितशब्दस्य प्रतियोगिपपेक्षबहुत्वसामान्यवाचिनः
सन्निहितसहस्राधिकबहुत्वपर्यवसानस्य “ अधिकं वा स्यात् ब्रह्मैत्यादितरेषां सन्नि-
धानात् ” इति पूर्वतंत्रे निर्णतत्वात् सन्निधानात् ब्रह्मशब्दवाच्यलिंगस्य धारणेन सहान्व-

नव्यः । अनिराकरणं पुराणोक्तेः षट्स्थानान्यतमस्थाने कदाचिदप्यजह्नं अवियोनेऽस्तु-
भवतु (प्रार्थनायां लोट्) । धारयिता भूयासमित्युक्तिर्मुमुक्षूणां लिंगधारणदाढ्यार्थं
“शतकृत्वोऽपि वदितव्यम्” इति न्यायेनाप्रेष्यतीति न पौनरुक्त्यम् । कर्णयोः श्रुतं
वीरशैवदीक्षाकाले करणीयमिष्टलिङ्गधारणं पंचाक्षरीमंत्रोपदेशपूर्वकमिति तन्मंत्रस्य शब्दरू-
पत्वेन श्रोत्रेन्द्रियगाह्यत्वात्कर्णयोः श्रुतमित्यनेन मंत्रः प्रतिपादितः । स च लिंगधारणप्रक-
रणयोग्यत्वात् पंचाक्षरीरूपः । कर्णयोः श्रुतमित्यस्य कर्णाभ्यां श्रुतमित्यर्थः । दक्षिणकर्ण-
मात्रस्योपदेशयोग्यत्वेऽपि कर्णद्वयस्यापि श्रवणयोग्यत्वमस्तीति द्विवचनोपपत्तिः । घृतस्य-
यजतीत्यत्रैव तृतीयार्थे षष्ठी । ननु शेषार्थे षष्ठीविधानात्तृतीयार्थे कथमुपपद्यते इति चेन्न
“स्वरुत्वेनकनिष्पत्तिः स्वकर्मशब्दत्वात्” इति चतुर्थीध्याये द्वितीयपादाधिकरणे
“यूपस्य स्वरं करोति” इत्यत्र यूपस्त्वरं करोतीति, क्वचित् तृतीयार्थे घृतस्य यजति
घृतेन यजतीति, पंचम्यर्थे वा घृताद्ययजति घृतस्य यजतीति, क्वचित् द्वितीयार्थे सोमस्य
पिबति सोमं पिबति, सोमात्पिबतीत्युक्तम् । तस्यायेनात्रापि तृतीयार्थे षष्ठी ।

कर्णाभ्यां श्रुतं गुरुरपदिष्टं पंचाक्षरीमंत्रं जपतोऽमुष्य मे मा चोढं मा चोतिष्ठ,
च्युङ् च्यवने इति धातोर्लुङि ध्वमि सिज्जलोपे गुणः घस्य च ङः । पुरुषवचनः ।
छांदसः । पंचाक्षरीमंत्रजपः सदा भवतु मा च्यवतामित्यर्थः । ॐ इति मंत्रावसानम् ।
यद्वा ब्रह्मन् गुरुरपदिष्टं पंचाक्षरीमंत्रं मे मा च्योढं मा च्यावय अंतर्भावितणिजर्थः ।
वचनव्यत्ययश्छांदसः । अत एव स मंत्रो मेधया स्तृणोत्विति मंत्रविषेयं अविस्मरणं
परमेश्वरायत्तमिति द्योतते ।

वेदांतसारवीरशैवचिंतामणि, page 147, interprets this hymn as
laying down the wearing of Ling as follows:—तैत्तिरीये नारायण-
वल्ग्यां नारायणोपनिषदि च “ॐ नमो ब्रह्मणे इति । अस्यार्थः । नमो ब्रह्मणे इति
“ब्रह्मणस्पतिरीशोऽयं ब्रह्म तल्लिङ्गमुच्यते” इति स्कंदपुराणवाक्यात् । “ब्रह्मेति लिंग-
माख्यातं ब्रह्मणस्पतिरीश्वरः” इति सिद्धांतशिखामणिवाक्यात् ।

अलिंगमेकमव्यक्तं लिंगं ब्रह्मेति निश्चितम् ।

स्वयं ज्योतिः परं तत्त्वं परं ज्योम्नि व्यवस्थितम् । इति
ईश्वरगीतावाक्यात् । “ब्रह्मणे लिंगमूर्तये” इति लिंगपुराणवाक्यात् । “ज्योतीरूपे
परोक्षे लिंगाख्ये ब्रह्मरूपे” इति पराधस्तवे शंकराचार्यवाक्यात् ब्रह्मणे लिंगमूर्तये नमः
इति वेदपुरुषैर्नमस्कारभक्तिपुरःसरणलिंगधारणं याचितं । धारणं तद्ब्रह्मरूपशिवलिङ्गधारणं
मे मम अस्तु भ्यात् पुराणागमोक्तेषु पंचसु स्थानेषु अनिराकरणं कदाचिदप्यजह्नं
अस्तु भृत्यात् । कामिकागमे लिंगधारण पटले—

उत्तमांगे गले वापि कक्षे वक्षःस्थलेऽपि वा ।
 तथा हस्ततले वापि शिवलिंगं धरेत्सुधीः ॥
 उत्तमांगे गले कक्षे सर्वदा धारयेच्छिवम् ।
 मूत्राद्युत्सर्जने याने भोजने वा सदा शुचिः ॥
 गच्छन् तिष्ठन् स्वपन् जाग्रन्नुषन्ननिमषन्नपि ।

शुचिर्वाप्युशुचिर्वापि लिंगं सर्वत्र धारयेत् ॥ इत्यागम पुराण-
 वाक्यात् सर्वदा धारयेदित्यर्थः । धारयिता भूयासमिति श्रुतिः स्वीयं तात्पर्यं सुसुक्ष्मां
 लिंगधारणाविधानमाग्नेडितमाह । कर्णयोः श्रुतं गुरुपदिष्टं श्रुतिप्रसिद्धं शिवमंत्रममुष्य
 मम सर्वदा जपतत्परस्य मे मानसोपांशुकभेदैः ऊढुं बाह्यमस्तु भूयात्तच्च प्रमादेन
 माभूदित्यर्थः ।

शांकरसंहितायाः—इत्तसिंहासने लिंगमप्रमादेन धारय ।

प्रमादात्पतिते लिंगे सहप्राणान्परित्यज ॥
 पतिते प्राणलिंगे यः प्राणान्धत्ते नराधमः ।
 स चांडाल इति ज्ञेयः शिवब्रह्मे न संसंशयः ॥

वातुलग्ने—

वीरशैवक्रमं प्रोक्तं प्रायश्चित्तविर्वर्जितम् ।
 शुद्धशैवो विशेषेण मंत्रतंत्रप्रचाराणात् ॥
 शुद्धो भवति लोपेषु प्रायश्चित्तविधानतः ।
 प्राणलिंगव्रत्ते ह्येते प्रायश्चित्तं न विद्यते ॥
 प्राणत्यागात्परं तस्मात्प्रावधानेन धारयेत् ॥

इत्यादिपुराणागमवाक्यात्प्रमादेन मा भूदित्यर्थः । इत्येवं प्रायश्चित्तरहितानां लिंग-
 लोपे व्रतलोपे च लिंगैक्यानुसंधानरूपप्राणपरित्यागप्रतिपादकानां आगमपुराणनियममेव
 श्रुतिर्मूलमित्यवगंतव्या । ॐ परब्रह्मणः शिवलिंगस्य धारणं मेऽस्तु ।

But it may be noted that the latter is a straight forward discussion, simply to establish the principle without any objection raised and refuted, as former does. But the objections raised and refuted in the text of लिंगधारण-चंद्रिका are more various and exhaustive. The objections, raised in the text, begin from नन्वत्रेन मंत्रेण and end with इति पूर्वैः पक्षः. They are:—

- (1) विशेषसमर्पकपदाभावेन धारणमात्रप्रतीतिः । अतः शंखचक्रादिधारणस्य धारणप्रतियोगित्वेनान्वयसंभवात् ।
- (2) अथवा विभूतिरुद्राक्षयोर्धारणान्वयसंभवात् ।
- (3) धारयिता भूयासमित्यत्र विध्यसंभवः । आशीर्लिङ्गत्वेन विधायकत्वासंभवात् ।
- (4) विधिप्रयोजकरूपाभावात् सर्वलिङ्गवाक्येनान्यथासिद्धत्वात् ।

There is an elaborate discussion in वीरशैवचंद्रिका about the क्रम of लिङ्गधारण and पंचाक्षरीमंत्रोपदेश. But it is not relevant to the matter under consideration. But before we proceed further, it will be proper to note first the interpretations given by वीरशैवानंदचंद्रिका and वेदांतसारवीरशैवचिंतामणि, already quoted above, and लिङ्गधारणचंद्रिका.

(a) वीरशैवानंदचंद्रिका interprets it as—लिङ्गमूर्तये ब्रह्मणे नम इति वेदपुरुषेण नमस्कारपूर्वकं याचितस्य ब्रह्मरूपशिवलिङ्गस्य धारणं मेऽस्तु । धारणानंतरं अस्य शिवलिङ्गस्य कदाप्यनिराकरणं अजहन्नं (अवियोगः) अस्तु । धारयिता भूयासमिति लिङ्गधारणदार्ढ्यार्थं आन्नेहितमस्ति । ओमित्यवसाने कथितः पंचाक्षरीमंत्रः कर्णाभ्यां श्रुतः मया अमुना जप्यमानः सन् मत्तः कदापि मा च्यवताम् ।

(b) The interpretation of वेदांतसारवीरशैवचिंतामणि is identical with the above, though stated in different words, except in respect of the last word ॐ, which is explained as ॐ परब्रह्मणः शिवलिङ्गस्य धारणं (मेऽस्तु) ।

(c) That of लिङ्गधारणचंद्रिका is—अनिराकरणं उपादेयं यल्लिङ्गस्वरूपं ब्रह्म तद्वारयिता भूयासम् । वस्तुतस्तु धारयिता भूयासमिति सामान्यतो धारणं विधाय धार्ये किमित्याकांक्षायां “मम अमुष्य ॐ” इत्योकारवाच्यकेवललिङ्गस्य विधीनात् तस्यैव धारणेऽन्वयः । तथा च अनिराकरणं उपादेयं वेदशास्त्रप्रतिपाद्यत्वेन कर्णयोः श्रुतं ॐ ओंकारपदवाच्यं यच्छिवस्वरूपं लिङ्गं तद्वारयिता भूयासम् ।

The interpretations differ very much. (1) Firstly both वीरशैवानंदचंद्रिका and वेदांतसारवीरशैवचिंतामणि explain अनिराकरणं as अजहन्नं or अवियोगः; but लिङ्गधारणचंद्रिका explains it as उपादेयं ब्रह्म or सर्वदा मुमुक्षुभिः सेव्यं ब्रह्म । (2) Secondly both the former explain धारयिता भूयासं as आन्नेहितं or पुनर्विधानम्; while the latter

explains it as सामान्यतो धारणविधान followed by विशेषधारणविधान, namely, of ॐ, (शिवलिंग) (3) Lastly both the former explain मा चोद्ध as पंचाक्षरीमंत्रः मत्तः मा च्यवताम्; while the latter does not explain it at all. In one respect only, namely, in respect of ॐ—शिवलिंगं, वेदांतसारवीरशैवचिंतामणि and लिंगधारणचंद्रिका agree and differ from वीरशैवानंदचंद्रिका. The author usually starts, strangely enough, with objections and not with the interpretation of the hymn under discussion. But he gives the interpretation somewhere in the course of the discussion.

Basavapanditaradhya, the commentator of नारायणोपनिषत्, comments on this hymn as follows:—

ॐ नमो ब्रह्मणे etc.—नमो ब्रह्मणे इति शिवप्रार्थनामंत्रमिदम् । ओंकाराय ब्रह्मणे शिवाय नमः । धारणं त्वद्धारणं । धारणशब्दस्य साकांक्षपदत्वात्तच्छब्दाध्याहारमावश्यकम् । अर्थाच्छिवलिंगधारणमित्यर्थः । धारयिता भूयासं धारणविशिष्टो भवेयम् । अहमिति शेषः । अमुष्य मे धारणविशिष्टस्य मम कर्णयोः श्रुतं श्रवणपूर्वकलिंगांगसामरस्यमित्यर्थः । अनिराकरणं अविभाज्यमानसंबंधं यथा भवति तथा अस्तु भवतु इत्यर्थः । मा च्योद्धं तद्विस्तृतिर्न भवेदिति यावत् ।

Here the explanation is the same as the above three, but differs in respect of अनिराकरणं, which is taken to be an adverb of अस्तु; while it is explained by वीरशैवानंदचंद्रिका and वेदांतसारवीरशैवचिंतामणि as अजह्नं or अवियोगः अस्तु । लिंगधारणचंद्रिका explains it as अनिराकरणीयं मुमुक्षुभिर्गोह्यं ब्रह्म । In another respect also, namely, कर्णयोः श्रुतं, the commentary differs materially from the three. कर्णयोः श्रुतं is taken here as श्रवणपूर्वकलिंगांगसागरस्यं. Both वीरशैवानंदचंद्रिका and वेदांतसारवीरशैवचिंतामणि take it to mean कर्णयोः श्रुतः पंचाक्षरीमंत्रः; while लिंगधारणचंद्रिका interprets it as कर्णयोः श्रुतं ॐ शिवलिंगम् ।

The मंत्र has also been explained by श्रुतिसारभाष्य (page 20) as follows:—भो गुह्यमूर्ते ब्रह्मणे ब्रह्मस्वरूपाय तुभ्यं नमः अस्तु । अनिराकरणं सर्ववस्थायु तिरस्कारशून्यं धारणं लिंगसंबंधः मे मम अस्तु भवतु । धारयिता लिंगसंबंधी भूयासं अहमस्मि । भू सत्तायामिति धातोः । कर्णयोः श्रोत्रयोः श्रुतं ऋषिदेवता-

छंदोबीजन्यासयुक्तषडक्षरीमंत्रध्वनमस्तु । दक्षिर्कर्ण एव मंत्रोपदेशार्हः इति श्रुतत्वात्
अत्र कर्णयोरिति वचनं श्छ दसम् । अमुष्य ब्रह्मणः ॐ ओंकारवाच्यं साकारलिङ्गं मम
आत्मनः मामञ्चतीति माच्या तन्वा ऊर्द्धं वाहनीयं धारणीमित्यर्थः । नह प्रापणेकप्रत्ययांतः ।
In this interpretation अनिराकरण and माच्योर्द्धम् are differently
explained. Particularly the latter's explanation is re-
markably different from all others, they are—

अनिराकरणं=तिरस्कारश्चन्यं धारणं. The latter is understood.

माच्या=तन्वा ऊर्द्धं=वाहनीयं

P. 21. विशेषसमर्पकपदाभावेन धारणमात्रप्रतीतिः—This is the first
objection raised by the objecter. The objecter says there
is the word धारण only, but there is mentioned no special
thing, for wearing; hence the doubt arises whether Linga
is to be worn or some other thing or things.

P. 21. न च देवतांतरधारणे etc.—This is the objection the
objecter raises against himself. If it is said, he says, that
there is no proof of any other God to be worn, nor is there
a custom of any other God being worn on the body, it
indirectly proves that शिवलिङ्ग is to be worn.

P. 21. परिशेषात् or पारिशेष्यात्—This is an argumentative
method of arriving at a conclusion asserted by the सिद्धान्तिन्.
This method is generally adopted by all; but नैयायिकाः and
वैशेषिकाः are specially fond of this. It consists in exhausting
all alternatives about an assertion except one, that they are
inapplicable, and therefore the last and the only alternative
comes to be necessarily accepted, as the सिद्धान्तिन् stated. An
instance of this will be formed in the discussion given
above in अग्निहोत्रं जुहोति. There the conclusion that अग्निहोत्रं
जुहोति was a नामधेय, is established by this method, after
proving the impossibility and unsoundness of other alter-
natives of the पूर्वपक्षिन्.

P. 21. देवतांतरधारणाप्रसिद्धावपि etc.—Here the Vaishnavaita पूर्वपक्षिन् contends that चारण may be construed with wearing the marks of conch and disk, the special weapons held by Vishnu in his hands, because the wearing of these has been the creed, established by the followers of रामानुज. Madhwaites also wear the marks. But the author chooses to refute the सिद्धांत of the रामानुज school in a later section.

P. 21. अनिराकरण—The objecter contends that अनिराकरण may be explained etymologically to mean परब्रह्मन् or परशिव, i. e. शिवलिङ्ग, as being imperishable or eternal and, therefore, the only thing never to be rejected but aimed at for attainment. But शंख and चक्र can be similarly explained to be objects of wearing.

It is to be noted that अनिराकरण is explained as अहङ्गन or अवियोग, by both वीरशैवानन्दचन्द्रिका and वेदांतसारवीरशैवचिंतामणि. Please see note in the beginning of this section.

P. 21. विभूतिर्यस्य नो माले etc.—By means of these verses the objecter establishes his second objection, namely, the wearing of मल्ल and रुद्राक्ष on the body. He means that the very old custom of non-Lingayat-shaivas might be laid down by the hymn, as corroborated by the verses quoted and not the wearing of Linga, as asserted by the सिद्धांसिन्.

P. 21. धारयिता भूयासम्—This contains the third objection. The objecter says भूयासम्, being in the benedictive mood, has no force either of the imperative mood or the potential mood, which alone can enjoin.

P. 22. न वा विधिप्रयोजकरूपसत्त्वम्—This is the last and the fourth objection that the hymn is not an अपूर्वविधि, in as much as it is obtained by सर्वलिङ्गं स्थापयति.

P. 22. अत्रोच्यते etc.—Here begins the refutation of the various objections in order. The author begins to refute the first objection, that the hymn lays down the wearing of marks of शंख and चक्र and not the Linga. The author says that all other deities विष्णु, ब्रह्मा, and others are perishable and शिव alone is imperishable and eternal. It naturally follows that विष्णु being perishable, the weapons held by him are more so. Therefore, the hymn cannot be expected to lay down the wearing of perishable objects in preference to the eternal thing, ब्रह्मन्, for attaining मोक्ष. The sentence “सर्वमिदं etc.” is taken from अथर्वशिखोपनिषत्.

आप्पय्यदीक्षित proves that शिव is the creator of ब्रह्मा, विष्णु & रुद्र as follows:—अथ शिवस्य ब्रह्मविष्ण्वादिसृष्टिप्रलयकर्तृत्ववचनैरपि तस्य पर-ब्रह्मभावाभिव्यक्तिमाविष्करोति—

ब्रह्मा विष्णुः शंकरश्चापिदेवाः कर्तारो ये सर्गरक्षालयानां ।

तेषां सृष्टिं संहतिं च त्वदिच्छाधीनामूचे द्योतयन्ब्रह्मतत्त्वम् ॥

स एव भगवानीशः सर्वतत्त्वादिरव्ययः ।

सर्वतत्त्वविधानज्ञः प्रधानपुरुषेश्वरः ॥

सोऽसृजद्दक्षिणादंगादुद्भाणं लोकसंभवम् ।

वापपार्श्वतया विष्णुं लोकरक्षार्थमीश्वरः ॥

युगांते चैव संप्राप्ते रुद्रं प्रभुरथासृजत् ॥ इति... एवं ब्रह्मविष्णु

रुद्राणामपि सृष्टिस्थितिलयकर्ता कैमुतिकन्यायेन सर्वस्य जगतः कर्तेति सिद्धेः तत् यतो वा इमानि भूतानि जायन्ते इत्यादिलक्षणलक्षितं ब्रह्म शिव एवेत्यर्थात्सिध्यति इति तद्योतनार्थं तदुक्तवानित्यर्थः ।

(भारतसारसंग्रह page 23).

The following verse from महिम्नस्तोत्रं may also be noted:—

बह्वलरजसे विश्वाप्ततौ भवाय नमोनमः ।

प्रबलतमसे तत्संहारे हराय नमोनमः ।

जनमुखकृते सत्त्वोद्विक्तौ मृडाय नमोनमः ।

प्रमहसि पदे निह्यैगुण्ये शिवाय नमोनमः ॥

भवः भवत्यस्माज्जगदिति ब्रह्ममूर्तिः । हरतीति हरः रुद्रमूर्तिः । मृडयति सुख्यतीति मृडः विष्णुः । पालनस्यैवोद्देश्यत्वात् क्रमभङ्गेण पञ्चान्निर्देशः । (मधुसूदनी व्याख्या page 60).

P. 22. चक्रांकिततनुं etc.—By quoting these verses the author means that the hymn cannot be expected to lay down the wearing of the marks of शंख and चक्र, when the wearing of these has been condemned by पुराणा and स्मृतिः. The verses are found also in स्मृतिचंद्रिका.

P. 22. विवेचयिष्यते etc.—This refers to the discussion contained in section VII infra.

P. 22. लिंगाकृतिकत्वेन etc.—Here the author finally establishes the conclusion that शिवलिंग being eternal is to be worn on the body.

P. 22. न कारणं कारणानां धाता etc.—This sentence is taken from अथर्वशिखोपनिषत्. This has been produced here in proof of शिव being eternal.

P. 23. वस्तुतस्तु etc.—This is the explanation of why धारयिता भूयासं is repeated after the words धारणं मेऽस्तु अनिराकरणं. The author reconciles the repetition by saying धारयिता भूयासम् is only a general injunction of wearing अनिराकरण or परब्रह्मन् being incomprehensible or intangible to all sense organs physical or mental it is impossible for a devotee to wear it. It is, therefore, followed by ॐ at the end; that ॐ means लिंग or इष्टलिंग, the author proves on the next page. The author's explanation of the repetition धारयिता after धारण is not satisfactory. The repetition is explained by श्रीशैवानन्दचंद्रिका and वेदांतसारवीरशैवचित्तमणि satisfactorily.

P. 23. ॐकारपदवाच्यंलिङ्गं—This is proved on the next page in words न च ओंकारस्य etc. But सदानन्दोपनिषत् is explicit on this point, which says:—अस्य मात्रा अकारो ब्रह्मरूपः, उकारो विष्णुरूपः, मकारः कालकालः, अर्धमात्रा परमशिवः ओंकारो लिङ्गं । कालकालः is संहारकर्ता रुद्रः ।

P. 23. ननु etc.—This is an objection to the author's assertion above that ॐ is लिङ्ग. i. e. इष्टलिङ्ग. The objecter, says that अ, being the prime alphabet, includes in it all other alphabets. ॐ, therefore, comes to be included by अ. अ at the same time is विष्णु. ॐ, therefore, is विष्णु and not Linga as maintained by the सिद्धातिन्. The following verses from प्रमुल्लिङ्गलीला, part 1st pages 43 44, are to be noted in connection with the importance of the alphabet अ, as being prime the alphabet and as such being the source of all other alphabets:—

अकारः सर्ववर्णानां आदिभूतः सनातन ।
 समस्तमंत्रबीजस्य प्रणवस्यादिमोऽप्ययम् ॥
 अमृतत्वादमूर्तत्वादभयत्वादजत्वतः ।
 अकारः प्रोच्यते ह्यात्मा भुतियुक्त्यनुभूतिभिः ॥
 यच्छब्दसंस्कृता बुद्धिर्भवेद्यच्छब्दरूपिणी ।
 तदादिवर्णश्रवणात्तच्छब्दार्थं स्मरेद्भुवम् ॥
 अतोऽकारश्रुतेर्बुद्धिरजाबात्मकमीश्वरम् ।
 अव्यक्तं भावयेदर्थमनाद्यंतं परं शिवम् ॥
 अकारः सर्ववाक्सैषा व्यक्ता स्पर्शोष्माभिः परा ।
 नानारूपा बहुतरा भवतीति भुतिर्जगौ ॥
 अक्षराणामकारोऽसौ शिव इत्याह च स्मृतिः ।
 अनुत्तरस्तथाम्नायो विभ्राम्यति पराक्षरे ॥
 प्रणवप्रकृतिः सोऽयं अकारो गीयते बुधैः ।
 सर्वाऽपि मातृकास्तद्वदकार जायते पुनः ॥
 लीयते वर्तते तस्मादकारः सर्वकारणम् ॥

P. 23. **अकाराश्चाथशब्दश्च** etc.—Forms the first verse of विश्वकोश, a Sanskrit lexicon. It also occurs in अग्निपुराण-शास्त्रभाग. The verse is quoted by all commentators to prove संगलत्व of अथ coming at the beginning of a philosophical work or शास्त्र.

P. 23. **अकारो वै सर्वा वाक्** etc.—“तत्र अकारो वै सर्वा वाक् सैषा स्पर्शोष्मभिः व्यज्यमाना बव्ही नानारूपा भवति” इति श्रुतितः सर्वे वर्णाः अकार-विकारा इत्युक्ता भवन्ति । “अक्षराणामकारोऽस्मि” इति स्मृतितश्च विष्णोः सर्व-व्यापकत्वेन अकारादिक्षरांतरांतबीजविशिष्टमंत्रार्थत्वमुक्तं भवतीति ज्ञेयम्. (see page 5 of शैवोपनिषदः, published by Adyar Library). “अक्षराणामकारोऽस्मि”, taken from भगवद्गीता shows that विष्णु is अ.

P. 23. **अकारं ब्रह्माणं नामौ** etc.—This extract is taken from दृसिहोत्तरतापनीयोपनिषत् in a sketchy form; the passage in full is—अथ सकलः साधारोऽमृतमयश्चतुरात्माय महापीठे सपरिवारं तमेतं चतुःसप्तात्मानं चतुरात्मानं मूलामावमिरूपं प्रणवं संदध्यात्सप्तात्मानं चतुरात्मानमकारं ब्रह्माणं नामौ सप्तात्मानं चतुरात्मानमुकारं विष्णुं हृदये सप्तात्मानं चतुरात्मानं मकारं रुद्रं भ्रूमध्ये सप्तात्मानं चतुरात्मानं चतुःसप्तात्मानं ओंकारं सर्वेश्वरं द्वादशांते सप्तात्मानं चतुरात्मानं चतुःसप्तात्मानं ओंकारं तुरीयानंदामृतरूपं षोडशांतेऽथानंदामृतेनैतांश्चतुर्धा संपूज्य तथा ब्रह्माणमेव विष्णुमेव रुद्रमेव विभक्तांस्त्रीनेविभक्तांस्त्रीनेव लिंगरूपानेव च संपूज्योपहारैश्चतुर्धाथ लिंगात्संहृत्य तेजसा शरीरत्रयं संव्याप्य तदधिष्ठानमात्मानं संज्वालय तत्तेज आत्मचैतन्यरूपं बलमवष्टभ्य गुणैरेक्यं संपाद्य महास्थूलं महासूक्ष्मं महासूक्ष्मं महाकारणे च संहृत्य मात्राभिः ओतानुज्ञात्रनुज्ञाविकल्परूपं चितयन् प्रसेत् । इति । Here the words त्रीनेव लिंगरूपान्...संपूज्य and लिंगात्संहृत्य are noteworthy. Do they refer to the three fold lingas, भावलिंग, प्राणलिंग, and इष्टलिंग ?

P. 23. **चेन्नैवम्** This is the refutation of the above objection. Here the author proves that ओंकार is शिव, on the authority of the verses quoted from शिवपुराण and लिंगपुराण. The verses एवं तिसृभिः etc. is taken from वायुसंहिता, 2nd part page 39. In addition the following 2 verses are to be noted, as explanatory of लिंग (शिवलिंग) being formed by अ, उ, म and of the लिंग being ॐ or अर्धमात्रा.

अउमेति त्रिमात्राभिः परस्ताच्चार्यमात्रया ।

तत्राकारः श्रितो भागे तदा लिंगस्य दक्षिणे ॥

उकारश्चोत्तरे तद्वन्मकारस्तस्य मध्यतः ।

अर्धमात्रात्मको नादः श्रूयते लिंगमूर्धनि ॥ (वायुसंहिता II 265)

The following verses in proof of शिव being ॐ are to be noted:—

तत्र देवास्त्रयः प्रोक्ताः लोका वेदास्त्रयोऽभयः ।

तिस्रो मात्रार्धमात्रा च प्रत्यक्षस्य शिवस्य तत् ॥

ऋग्वेदो गार्हपत्यं च पृथिवी ब्रह्म एव च ।

अकारस्य शरीरं तु व्याख्यातं ब्रह्मवादिभिः ॥

यजुर्वेदोऽतारिक् च दक्षिणाभिस्तथैव च ।

विष्णुश्च भगवान् देवः उकारः परिकीर्तितः ॥

सामवेदस्तथा द्यौश्चाहवनीयस्तथैव च ।

ईश्वरः परमो देवो मकारः परिकीर्तितः ॥

(प्रणवोपनिषत्, Unpublished Upanishads page 31).

All शैवोपनिषत् s like अथर्वशिर and रुद्र, पाशुपतब्रह्म etc. say that ॐ is शिव.

P. 23. न चोकारप्रकृतिकौकारस्य etc.—In this paragraph the author proceeds to refute the argument that अ, being the prime letter, includes in it, ॐ and that अ being विष्णु, ॐ is विष्णु. The author refutes it by saying that अकारो वै सर्वा वाक् is merely an अर्थवाद, like ॐकारेण सर्वावाक् संतृप्णा being an अर्थवाद of ॐ. If अकार, being the prime letter and source of all other alphabets, were alone to have the expressive power of all alphabets, all words made up of others would lose their expressive power, except through अ, and there would be an end to speech except through अ. This is our explanation of the author's line of argument. But पंडितशिवकुमार explains differently as follows:—

शक्तिमात्रोच्छेदापत्तेरिति विष्ण्वतिरिक्ते अर्थे कस्यापि पदस्य शक्तिर्न सिध्येदिति भावः ।

P. 23. अन्यथा पूर्वपूर्ववर्णानां etc.—Here the author reduces the position of the objecter to an absurdity. He says, that supposing अ is the prime alphabet and all others merge into it, अ उ म्, when read from right to left and when म् would merge into its source, उ, and उ would merge into its source, अ, the whole thing, as is well known, will become ॐ and not remain mere अ, as assumed by the objecter to express विष्णु. ॐ being proved already to mean शिव, the objecter will indirectly cut under his own feet.

पंडितशिवकुमार remarks as follows, about the स्तावकत्व of अ and ॐ:—

का तर्हि अकारो वै सर्वा वाक् इत्यस्य गतिः इत्यत आह स्तावकत्वादिति । संतुण्ण-
त्यस्य व्याप्तेत्यर्थः । प्रकृतित्वेन लयाधिष्ठानत्वेन च तिसृणां पूर्वासां मात्राणां अर्धमात्रायां
लीनत्वेन अर्धमात्रावाच्यपरमात्मतत्त्ववाचकत्वं तासामपि सिद्धेदित्याह वैपरीत्यापत्तेरिति ।

The following may also be noted in connection with ॐ:—

(a.) अकारोकारमकोरषु विराड्द्विरण्यगर्मव्याकृतानि ध्यात्वा विराड् रूपमकारं
उकारे प्रविलाप्य तं च उकारं हिरण्यगर्मं मूलप्रकृतिरूपे अकारे प्रविलापयेत् । तस्य च
प्रकृतौ लीनस्य यः परः स चतुर्थमात्रारूपेण नादे ध्यातव्यः उत्कृष्टः अस्ति स अयं
महेश्वरः त्रिशैवः (see सायणाचार्य's भाष्य on यो वेदादौ स्वरः प्रोक्तः etc.)

(b) अमात्रश्चतुर्थोऽव्यवहार्यः प्रपंचोपशमः शिवोऽद्वैत एवमोकार आत्मैव ।
(मांडुक्योपनिषत्).

P. 23. अत एव मंगलार्थकत्वमपि सिध्यति—ओंकारस्य शिवरूपत्वात्
मंगलार्थकत्वमपि सिध्यति. शिव is मंगल or मंगलकर; and ॐ being शिव is
also मंगलकर. मंगलकर or मंगलरूपशिव is usually derived from
वष्टीति शिवः । वष्टाकांतौ इति भ्रातोः पञ्चायचि पृषोदरादित्वात् वर्णव्यत्यये अकारस्ये-
कारादेशे च शिव इति रूपं ।

द्विसिधातौः सिंहशब्दो वशकांतौ शिवः स्मृतः ।

वर्णव्यत्ययतः सिद्धः पश्यकः कश्यपो यथा ॥ इत्यभियुक्तोक्तेः ।

(see शिवतत्त्वरहस्य by नीलकण्ठदीक्षित page 30)

नीलकण्ठदीक्षित, a staunch शैवं, devotes over 8 pages to the etymological explanation of शिव as कल्याणकर or निर्मल (विशुद्ध).

The following few extracts may be noted in addition. It may be seen by-the-bye that he quotes the very verses quoted by the author here.

(a) अथवा शिवः स्वयमेव शिवः शोभनत्वात् । शोभनत्वं हि सर्वजीववृत्त्या-
णवकार्मणमायेयाख्यानादिमलत्रयाभावरूपनैर्मल्यलक्षणं शुद्धत्वम् । तथा :—

अनादिमलसंश्लेषप्रागभावारस्वभावतः ।

अत्यंतपरिशुद्धात्मेत्यतोऽयं शिव उच्यते ॥ इति

(b) यद्वा शेतेऽस्मिन्सर्वमिति शिवः । सर्वकारणीभूतचिच्छकोरप्याधारतया
परमशिवस्यैव जगदाधारत्वम् ।

(c) अथवा वष्टि लोकहितमिति शिवः । रूपसिद्धिः प्राग्वत् । तथा :—

स मे धयति शं नित्यं सर्वार्थानामुपक्रमम् ।

शिवमिच्छन् मनुष्याणां तेन देवः शिवः स्मृतः ॥

(d) यद्वा शिवं मंगलं करोतीति शिवः । शिवशब्दात्तत्करोतीति प्यंतात्पचा-
यचि रूपं । तथा च श्रुतिः— सर्वमन्यत्परिलज्ज्य शिव एको भ्येयः शिवंकरः इति,
महाभारतेऽपि—समाभवन्ति मे सर्वे दानवाश्चामराश्च ये ।

शिवोऽस्मि सर्वभूतानां शिवत्वं तेन मे सुराः । इति

(e) तथा शेतेऽस्मिज्जगदिति शिवः इति व्युत्पत्तौ प्रसिद्धं यज्जगदतिविस्तृतं
तदप्यस्मिंशेते असंवाधेन वर्तते इत्यर्थादधिकालंकारः । The last is only the
rhetorical explanation of (b) above.

P. 24. यच्चोक्तं etc.—Here the author refutes the second
objection that धारण might lay down the धारण of भस्म and
रुद्राक्ष. The author argues out the objection that ॐ cannot
in any way mean भस्म and रुद्राक्ष. Hence the two cannot take

the place of लिंग as the object of wearing. If the objection meant that मस्म and रुद्राक्ष were to be worn in addition to Linga, it would be agreeable and admitted.

P. 24. केचित्तु etc.—Here the author refers to some authors of past times that explained the words of the hymn, viz. that अनिराकरण meant मस्म and रुद्राक्ष and, ॐ meant Linga, and the three were laid down as the objects of equal importance of wearing on the body equally carefully. But we have not been able to find out who the authors are referred to here.

P. 24. यदप्युक्तम् etc.—Here the author refutes the third objection. He argues that भूयासम् in धारयिता भूयासम् has the force of the potential mood, as much as भूयासम् in मेधावी भूयासम् and आसम् in अहमेकः प्रथममासम् have that force. शंकराचार्य explains (in तैत्तिरीयोपनिषत्) भूयासम् as भवेयम्. भूयासम् has thus been proved to have the force of the potential mood. It may be noted that of the two instances, “मेधावी भूयासम्” and “अहमेकः प्रथमम् आसम्,” मेधावी भूयासम् might mean मेधावी भवेयम्. But it is difficult to understand how आसम् has the force of a विधि. पंडितशिवकुमार's remarks are to be noted in this connection:—मेधावी भूयासमिति मेधायाः प्रार्थ्यमानत्वेऽपि पदसामर्थ्यरूपलिङ्गेनानेन मंत्रेण आत्मानं मेधाविनं कुर्यादिति विधेः कल्पनवत् अहं धारयिता भूयासमित्यत्र लिंगबलेनैव अनेन मंत्रेण धारणं कुर्यादिति कल्पनं भविष्यतीति तात्पर्यम्। अहमासमित्यत्र विधित्वशंकांग्घोऽपि नास्ति तथापि ईश्वर एव सनातत्वेन चिंतनीय इति विधिर्यथा कल्प्यते तद्वदिति भावः।

P. 24. न च विधिप्रयोजकरूपसत्त्वेन.....न विधिसंभव इति वाच्यम्—Here is the fourth and the last objection, which is untenable, says the author. The sentence may be enlarged in explanation as—तत्र सर्वलिङ्गं स्थापयति पाणिमंत्रं पवित्रमितिवाक्ये विधिप्रयोजकरूपसत्त्वेन अपूर्वविधिरूपसत्त्वेन तत्संभवे सर्वलिङ्गं स्थापयतीत्यत्र विधिसंभवेऽपि अत्र

धारयिता भूयासमित्यत्र तदभावात् विधिप्रयोजकरूपाभावात् नापूर्वविधिसंभवः इति न वाच्यम् । The objection means that as there is the अपूर्वविधि in सर्वलिंगं स्थापयति, it is प्रमाणांतरप्राप्त. Therefore there cannot be an अपूर्वविधि in धारयिता भूयासम्.

P. 24. अत्रापि etc.—This is the refutation of the foregoing objection. Here the author says that लिंगधारणविधि is first laid down by धारयिता भूयासम्.....ॐ. Subsequently the विधि is re-iterated by सर्वलिंगं स्थापयति and the अधिकरण or स्थान of स्थापन is laid down पाणिमंत्रं-पाणौ मंत्रं. And in as much the sentence सर्वलिंगं स्थापयति पाणिमंत्रं पवित्रं as a whole lays down अधिकरण, not laid down by the hymn under discussion, the अपूर्वविधित्व of धारयिता भूयासम् is unaffected. In this connection the refutation of an objection of identical nature on page 27 of the text be noted.

P. 24. आस्तां तावदयमर्थवादः—This seems rather abrupt, as there is nothing in the previous discussion about the hymn नमो ब्रह्मणे etc. being an अर्थवाद. It is, therefore, probable that some portion of the text might be missing, though in all the three editions, no such words being found, there is nothing about अर्थवाद. पंडितशिवकुमार has failed to note this and comments on this as follows:—आस्तां तावदिति तथापीति अस्मिन्कल्पे अनिराकरणत्वप्रणवरूपत्वबोधनेन धृतलिंगस्य गुणस्तुल्योर्लभात् अर्थवादत्वं गुणविधित्वं च बोध्यम् । तदन्यपरत्वेति प्रकरणबलात् नमो ब्रह्मणे इति नमस्कारोऽपि लिंगरूपब्रह्मोद्देशक एव । Here the author means that नमो ब्रह्मणे etc. is an अर्थवाद of लिंगरूपब्रह्म and precedes the hymns, दहं विपाप्म and निधनपतये नमः.....सर्वलिंगं स्थापयति पाणिमंत्रं पवित्रं. After the अर्थवाद and the general विधि of wearing लिंग is laid down by this hymn, the two latter respectively particularize the अंतर्लिंगधारण and बहिर्लिंगधारण in the heart and on the hand for पूजा. Hence. the objection advanced by the objecter is untenable.

P. 25. तत्प्रकरणगतनमो ब्रह्मणे—The author seems to take all these and other hymns about शिवोपासना of the उपनिषत् as forming one section.

P. 25. अन्यत्र विस्तरः—Elaboration or अर्थवाद of लिंग in a different hymn, viz. नमो ब्रह्मणे etc.

The author quotes in support of explanation the verses from स्कंदपुराण. The following additional verses are given by वीरशैवानंदचंद्रिका and वेदांतसारवीरशैवचिंतामणि in support of their own explanation from the same पुराणः—

अच्योष्ट मम मे लिंगं मा च्यावय शिवाश्रयम् ।

उपदिष्टं च गुरुणा कर्णे तद्विव्यरूपभाक् ।

वेदसिद्धं मंत्ररत्नं जपेत्पंचाक्षरं सदा ॥ (वीरशैवानंदचंद्रिका P. 80)

ओमिति ब्रह्म परमं लिंगाकारं महेश्वरं ।

सर्वावस्थासु सर्वेषु कालेषु निमिषार्धतः ॥

अवियोगेन भुक्तिं च मुक्तिमिच्छन् द्विजोत्तमाः ७

धारयेत्पंचमु स्थानेव्वस्मिन्संलग्नमानसः ॥

उपदिष्टं च गुरुणा कर्णे तद्विव्यरूपभाक् ।

वेदसिद्धं मंत्रराजं पंचाक्षरं जपेत्सदा ॥ (वेदांतसारवीरशैवचिंतामणि
page 150).

IV

P. 26. तैत्तिरीयशाखायामेव “यच्छंदसामृषभो विश्वरूपः etc.”—Here the author continues his discussion on बहिल्लिंगधारण by taking a hymn from तैत्तिरीयोपनिषत्, one of the ten principal Upanishads, and interprets it as laying down the wearing of इष्टलिंग on the body. The hymn forms a part of the fourth section of शिक्षाध्याय of the Upanishad, which is itself a part of तैत्तिरीयारण्यक. This hymn has not been commented on or interpreted, like the last one, either by वीरशैवानंदचंद्रिका or वेदांतसारवीरशैवचिंतामणि. But it has been explained by बसवपंडिताराध्य a commentator of the Upanishad. His commentary of the hymn in extenso is:—

यच्छंदसामृषभो विश्वरूपः.....भुतं मे गोपाय । —साधनं विना साध्यानिष्प-
त्तेरिति न्यायरीत्या लौकिकमनुष्याणां सोपानारोहणं विना सौधारोहणासंभवमिव सुमुख्यं ।
सूक्ष्मब्रह्मोपासनासाधनभूतस्थूलब्रह्मरूपेष्टलिंगधारणपूजादिकं विना सूक्ष्मब्रह्मरूपप्राणलिंग-
पूजनं न सिध्यतीति मत्वा प्रथमं बाह्यप्राणलिंगधारणं दर्शयति यच्छंदसामिति । अस्यार्थः
यः शिवः छंदसां ऋगादिवेदानां ऋषभः श्रेष्ठः प्रभुः सर्वविद्याकर्तृत्वं । ईशानः
सर्वविद्यानां ” “यस्य निश्चितताः वेदाः ऋग्वेदो यजुर्वेदः ” इत्यादिषु सर्वविद्याकर्तृत्वं
परमेश्वरस्य निश्चितत्वात् । चेतनाचेतनप्रपञ्चमयः “ऋतं सत्यं परं ब्रह्म पुरुषं कृष्णपिंगलं ।
ऊर्ध्वरेतं विरूपाक्षं विश्वरूपाय वै नमोनम, ” “सर्वोप्येष रुद्रस्तस्मै रुद्राय नमः ” इत्या-
दिभ्युते । छंदेभ्यः ऋगादिवेदेभ्यः । तस्मादमृतः दधिसंबभूव प्रादुर्भूतो हन्यते इत्यर्थः ।
“तं त्वौपनिषदं पुरुषं पृच्छाथि ” इत्यादिभ्युतिः । मे इन्द्रः परमेश्वरेशाली शिवः ।

सर्वैश्वर्यसंपन्नः सर्वेश्वरः शंभुराकाशमध्ये ।

शिव एको ध्येयः शिवंकर सर्वमन्यत् परित्यज्य ॥

इत्यादिभ्युतेः । मा मां मेधया शिवैकनिष्ठगरिष्ठबुद्ध्या स्पृणोतु प्रीणयतु उज्जीवयतु-
वा । स्पृषि रक्षणप्राणेष्विति धातुः । तद्विज्ञानार्थं प्रज्ञाबलं हि प्रार्थ्यते । अमृतस्य मोक्षस्य
देवस्य लिंगरूपशिवस्य धारणं यस्य मम सोऽहं देवधारणो भूयासं भवेयं । अत्र देवेति
पदविभागे अपरिमिताधिकरणन्यायेन सन्निधिभ्रुतधारणभ्रुतान्वयं परित्यज्य व्यवहितगो-
पायेत्यत्रान्वयासंभवात्, “ब्रह्मणः कोशोऽसि ” इत्यत्र सन्निहितब्रह्मपदवत् अस्यैव
विभाक्तिविपरिणामेन भूयासमित्यत्र उत्तमपुरुषस्य प्रथमपुरुषपरिणामवत् अन्वयसंभवात्
संयोगार्थकत्वेन धारणशब्दस्य अन्यार्थासंभवात् । “तं देवतानां परमं च केवलं ”
“तस्माद्देवः शिवः स्मृतः ” इत्यादिभ्युतिषु, “देवाय नमः भीमदेवाय जमः ” इत्यादिना
आपस्तम्बसूत्रादिषु देवशब्दस्य शिवे रूढिदर्शनाच्च ।

लिंगागिसंगिनो वत्स पुनर्जन्म न विद्यते ।

युगपद्व्यानसांसिद्धिस्ततो मोक्षमवाप्नुयात् ॥ इति

शंकरसंहितावचनेन तस्यैव मोक्षोपयोगित्वात्, अन्यदेवताधारणकर्तव्यस्य विध्याचारा-
संभवात् जडस्य परमेश्वर्यादिब्रह्मलिंगासंभवात्, मुख्यार्थसंभवे गौणार्थस्वीकारायोग्यत्वात्
बाह्यलिंगपवित्रत्वप्रार्थनाच्च बाह्यप्राणलिंगार्थकत्वमेव समंजसं भवति । किंच “अहमेकः
प्रथममात्मन् ” “मेधावी-भूयासं ” “इत्यादिष्विव अत्रापि विध्यर्थोपपत्तिः । यतः परशिव-
लिंगधारी भूयासं अतो मे शरीरं विचक्षणं आणवादिमल्लयनिवृत्तितया परिशुद्धं भूयात् ।
जिह्वारसना मे मम मधुमत्तमा लौकिकदुःशास्त्रवाक्योच्चारणनिवृत्तिपूर्वकनिगमागमो-
भयवेदांतवाक्यप्रतिपादनमधुमत्तमिषी सप्त भूयात् । कर्माभ्यां भोगाभ्यां विभुवं भुगवा-

नीत्यर्थः । विश्रुवमिति छांदसं रूपं । सदा परशिवकथा सुधास्वादनरतो भूयादित्यर्थः ।
मेधा च तदर्थमेव प्रार्थ्यते । ब्राह्मणः परशिवस्य कोशोऽसि अधिकरणमसि । तथा
च वातुलागमे—यथा कला तथा भावो यथा भावो तथा मनः ।

यथा मनः तथा दृष्टिः यथा दृष्टिस्तथा स्थलम् ॥

सा कला परमा सूक्ष्मा तत्त्वानां बोधिनी परा ।

तामाकृष्य यथान्यायं लिंगे समुपवेशयेत् ॥

किंच स्कन्दि शंकरसंहितायां—उरःस्थले हरिलिंगं धृत्वा मूर्ध्नि पितामहः ।

लिंगस्थं मां समाराध्य स्वं स्वं पदमवापतुः ॥

इत्यादिना स्पष्टमुपदिष्टम् । मेधया लौकिकप्रज्ञया पिहित आच्छादिता । सामान्यप्रज्ञयाऽ
विदिततत्त्वमित्यर्थः । “नावेदवित् मनुते बृहंतं नैषा तर्केण मतिरापनेया ” इति श्रुतेः ।
श्रुतं श्रवणपूर्वकं श्रद्धाभक्तिध्यानयोगादिकं मे मम गोपाय रक्ष । तदविस्मरणादिकं
कुर्विति भावः ।

The author of लिंगधारणचंद्रिका adopts the explanation of the hymn by श्रीपतिपंडित (see श्रीकरभाष्य, page 7.) That the explanation adopted by the author is different form that of बसवपंडिताराध्य, will be clear from the following:—

(a) धारणशब्दस्य कर्तरि ल्युडंतत्वेन देवं धरतीत्यर्थे सति is not found in the commentary given above.

(b) इंद्रः is explained by बसवपंडित as परमैश्वर्यशाली शिवः; while it is explained in the text as निग्रहानुग्रहसमर्थः ।

(c) स्तुणोतु is explained by बसवपंडिताराध्य as प्रीणयतु उज्जीवयतु वा; while it is explained in the text as संयोजयतु.

However it is undoubted that the explanation of बसवपंडिताराध्य has been mentioned, though sketchily, by the author on page 29 in paragraph beginning with अन्येतु etc.

The hymn under discussion has been commented on only शंकराचार्य as follows:—यच्छंदसमिति मेधाकामस्य श्रीकामस्य च तत्प्राप्तिसाधनं जपहोमावुच्येते । “सम्रेडो मेधया स्पणोतु ” “ततो मे श्रियमावह ” इति च लिंगदर्शनात् । यच्छंदसां वेदानामृषभ इवर्षभः प्राधान्यात् विश्वरूपः सर्वरूपः “तद्यथा शंकुना” त्यादश्रुत्यंतरात् । अत एव ऋभस्वमोकारस्य । ओंकारो ह्यत्रोपास्य इति ऋषभादि-

शब्दैः स्तुतिन्यायैवोकारस्थः। छंदोभ्यः वेदेभ्यः वेदा ह्यमृतं, तस्मादमृतादधिसंबभूव।
 लोकदेववेदव्याहृतिभ्यः सारिष्ठं जिघृक्षोः प्रजापतेस्तपस्यतः ओंकारः सारिष्ठत्वेन प्रत्यभा-
 दित्यर्थः। न हि नित्यस्थोकारस्यांजसा एवोत्पत्तिरवकल्प्यते। स एवंभूत ओंकार ईदृः सर्व-
 कामेशः परमेश्वरः मा मां मेधया प्रज्ञया स्पृणोतु प्रीणयतु बलयतु वा। प्रज्ञाबलं हि
 प्रार्थ्यते। अमृतहेतुभूतब्रह्मज्ञानस्य तदधिकारात्, हे देव धारणो भूयासं धारयिता
 भवेयम्। किंच शरीरं मे मम विचर्षणं विचक्षणं योग्यमित्येतत्। भूयादिति प्रथम-
 पुरुषविपरिणामः। जिह्वा मे मधुमत्तमा मधुमत्प्रतिशयेन मधुरभाषिणीत्यर्थः।
 कर्णाभ्यां श्रोत्राभ्यां भूरि त्रिश्रुवं व्यश्रवं श्रोता भूयासमित्यर्थः। आत्म-
 ज्ञानयोग्यः कार्यकरणसंघातोऽस्त्विति वाक्यार्थः। मेधा च तदर्थमेव हि प्रार्थ्यते।
 ब्रह्मणः परमात्मनः कोशोऽसि। अक्षेरिव उपलब्ध्यधिष्ठानत्वात्। ब्रह्मणः प्रतीकं त्वयि
 ब्रह्मोपलभ्यते। मेधया लौकिकप्रज्ञया पिहितः आच्छादितस्त्वं सामान्यप्रज्ञैरविदिततत्त्व
 इत्यर्थः। श्रुतं श्रवणपूर्वकमात्मज्ञानादिकं विज्ञानं मे गोपाय रक्ष। तत्प्राप्त्यविस्मरणादिकं
 कुर्वित्यर्थः। It is sure that बसवपंडिताराध्य refutes शंकराचार्य (see
 page 29), so also श्रीपतिपंडित in his श्रीकरभाष्य.

Other Acharyas of different Schools explain the hymn suitably to the philosophy and principles of their respective Schools; but it is unnecessary to reproduce them here.

The explanation, which is adopted by the author and discussed with pros and cons, is of a portion of the hymn only, though the central and the pithy portion of the text, requisite for proving the principle of wearing Linga on the body.

P. 26. कर्तरी ल्युडंतत्वेन—ल्युट् stands for अन, a Kṛit affix denoting the agent or the object or impersonal activity. (कृत्संछटो बहुलं—पाणिनि III-3-113) Here the affix denotes the agent and imparts the sense of धारक or धारयिता to the word धारण.

P. 26. अत्रेदं विचार्यते—Here starts the objection to the interpretation of the hymn and ends with परमात्मन एवांतर्धारण-प्रतीत्यै. The objection is that the text यच्छंदसामृषभो etc. is an अनुवाद or restatement, on account of the relative pronoun

y: in it. The relative pronoun expects an antecedent, which, in the present case, is found in the hymn of नारायणोपनिषत्, namely,

तस्याः शिखाया मध्ये परमात्मा व्यवस्थितः ।

स ब्रह्मा स शिवः स हरिः सैत्रः सोक्षरः परमस्वराट् ॥

But to understand better the chain of reasoning contained in the objection, the following verses from the नारायणीय section of the Upanishad, are to be noted:—

पद्मकोशप्रतीकाशं हृदयं चाप्यधोमुखम् ।

अधोनिष्ठया वितस्यान्ते नाभ्यामुपरि तिष्ठति ॥

ज्वालामालाकुलं भाति विश्वस्यायतनं महत् ।

संततं शिलाभिस्तु लंबत्याकाशसंनिभम् ॥

तस्यांते सुषिरं सूक्ष्मं तस्मिन्सर्वं प्रतिष्ठितम् ।

तस्य मध्ये महानभिर्विश्वार्चिर्विश्वतोमुखः ॥

सोऽग्रभुग्विभजंस्तिष्ठनाहारमजरः कविः ।

तिर्यगूर्ध्वमधःशायी रश्मयस्तस्य संतताः ॥

संतापयति त्वं देहमापादतलमस्तकं ।

तस्य मध्ये बन्दिशिखा अणीयोर्ध्वा व्यवस्थितः

नीलतोयदमध्यस्थाद्विद्युल्लेखेव भास्वरा ।

नीवारशूकवत्तन्वी पीता भास्वत्यणूपमा ॥

तस्याः शिखाया मध्ये परमात्मा व्यवस्थितः ।

स ब्रह्मा स शिवः स हरिः सैत्रः सोऽक्षरः परमः स्वराट् ॥

यच्छेदसां etc. therefore, an अनुवाद or reiteration or restatement of the antecedent statement contained by पद्मकोशप्रतीकाशं etc. The antecedent statement refers to the divine principle residing in the heart cavity. The restatement, accordingly, must mean the same divine principle and धारण must mean the अंतर्धारण of that very divine principle. This stand-point, moreover, is supported, says the objecter, by the fact that ब्रह्म means the Highest soul on account of the adjective

विश्वरूप (of Universal form), which cannot be applied to any other deity, which all have limitations; this is also supported by the mention of unqualified ब्रह्मन् in the text under discussion.

P. 27. इति चेन्मैवम्.....आप्ययदीक्षितैः—This is the refutation of the objection stated above. The upshot of the refutation is that a Vedic text may restate, but must contain something new or state something special or additional, if it is to be significant and not superfluous. The objecter's standpoint fails to conform to this test, because, according to him, the hymn यच्छंदसां etc. is a mere restatement without anything special contained or mentioned in it (पुरोवादाप्राप्त-सिद्धिर्न स्यात्). But such mere restatement is superfluous and is, therefore, of no meaning (न साफल्यं लभते).

P. 27. न हि पुरोवादप्राप्तमनूय.....साफल्यं लभते—This sentence states the principle of logic (न्याय), on which the refutation is based.

P. 27. अत एव...सिद्धांतितम्....आप्ययदीक्षितैः—This is quoted here by the author to strengthen his own position. The whole discussion, which is synoptically stated here, will be found in शिवकर्णामृत on page 23, श्रीरंगं edition.

P. 27. नचास्य...फलं विधीयते—Herein the objecter makes an attempt to prove that the hymn यच्छंदसां etc. does contain something new, viz. that the फल of धारण is stated, in as much as अमृतस्य देवधारणो भूयासं means अमृतार्थं मोक्षार्थं देवधारणो भूयासं.

अमृतार्थं = अमृतं अमृतत्वं मोक्षः तदर्थं. But शंकराचार्य explains it as अमृतस्य अमृतहेतुभूतस्य ब्रह्मज्ञानस्य अर्थे.

P. 27. इति वाच्यं...तदप्राप्तत्वाभावात्—This is refutation of the foregoing attempt of the objecter. The author, as a सिद्धांतिन्, argues that the antecedent statement also does contain the फल of the उपासना. But it is to be noted here the verses, containing the antecedent statement, do not say anything about the फल to be attained by the उपासना. The question, therefore, arises how it is that the सिद्धांतिन् says so. This question can be answered in two ways. (1) Firstly the फल is not expressly stated in so many words but is implied by नारायण's attainment of at-one-ment with शिव, the परमात्मन्, as stated already on page 6 of the text in words "तद्भावभावनापन्नस्य etc.". Or secondly, (2) The फल referred to here (ब्रह्मणः सायुज्यं सलोकतां etc.) is stated a little later at the end of the 15th section, namely, ब्रह्मणः सायुज्यं सलोकतामाप्नोति। एतासमेष देवतानां सायुज्यं सार्द्धितां समानलोकतामाप्नोति य एवं वेदेत्युपनिषत्। It is also possible that the फल referred to here, may be connected with the फल, stated at the end of the उपनिषत् in words, "य एवं विद्वान्...तस्माद् ब्रह्मणो महिनामन्"; because the फल to be attained by the उपासना, as stated at the end, must be the फल common to the varieties of उपासना laid down in the various sections of the Upanishad. The author, therefore, contends that the objecter's explanation is untenable.

P. 27. अथ भवन्मतेऽपि...स्यादिति—Here the objecter, after being refuted, opposes the सिद्धांतिन् with the difficulty that, if the hymn under discussion were to lay down बाह्यलिंगधारण, it would contradict the antecedent statement, which lays down the अंतर्लिंगधारण. There would, therefore, be a conflict between the two hymns instead of agreement.

P. 27. चेन्नैवम्। न हि "यच्छंदां etc.—This is the refutation of the foregoing difficulty raised against the सिद्धांतिन्.

who meets it by saying that the hymn “प्रद्यकोश प्रतीकाशं etc.” is not the antecedent of “यच्छन्दसां etc.” but सर्वलिङ्गं स्थापयति is so. The present hymn restates the विधान (बाह्यलिङ्गधारणविधान) of सर्वलिङ्गं स्थापयति and makes a special statement of the fruit to be attained by बहिलिङ्गधारण. It is, therefore, not superfluous but contains an अपूर्वविधि of fruit.

P. 28. न चेष्टापत्तिः—The सिद्धातिन् forces the issue upon the objecter by saying that he (the objecter) cannot afford to be content with having the hymn under discussion as superfluous, as no Vedic sentence can either be superfluous or meaningless.

P. 28. अभ्युपगतं च पूर्वतन्त्रे etc.—Here the सिद्धातिन् illustrates his assertion by an example of how attempts are made to make Vedic sentences significant and not superfluous or meaningless. The example given here is discussed in the 3rd paragraph of the text on page 10, where लक्षणा was preferred to मुख्यार्थ in order to avoid the undesirable contingency of making the sentence द्विरव्यति superfluous. The सिद्धातिन् says, therefore, that to avoid such an undesirable contingency in the case of the present hymn, it is right to take सर्वलिङ्गं स्थापयति as the antecedent statement and not तस्याः शिखाया मधेय etc.

P. 28. नन्वेवमपि.....विधानमिति—Here the objecter confronts the सिद्धातिन् with another difficulty that, if मुक्ति were to be attained by लिङ्गधारण, the sentence ज्ञानं मदेश्वरादिच्छेत् etc. would be contradicted. This verse seems to have been taken गौतमधर्मसूत्र—क्रियाकाण्ड. But the line in the verse, as printed in the Mysore edition of the book, differs slightly from the line quoted in the text. The verse printed there is:—

आरोग्यं भास्करादिच्छेदनमिच्छेदुताशनात् ।

ऐश्वर्यमीश्वरादिच्छेत् मोक्षमिच्छेज्जनार्दनात् ॥

P. 28. इति चेन्न.....स्मृतेर्दुर्बलत्वात्—This difficulty the सिद्धातिन् meets by saying that मुक्ति is obtained from शिव only and not जनार्दन, as maintained by the objecter. In support of his assertion he quotes various sentences from different Upanishads, like श्वेताश्वतर, that it is the special privilege of शिव to grant मुक्ति through his अनुग्रह. Hence the sentence produced by the objecter is unreliable, particularly because it is from a स्मृति, which is weaker in authority than a श्रुति and cannot prevail against a श्रुति.

P. 28. न च “स मे इंद्रो मेधया स्पृणोतु” etc.—The objecter presents another difficulty to the सिद्धातिन्. The difficulty is the sentence contains a prayer for being endowed with मेधा or intellectual capacity (to understand the real ब्रह्मन्). The intellectual capacity prayed for an being internal thing, can better be secured by internal worship of ब्रह्मन्. The sentence implies, therefore, the internal wearing for the acquisition of an internal thing and not the wearing of external Linga.

P. 28. इति वाच्यं etc.—This is the reply to the above objection. The reply is that the devotee, practising intimate association of अंग with लिंग, has to wear बाह्यलिंग to attain gradually the knowledge of ब्रह्मन् leading to final beatitude. बाह्यलिंगधारण, therefore, is a means to that end, as much as the external devotional activities of जनक and others, like the holy bath in the river Ganges etc., have been said to be the means of their attaining the knowledge of ब्रह्मन् and liberation. The upshot is that it is not that internal things like अंतर्ध्यान are alone the means of securing the internal

things like मेधा, but external devotional activities are as much the means of gaining an internal thing like knowledge. बहिलिंगधारण is similarly the means of securing internal मेधा.

कर्मणैव हि संसिद्धिमास्थिताः जनकादयः is taken from भगवद्गीता canto III.

P. 28. लिंगधारणस्यापि etc.—This is second instance of how बाह्यलिंगधारण, as productive of internal अदृष्ट (unseen merit), is justifiable, as much as external sacrificial performances are productive of unseen अपूर्व.

P. 29. किंचास्य...सार्थकं भवति—This is further reason of how बहिलिंगधारण can be justified by the mention of the particular external things attained by बहिलिंगधारण, viz. the sweetness of the tongue and the intake of knowledge by hearing, etc.

P. 29. रुद्रे भूत्वा etc —The verse quoted states how the devotee attains at-one-ment with शिव, or how he attains जीवन्मुक्ति by practising intimate association with the परब्रह्मन्. जीवन्मुक्ति is the extraordinary condition of a person, who moves with his mortal frame in the mortal world but who is at the same at-one with the परमात्मन्. This extraordinary condition attained by a devotee is the result of his उपासना starting with बहिलिंगोपासना. बहिलिंगधारण is thus as much the means of external prosperity as of internal spiritual prosperity.

P. 29. इष्टलिंगप्रकृतिकगुरुलिंगस्य...भूरिभ्रवणसिद्धेः—Here the सिद्धातिन् states how गुरुलिंग, the second modification of इष्टलिंग, and the deity presiding over the water element, gives to

the devotee the sweetness of tongue, the विशेषगुण of water; and how प्रसादलिंग, the second modification of भावलिंग and presiding over ether element, imparts to the devotee the capability of attaining ब्रह्मज्ञान by hearing. The सिद्धांतिन् thereby proves that बहिलिंगधारण is productive of external prosperity to the devotee, only as a means of internal (spiritual) prosperity. The hymn expressly lays down the attainment of external prosperity, and not mere मेधा, as is asserted by the objecter.

P. 29. यच्चोक्तं etc.—This is the refutation of the last part of the objection advanced by the objecter that the hymn mentions परब्रह्मन्, as may be known from the adjective विश्वरूप and from the use of unqualified ब्रह्मन्; the hymn, therefore, cannot be expected to lay down the इष्टलिंगधारण, the modification of ब्रह्मन् in a gross form. To meet this objection the author says that शिव, the unlimited ब्रह्मन्, comes to be limited as उपास्यदेवता, through his उपास्योपासकलीला. This He does to favour His devotee that he may be free from the worldly trammels. It may be noted that this very statement is made by the author previously on page 8 of the text. The author quotes sentences from अथर्वशिरउपनिषत् to substantiate his statement of शिव being विश्वरूप.

P. 29. लिंगं तदुद्भासंज्ञितम्—This is to substantiate the लिंग in its highest form, भावलिंग, is coextensive or identical with निरुपपदब्रह्मन् or परब्रह्मन्. लिंग in that form is merely an appellation (संज्ञा) of परब्रह्मन्, as it were. Hence लिंग in any of its forms, including इष्टलिंग worn on the body, is ब्रह्मन्. अप्ययदीक्षित proves that शिव is निरुपपदपरब्रह्मन् as follows:—

अथ शिवे निरुपपदप्रयोगकृतांतस्य परब्रह्मभावः भिव्यक्तिमाविकरोति :—

मूलं कृष्णो ब्रह्म च ब्राह्मणाश्चेत्यादावेवं ब्रह्मभावं महेश ।

प्रार्थानां ते नित्यसंरक्षकस्य व्यासस्तत्रोद्धाटयामास शंभो ॥

...अतः शिव एव तत्र ब्रह्मपदेनोक्तो ज्ञायते etc. etc.

(see भारतसारसंग्रह pp. 20, 21, 22).

P. 29. अन्ये तु etc.—This is the refutation of शंकराचार्य's interpretation of the hymn by बसवपंडिताराध्य, as already mentioned above. That it is so will be evident when the commentaries of शंकराचार्य and बसवपंडिताराध्य, already given above, are carefully perused.

श्रीपतिपंडित in his श्रीकरभाष्य (page 17) establishes that this hymn is the उपजीवित् of सर्वलिंगं स्थापयति as follows:—“अमृतस्य देवधारणो भूयासं” इत्यत्र अपूर्वविधिः । लिंगधारणस्य “सर्वलिंगं स्थापयति” इत्यादिबहुश्रुतिविहितत्वेन नापूर्वविधिरिति चेत् उपजीव्युपजीवकन्यायने “सर्वलिंगं स्थापयति” इत्यादिफलधारणशब्दाय उपजीवित्वं । “अमृतस्य देवधारणो भूयासं” इत्यत्र मोक्षरूपफलधारणविधायकत्वदर्शनात् उपजीवकत्वम् । अतो न दोषः ।

P. 29. अस्याः श्रुतेरुक्तार्थे—The author quotes some verses from स्कंदपुराण in support of his conclusion. But they are not quite appropriate, except that they lay down and applaud the wearing of Linga. But the verses quoted by बसवपंडिताराध्य from शिवपुराण are very appropriate to the discussion about the explanation of the hymn:—

तथा वेदांतवाक्येषु लिंगधारणमिष्यते ।

वेदोत्तमे यजुर्वेदे तैत्तिरीये विशेषतः ॥

मोक्षार्थिनां मुक्तिहेतुलिंगधारणमिष्यते ।

छंदेभ्यः सर्ववेदेभ्यो ह्यमृतात्संबभूव ह ॥

इंद्रस्तु परमैश्वर्यशाली सांबलिलोचनः ।

मां मेधया प्रज्ञया च स्पृणोतु प्रीणयस्वथां ॥

अमृतस्य मोक्षरूपस्य सर्ववेदेषु सर्वदा ।

देवस्य लिंगरूपस्य शिवस्य परमात्मनः ।

धारणात्तद्धृतिर्यस्मात् देवधारणमिष्यते ।
 शरीरं मे सदा लोके विचक्षणमकिल्बिषम् ॥
 जिह्वा मे रसना भूयान्मधुरालापभाषिणी ।
 कर्णाभ्यां श्रोत्रयुरमेन भूरि विश्रुवमस्म्यहम् ॥
 ब्रह्मणः पार्वतीशस्य कोशोऽधिष्ठानमेव मे ।
 असेरिव यथा लोके प्रज्ञया मेधया वृतः ॥
 श्रुतं तच्छ्रवणादीनि मे गोपाय सदाशिवः ॥

V P. 30.

In this section the author vindicates the principle of wearing Linga on the body by interpreting the 3rd hymn of रुद्राध्याय, which is—या ते रुद्र शिवा तनूरघोरा पापकाशिनी ।

तया नस्तनुवा शंतमया गिरिशंताभिचाकशीहि ॥

The author takes the first line only and interprets it as laying down the wearing of Linga on the body.

वीरशैवानंदचंद्रिका and वेदांतसारवीरशैवचिंतामणि also take this hymn and interpret it as enjoining the wearing of बहिलिंग. Their interpretations are as follows:—

वीरशैवानंदचंद्रिका—अस्मिन्नर्थे शतरुद्रीये—

या ते रुद्र शिवा तनूरघोरापापकाशिनी ।

तया नस्तनुवा शंतमया गिरिशंताभिचाकशीः ॥ इति ॥

अस्यार्थः— हे रुद्र “रुद्रः खं दुःखहेतुर्वा तं द्रावयति नः प्रभु ।

रुद्र इत्युच्यते सद्भिः शिवः परकारणम् ॥ इति सूतसंहितावचनात्

रोदयस्यखिलाञ्जीवानंतकाले यदृच्छया ।

अतः प्राज्ञैर्मुनिवरै रुद्र इत्यभिधीयसे ॥ इति शिवपुराणवचनाच्च,

रुद्रं भक्तानां तापक्षयात्मकं दुःखं द्रावयसि यापयसीति रुद्र, या ते तव शिवा तनूः
 “रुद्रो वा एष यदभिः । तस्यैते तनुवौ घोरा शिवा अन्या ” इति श्रुत्या—

लिंगं शिवा तनूः प्रोक्तं मूर्तिर्धोरतनूः स्मृता ।

अपापेषु भक्तेषु तयोर्मध्ये शिवा तनूः ॥ इत्युपवृंहणानुरोधेन लिंग-
रूपा तनूरधोरा नित्यमंगलस्वरूपा अपापेषु पक्वातःकरणेषु काशते इति अपापकाशिनी ।
हे गिरिशंत शंतमया अत्यंतसुखरूपया तथा तनुवा नः अस्मानभिचाकशीहि
लिंगधारणेन लिंगांगसामरस्यरूपं परमं सुखं दत्त्वा प्रकाशयेत्यर्थः ।

अस्मिनर्थे उपवृंहणम्—या ते रुद्र शिवा तनूरधोरापापकाशिनी ।

यजुषा गीयते यस्मात्तस्माच्छैवोषवर्जितः ॥

वेदांतसारवीरशैवचिंतामणि—यजुर्वेदे शतरुद्रीये श्वेताश्वतरोपनिषदि च “या ते
रुद्र शिवा तनूः” etc.—अस्यार्थः । हे रुद्र ते तव शिवा तनूः शिवा निरतिशयेन-
कल्याणगुणाकरत्वेन शिवंकरत्वेन च प्रसिद्धा या तनूः “लिंगं तु शिवयोर्देहः” इत्यागम-
वाक्यादिति शैवे वायवीयसंहितायामुक्तत्वात् “लिंगं शिवा तनूः प्रोक्तं मूर्तिर्धोरतनुः
स्मृता” इति पुराणवाक्याल्लिङ्गरूपा सा मूर्तिः । पुनः कीदृशी अपापकाशिनी शिवदीक्षया
विगतकल्मषा अभावा । किंच सनतकुमारसंहितायां—

सर्वैस्तपोभिः सकलैश्च योगैः पुण्यैरशेषैरपि सर्वयज्ञैः ।

दानैः समस्तैरखिलैरुपायैर्मध्यार्पितैर्भक्तिरनंतजन्मभिः ॥ इति ।

शिवगीतायां—“कोटिजन्मकृतैः पुण्यैर्मया भक्तिः प्रजायते” इति सा भक्तिः प्रसाद
द्वारा साक्षात्कारहेतुवृत्त्यते ।.....क्राभिकागमे—

प्रसादो देव सा भक्तिः प्रसादो भक्तिर्भवः ।

यथैवांकुरतो बीजं बीजतो वा यथांकुरम् ॥

अनेकजन्मसिद्धानां श्रौतस्मार्तानुवर्तिनाम् ।

प्रबुद्धानां विरक्तानां प्रसीदति महेश्वरः ॥ इत्यादि

वचनप्रमाणात् बहुजन्मकृतैः पुण्यैः प्रक्षीणपापपंजरा ये केचन सन्ति ते एव अपापा-
इत्यर्थः । अपापेषु भक्तेषु काशिनी इष्टप्राणभावलिङ्गरूपेण सुप्रकाशिनोत्यर्थः । गिरिशंत
गिरौ कैलासपर्वते शेते स्वोपासकानां निरशियानंदस्वरूपं सुखं तनोतीति गिरिशंतः तस्य
संबुद्धिः गिरिशंत शंतमया सुखतमया तथा लिंगरूपया तनुवा नः अस्माकमपि संसार-
निमित्तं पुण्यपापसंचमं प्रणय्य अस्मदीयाहंप्रहोपासननुपारेण अभिचाकशीहि साक्षात्प्रकाश-
स्वेत्यर्थः । स्कंदपुराणे—

लिंगं शिवा तनूः प्रोक्तं मूर्तिघोरतनुः स्मृता ।

अपापेषु च भक्तेषु तयोर्मध्ये शिवा तनूः ॥

काशते परमेशस्य शिष्टास्ते लिंगधारिणः ॥ इति ।

हरदत्ताचार्य in his चतुर्वेदतात्पर्यसंग्रह summarizes this hymn along with the second hymn of 10th अध्याय as follows:—

घोरा शिवा च भगवन्नुभयाः तनूस्ते घोरा भिषज्यति भवार्तमुपास्यमाना ।

अन्या भिषज्यनकृता रुजमीक्षमाणा दृष्ट्या ददाति शिवतामशिवात्मनोऽपि ॥

घोरां नमो विदधतः शमयन्ति रुद्रेरार्ता हि घोरमुपयान्ति चिकित्सितारम् ।

प्राणन्ति शंकर शिवा चमकानुवाकैर्होमस्य यत्तव भवन्त्युभयेऽपि मंत्राः ॥

It is to be noted that वेदांतसारवीरशैवचिंतामणि quotes a verse and explains it as follows:—चतुर्वेदतात्पर्यसंग्रहे—

अपापकाशीति वपुः श्रुतं ते शिष्टाः प्रसिद्धा भगवन्नपापाः ।

अतस्त्वदीयानपहाय भक्तानन्यानशिष्टानिति निश्चिनोमि । इति ।

अस्याभिप्रायः । सदा शिवलिंगसन्निहिता ये केचन भक्ताः सन्ति ते शिष्टाः प्रसिद्धाः अपापाः । तदन्ये अशिष्टा अप्रसिद्धाः सपापा इत्यर्थः । But this verse is not found in तात्पर्यसंग्रह, (printed and published by Warad of Sholapur).

It is to be noted that the whole verse has been interpreted and explained by the two; while the author interprets and explains only the 1st line of the hymn. There is no difference between the interpretations of the two and that of the author.

In contrast with all these the commentary of सायण and मंडभास्कर, the commentators of रुद्राध्याय, may be of interest. The two do not find any injunction therein to wear Linga on the body:—

सायण—इ हि रुद्रस्य तनू । तथा चोपरिष्ठादाम्नायते—रुद्रो वा एष यदग्निः तस्येतै तनुवौ घोराऽन्या शिवान्या ” इति । हिंसिका घोरा, अनुग्राहिका शिवा । हे रुद्र ते तव या तनूः शिवा अस्माकमनुग्राहकारिणी आत एतांघोरा हिंसिका न भवति । अघोरत्वमेव

स्पष्टीक्रियते—अपापकाशिनी पापं हिंसारूपमनिष्टं प्रकाशयतीति पापकाशिनी तादृशी न भवतीत्यपापकाशिनी । गिरौ कैलासे स्थित्वा नित्यं प्राणिभ्यो यः शं सुखं तनोति स गिरिशंतः तस्य संबोधनं हे गिरिशंत शंतमया अतिशयसुखकारिण्या तथा तनुवा अभि-
चाकशीहि मामभिलक्ष्य प्रकाशं कुरु । तादृशी त्वदीयां तनुं प्रकाश्य मां सुखिनं कुर्वि-
त्यर्थः ।

भट्टभास्कर—या ते रुद्र शिवा तनूःघोरा.....शांता तनूःद्विविधा सायुधा निरायुधा च । तत्र प्रथमा अनंतरेण मंत्रेण प्रतिपादिता । इतरा तनूरेण प्रतिपाद्यते । हे रुद्र या ते तव शिवा शांता अभयहेतुस्तनूः शरीरम् । यामाह शिवा अन्येति । तनु-
शब्दपर्यायः तनुशब्दः ऊप्रत्ययांतः । अघोराऽकूरा । स्वपराधीनभयद्वयहेतुत्वाभावाप्रति-
पःदनार्थं शिवेत्युक्तेऽऽघोरोति पुनर्वचनम् । तदेवाह अपापकाशिनी पापं व्यसनं तस्या-
प्रकाशिनी व्यसनहेतूनां आयुधानामभावात् । अभयत्राप्यव्ययपूर्वपदप्रकृतिस्वरतम् ।
तथा तनुवा तन्वा शंतमया सुखतमया स्मर्तृणामतिशयेन सुखहेतुभूतया निरतिशयानन्द-
स्वभावयानोऽस्मानभिचाकशीहि । अस्मान्प्रति पुनःपुनः प्रकाशय । काशते-
श्छांदसं ह्रस्वं । यद्वा चाकशीति प्रत्यतिकर्मा । यङ्छ्रुगंतश्छांदसः । अयमर्थः । शंतमया
तन्वा इत्थंभूतस्त्वं अस्मानाभिमुख्येन अनुग्रहदृष्ट्या पश्यति । हे गिरिशंत गिरौ कैलासे
नित्याविर्भूतः यः प्राणिभ्यः शं प्राणिभ्यः पर्जन्यरूपेण शं तनोति । अथवा गिरि-
वाचि स्थित्वा वेदे तिष्ठन्नर्थरूपेण निरतिशयब्रह्मानंदलक्षणे शं तनोति ।के चिदाहु
कंशंभ्यामिति मत्वर्थीयस्तप्रत्ययः । कैलासादिषु स्थानेषु यः संजातसुखो वसति स गिरि-
शंत इति ।

P. 30. विद्यासुश्रुतिरुत्कृष्टा etc.—This verse, eulogistic of रुद्राध्याय, is taken from नीलकंठाचार्यो's क्रियासार (published by वारद, Sholapur, page 36). रुद्राध्याय is the most important of Vedic literature, क्रियाकांड. The मंत्राः of रुद्राध्याय in conjunction with certain sacrificial rites are considered to enable the devotee to attain all his desired objects. भट्टभास्कर says, therefore, यज्ञसंयुक्ताः प्रयोगाः श्रुतिस्मृतिपुराणादिषु प्रसिद्धा मोक्षधर्मपापक्षयवित्तारोग्यादिफल-
बहवो विद्यंते ।.....प्रतिमंत्रं च प्रयोगविशेषाः पुरस्ताद्वक्ष्यंते । says जाबालोपनिषत्—
अथ हैनं ब्रह्मचारिण ऊचुः ऋजप्येनामृतत्वं अश्नुत इति ब्रूहि इति । स हावाच याज्ञव-
ल्क्यः शतरुद्रीयेणेति । एतानि ह वा अमृतस्य नामधेयानि भवन्ति एतैर्ह वा अमृतो
भवति ।

(see 130 of अष्टोत्तरशतोपनिषदः)

says कैवल्योपनिषत्—यः शतरुद्रीमधीते सोऽभिपूतो भवति स्वर्गस्तेयात्पूतो भवति

सुरापानात्पूतो भवति कृत्याकृत्यात्पूतो भवति तस्मादविमुक्तमाश्रितो भवति अत्याश्रमी सकृद्वा जपेत् ।

अनेन ज्ञानमाप्नोति संसारार्णवनाशनम् ।

तस्मादेवं विदित्वैनं वैवल्यं फलमश्नुते । कैवल्यं फलमश्नुते ॥

(see page 129 ibid).

भट्टभास्कर quotes from various स्मृतिस, पुराणस, and तंत्रास, opinions of how the जप of एकादशरुद्र, in conjunction with different अनुष्ठानास, accomplishes the desired objects of devotees and frees him all kinds of sin. (See pp. 3, 126-130,) रुद्राध्याय—अनंदाश्रम edition). लिंगधारण, therefore, would be very authoritative, if it were laid down by श्रीरुद्राध्याय. The author says that the hymn under consideration lays down the wearing of Linga लिंगरूपशरीरावच्छिन्नः शिवः शमदमसंपन्नो भक्तगान्धे धार्य इति).

P. 30. रुद्रं रोदनं...रुद्रः । Here the author explains derivatively the meaning of रुद्र. His explanation is corroborated by the explanation of the word given by वीरशैवानन्दचन्द्रिका, quoted above. भट्टभास्कर gives the meaning of रुद्र as follows:—

रोदयति सर्वमंतकाले इति रुद्रः । पौराणिकादयस्तु बहुधा वदन्ति—रुतौ नादांते द्रवति द्रावयतीति वा रुद्र इति केचित् ।...रुत्या वेदरूपया धर्मादीनवल्लोकायति प्रापयतीति वा रुद्र इत्यन्ये । रुत्या वेदरूपया धर्मादीनवल्लोकायति केचित् । रुत्या प्रणवरूपया स्वात्मानं प्रापयतीतीति । रुद्रो रौतीति सत्ये रोरुयमाणो द्रवति प्रविशति मर्त्या-निति रुद्र इत्यन्ये यथा “ त्रिधा बद्धो वृषभो रोरवाति महो देवो मर्त्या अविशेश ” इति । अन्ये द्रुवते रुक्तेजो लुक्कारेकारेफाश्चेति । भूम्नि नित्यप्रयोगे वा रप्रत्ययः । वर्णव्यावृत्त्या रुद्रस्तेजस्वीति । यद्वा— रोधिका वंधिका मोहिका वा शक्तिः तद्वान् तस्या द्रावयिता वा भक्तेभ्यो रुद्रः । रुद्रं संसारदुःखं द्रावयतीति रुद्रः इति केचित् । यथा—अशुभद्रावको रुद्रो यज्जहार पुनर्भवम् ।

तस्माच्छिवस्ततो रुद्रशब्देनाभिधीयते ॥

रुति शब्दं राति ददाति इति प्राणो रुद्र इत्यन्ये । रुति शब्दं वेदात्मानं ब्रह्मणे ददाति कल्पादौ इत्यपरे । यथा—“ यो वै वेदांश्च प्रदिणोति तस्मै ” इति । एवं तीर्थकारैः स्वस्वसमयानुगुणं रुद्रपदं व्युत्पाद्यते ।

यास्क in his निरुक्त derives it as follows:—रौतीति सतः । रोख्यमाणो द्रवतीति वा । रोदयतेर्वा । यदरुदत्तद्रुद्रस्य रुद्रत्वमिति काठकम् । यदरोदीत्-द्रुद्रस्य रुद्रत्वमिति हारिद्रविकमिति । हारिद्रवो नाम मैत्रायणीनां शाखाभेदः ।

नीलकण्ठदीक्षिता's remarks about the Vedic sentence “यदरोदीत् etc.” are interesting as follows.— “प्राणा वाव रुद्राः एते हीदं सर्वं रोदयन्तीति । यत्तु रुद्रो वा एष यदग्निः ” इत्युक्त्वा “ सोऽरोदीद्यरोदीत्तद्रुद्रस्य रुद्रत्वम् ” इति व्युत्पादनं श्रुतो तत्प्रसिद्धमिविषयं न शिवविषयमिति न्यायसुधायाम् । वस्तुतस्तु सा श्रुतिर्यथा तथा वास्तु । रोदयतीति रुद्रः इत्यण्यंतादपि रुदेः “ प्रत्ययनः प्रकृतेश्च तद्वाह्यम् ” इत्यौणादिकरक् प्रत्ययेन रुद्रपदं साधयितुं शक्यम् । ब्रह्मणः प्रतियर्थं तस्य ललाटादाविर्भूतस्य परमेश्वरस्य शैशवाभिनयार्थं रोदनस्य भारते शान्तिः, पर्वणि दर्शितत्वात् । यथा—

बहुरूपो विशालाक्षः शिवः स्थाणुरुमापतिः ।

तुष्टयर्थं ब्रह्मणः पुत्रो ललाटादुत्थितः स्थयम् ॥

अरुदत्सुस्वरं घोरं जगतः प्रभुरव्ययः ।

पिता पुत्रे जायमानः पुत्रः पितरि चैव हि ॥

(see शिवतत्त्वरस्य, page 128)

नीलकण्ठदीक्षित, being a staunch Shaiva, did not like the idea of his great Godhead शिव-रुद्र being derived from रोदन (weeping). Hence all his attempts to explain away the Vedic derivation of रुद्र. His derivation and explanation of the word रुद्र is identical with all what else is given here.

यास्क, who was nearest to the Vedic period, must have given the meaning of the word रुद्र prevalent during his times. His explanation is corroborated by the story given of रुद्र in the शतपथब्राह्मण as—“प्रजापति, who is identified with the sun and also the year, desired to have a son; he consorted, for that purpose, with उषस् and a son was born. As soon as he was born he wept. The father asked why he wept. He replied he got no name to take away the evil from him. Prajapati gave him the name Rudra. In as much as he gave him the name, Agni became his

form, for Rudra is Agni; he was Rudra because he wept. The boy said "I am greater than one who does exist; give me another name". Prajapati said "Thou art sharva".

विष्णु and मारुंडेय पुराणाs give the story of Rudra's birth as follows:—At the beginning of कल (aeon) Brahma was meditating upon begetting a son similar to himself. At once a boy of blue and red colour was seen sitting on his lap and weeping loudly. Brahma asked him why he was weeping. The boy answered "Give me a name". Brahma conferred upon him the name Rudra. The boy wept again and again for seven times and obtained several more names, Bhava etc. (see "Elements of Hindu Iconography pp. 46, 47).

रुद्र is explained (in शैवोपनिषदः page 20) as—स्वाति-
रिक्तास्तितारुजं द्रावयति नाशयतीति रुद्रः ।

The following verses are to be noted about रुद्र (तात्पर्यसंग्रह pages 6, 7):—

न्यासीकृतं वसु बलादमरैरवाप्तुमन्वागतो रुदितवानिति रुद्रमभिम् ।

रुद्रांस्त्वदुद्भवतया मरुतो गणान्वा रुद्रावणेन च भवंतमवैति रुद्रम् ॥

यज्ञेऽपि रुद्रपदमारणकेतुकोक्तं तच्छब्दमीश्वर तदीयमपि स्मरन्ति ।

यत्तत्तद्देशगतरुद्रपदावकाशे यज्ञस्य शब्दमनुशुभ्रम सामगेभ्यः ॥

संताप्य रोदधितरि प्रसमं जनानामाहुर्ज्वरेऽपि विषमेक्षण रुद्रशब्दम् ।

रौद्रं च तत्प्रकृतिकं प्रतिरूपकं वा शब्दांतरं भवति वायस्यशब्दकल्पम् ॥

बटुकोपनिषत् defines रुद्र as—अथ कस्मादुच्यते रुद्रः । यस्माद्विभिर्नान्यैर्मकै-
द्धृतमस्य रूपमुपलभ्यते तस्मादुच्यते रुद्रः । (Unpublished Upanishads page 316).

P. 30. तत्र जागरूकतां etc.—Here the author sounds a note of warning to the devotees that they should be very careful about the injunction laid down by the मंत्र, i. e. they should not fail to wear Linga on the body.

VI

The author begins this new section with मंगलाचरण, in accordance with what is said "मंगलादीनि मंगलमध्यानि मंगलांतानि शास्त्राणि प्रथंते" (see सिद्धांतकौमुदी page 387, निर्णयसागर edition). He also begins sections IX, X, and XI with मंगलाचरण. The author seems to think मंगलाचरण necessary, not because any new principle is going to be established or any new topic is going to be discussed, but because the same principle is going to be established on different grounds. In the present section the same principle of wearing Linga on the body is going to be established from a text of ऋग्वेद, another and a distinct part Vedic literature. ऋग्वेद is the most important of the four Vedic संहितासु and is the first and invariably comes to be mentioned first, whenever the different parts composing the Vedic literature are enumerated. But the author begins, for reasons unknown, the discussion of the principle of wearing Linga by taking Yajurvedic texts and not Rigvedic texts. It is also noted that the author takes hymns, not from यजुर्वेद itself but from the उपनिषद्सु belonging to that Veda; while in this and the VIII section he takes texts from ऋग्वेदसंहिता itself.

P. 31. पवित्रंते विततं etc.—This hymn is taken from ऋग्वेदसंहिता (IX-4-83). The author says this hymn lays down लिंगधारण. सायणाचार्य, the indefatigable and the illustrious commentator of the Vedic literature, comments upon this as follows:—हे ब्रह्मणस्पते मंत्रस्य स्वामिन् सोम ते तव पवित्रं शोधकं अंगं सर्वत्र विस्तृतं । स प्रभुः प्रमविता त्वं गात्राणे पातुरंगानि पर्येषि परिगच्छसि विश्वतः सर्वतः तव तत्पवित्रं अतस्तनुः पयोव्रतदिना असंततगात्रः आमः अपरिपक्वो नाश्रुते । श्रुतास इत् श्रुता एव परिपक्वा एव वहन्तः यागं निर्वहन्तः तत्पवित्रं समाशते व्याप्नुवन्ति । It is clear that here सायणाचार्य addresses and attributes the prayer to सोम in the सोम sacrifice. But according to the author the hymn lays down लिंगधारण.

This hymn has been taken also by वीरशैवानंदचंद्रिका and वेदांतसारवीरशैचिंतामणि and interpreted as laying down लिंगधारण. The interpretation and discussion of this hymn is very elaborate in वीरशैवानंदचंद्रिका with various objections raised and refuted. But in वेदांतसारवीरशैचिंतामणि the explanation is simply a straightforward discussion to establish the principle, without any objections raised and refuted, as already noted.

(a) The interpretation of the hymn by the author is—
तथा च हे ब्रह्मणस्पते लिंगरूपशरीरावच्छेदेन शरीरभावेनाधिष्ठितपरमशिव ते तव तत्
ब्रह्मपदवाच्यलिंगरूपं शरीरं पवित्रं उक्तीर्या शुच्यशुचिकालेऽपि धर्तुं योग्यं विततं
इष्टादिभेदेन बहुविधं । प्रभुः निग्रहानुग्रहसमर्थः त्वं विश्वतः समस्तानि (सार्वविभक्ति-
स्तसिल्) गात्राणि भक्तशरीराणि पर्येषि व्याप्नोषि धार्यमाणः सन् लिंगरूपशरीरद्वारा
भक्तांगसंयुक्तोऽसीत्यर्थः । अतस्ततनुं तदामोऽनुने इति । तस्मा वेधामनुक्रियादीक्षात्र-
येण निर्दग्धपापपंजरा तनुर्यस्य सा न भवति यस्येति अतस्ततनुः दीक्षात्रयरहितः सन्
तत्परशिवस्वरूपं नाश्रुते । एवं च “ लिंगांगसंगिनो वत्स पुनर्जन्म न विद्यते ” इति
शंकरसंहितावचनानुरोधेन दीक्षात्रयमेव मुक्तावसाधारणकारणमिति फलितार्थः ।

(see 2nd para, page 31 and 2nd para, page 34).

(b) वीरशैवानंदचंद्रिका interprets it as—पवित्रं ते विततं.....तत्स-
माशते । अस्याः श्रुतेरयमर्थः । हे ब्रह्मणस्पते चतुर्मुखनियंतः महादेव, “ ब्रह्माधिपतिर्ब्र-
ह्मणोधिपतिः ” इति श्रुतेः । त्वं विश्वतः विश्वस्य षष्ठ्यर्थे तसिः । प्रभुः ते पवित्रं लिंगं
पवित्रशब्दस्य लिंगार्थकत्वे वैदिकनिघंटुः प्रागुक्तः । विततं विस्तृतं शिवशक्त्यात्मकलिंगा-
कारतया व्याप्तमित्यर्थः । अतः गात्राणि स्थूलसूक्ष्मकारणशरीराणीन्द्रियाणि च इष्टलि-
ंगप्राणलिंगभावलिङ्गाद्यात्मना पर्येषि व्याप्नोषि । अतस्ततनुः वीरशैवदीक्षासंस्काररहितः
अत एव आमः अपक्वः संस्कारवर्जितः इत्यर्थः । तत् लिंगं नाश्रुते न प्राप्नोति तद्धारणा-
धिकारो न भवति तस्माल्लिंगांगसामरस्यरूपमुक्तियोग्यो न भवतीत्यर्थः । श्रुतासः
दीक्षां संस्कारेण पक्वाः मलपाकरहिता इत्यर्थः । इत् इष्टलिंगं वहंतः उक्तस्थानेषु धारयंतः
तत् लिंगं सर्वव्यापकं लिंगं समाशते प्राप्नुवन्ति । तस्मात् पठ्यमानश्रुतिविहितत्वाल्लिंगस्य
धारणं वैदिकत्वात्कर्तव्यम् ।

Later on this explanation is elaborated by the author (of वीरशैवानंदचंद्रिका) after refuting the objections raised against the brief interpretation stated above. But it would be tedious to reproduce it here.

This explanation differs from that of the author in the following respects.

(1) पवित्रं is interpreted by the author as “holy” and as an adjective to तत् (शरीरं) understood; while it is explained to mean लिंग by वीरशैवानंदचंद्रिका, which quotes the following श्लोक in support of its interpretation—

ब्रह्म प्रजननं काटं पवित्रममृतं सपः ।
प्रस्तरो जनिम प्राणो देवो लिंगं तथैवच ।
पर्यायवाचका ह्येते लिंगस्य परमात्मनः ॥

(2) इत् is left uninterpreted by the author; while it is explained as इष्टलिंग by वीरशैवानंदचंद्रिका.

(3) ब्रह्मणस्पते is interpreted by the author as लिंगरूपशरीरावच्छेदेन शरीरभावेन अधिष्ठितपरमशिव; while it is interpreted as चतुर्मुखनिर्यंतः by वीरशैवानंदचंद्रिका.

(4) श्रुतासः is also not explained by the author; while it is explained as दीक्षासंस्कारेण पक्ताः मलपाकरहिता इत्यर्थः by वीरशैवानंदचंद्रिका.

(5) बहन्तः is another word left unexplained by the author; while it is taken with इत् (इष्टलिंग) and explained as धारयन्तः by वीरशैवानंदचंद्रिका.

(c) वेदांतसारवीरशैवचिंतामणि explains the hymn as follows:—
The first thing to be noted here is that the 2nd line of the hymn stands as—

अवसत्तनोर्नतदामोऽक्षुते श्रितास इद्वहंतस्तत्समासते ।

It is strange that this line should differ in three words, viz. that अवसत्तनोः, श्रितासः, and समासते are read in place of अवसत्तनुः, श्रुतासः, and समासते. The explanation is—अस्यार्थः । ब्रह्मणस्पते इति

संबोधनस्य प्रथमाविभक्त्यत्ययश्छादसः ।

ईशानः सर्वविद्यानामीश्वरः सर्वभूतानां ।

ब्रह्माधिपतिर्ब्रह्मणोऽधिपतिर्ब्रह्मा ।

शिवो मेऽस्तु सदाशिव ओम् ॥ इति मंत्रात् ।

ब्रह्मणस्पतिरीशोऽयं ब्रह्म तल्लिङ्गमुच्यते ।

पवित्रं तादृ विख्यातं तत्संपर्कात्तनुः शुचिः ॥

इति स्कंदपुराणोपबृंहणवाक्यात् ब्रह्मणस्पतिर्निगुणो निरंजनः परशिवः एतद्ब्रह्मस्वरूपं लिङ्गमित्युच्यते । एतच्छब्दस्य पदव्यत्ययेन ते इति पदप्रयोगः पूर्ववच्छादसः । तल्लिङ्गमेव नरकार्णवात्पतनाद्विशेषापायते इति पवित्रमिति विततं प्रसिद्धम् । अस्य लिङ्गस्य नरकार्णवात्पुरुषाणां परित्राणेन कः संबंधः इत्याह विश्वतः प्रभुरिति । अत्र तेन विश्वशब्देन विश्वांतर्वातिनः पशवो लक्ष्यन्ते ।

ब्रह्माद्याः स्थावरांताश्च देवदेवस्य शूलिनः ।

पशवः परिकीर्त्यते संसारवशवर्तिनः ।

तेषां पतित्वाद्देवेशः शिवः पशुपतिः स्मृतः ॥ इति वचनात् तेषां पतित्वात्तस्य लिङ्गस्य स्वामिमृत्यसंबंधस्य स्वभावसिद्धत्वात्तेषां पशूनां परित्राणनमस्य लिङ्गस्य युक्तमेवेत्यर्थः । तत्परित्राणनप्रकारमाह गात्राणि पर्येषीति । गात्राणि स्थूलसूक्ष्मकारणशरीरैर्द्रियांतःकरणानि सर्वाङ्गानि स्वसंयोगच्छब्दादिविषयाग्निरस्य तेष्विन्द्रियेषु स्वयं स्थित्वा तान् शब्दादिविषयान्स्वीकृत्य पश्चात् प्रसादरूपास्तां विषयांस्तभ्यो दत्त्वा पर्येषि पवित्राणि करोति पर्येषीति क्रियापदव्यत्ययेन मध्यमपुरुषत्वंछादसं । अत एव—

इन्द्रियादागतं किञ्चित्सुखं तच्छिवापि तम् ।

तत्तत्प्रसादं भोक्तव्यं तदिन्द्रियमुत्थेन च ॥

इष्टलिङ्गं तु बाह्याङ्गे प्राणलिङ्गं तथांतरे ।

भावलिङ्गं सदैवास्मिन्नात्माङ्गे सुप्रतिष्ठितम् ॥

हृदयाङ्गेषु च यथा क्रमालिङ्गं प्रतिष्ठितम् ॥

तथा कर्मेन्द्रियाङ्गेषु क्रमालिङ्गं प्रतिष्ठितम् ॥

इति वातुललागमवाक्यात् । “रुद्रेणात्तमश्नन्ति रुद्रेण पीतं पिबन्ति रुद्रेणाघ्रातं जिघ्रन्ति यस्माद्ब्राह्मणाः प्रशांतमनसो विद्वांसो निर्माल्यमेव भक्षयन्ति निर्माल्यमेव निषेवेत निर्माल्यमेवाश्रीयात्” इति श्रुतेश्च । एवं सर्वाङ्गालिङ्गसादित्यषट्स्थलब्रह्मयोगनिर्णयार्चनापणावधानप्रतिपादकागमपुराणानां इयमेव धृतिर्मूलमिदं त्वगंतव्या । लिङ्गाङ्गसंयोगाभावात् इन्द्रियजयविहीनानां तपोरहितानां परमपदप्राप्तिर्नास्तीत्याह । “तपसा ब्रह्म विजिज्ञासस्व” इति तैत्तिरीयवाक्यात्, “आत्मविद्या तपोमूलम्” इति ब्रह्मोपनिषद्वा-

क्यात् अतस्तनोरिति प्रथमार्थे षष्ठी । श्रोत्रेनत्रादीन्द्रियव्यतिरिक्तायास्तनोरभावादत्र तनुशब्देनैन्द्रियाण्युच्यन्ते । अतस्मा अनिगृहीता तनूरिन्द्रियाणि येनासौ अतस्तनुरजितेन्द्रियोऽज्ञ इत्यर्थः । आमः मलपाकरहित्येन शिवदीक्षाविहीनः पुरुषः तल्लिंगं नाश्नुते नाप्नोति । तल्लिंगं के पुनः प्राप्नुवन्तीत्याशंकायां “ या ते रुद्र शिवा तनूरधोरापापकाशिनाति ” यजुर्वेदवाक्यात् शिवदीक्षया विगतपापाः शिष्टा एव प्राप्नुवन्तीत्याह श्रितास इति । श्रिताः शिवधर्माश्रिताः तद्वहंतः तल्लिंगं धारयन्तो ये केचन पुरुषाः सन्ति त एव लिंगं समासते प्राप्नुवन्ति । अन्ये तपोरहिताः शिवसंस्काररहितास्तल्लिधारणाविहीनाः परं पदं न प्राप्नुवन्तीत्यर्थः ।

After careful perusal of the above, it will be clear how different, tortuous, and long-drawn is the explanation. If the different readings noted above are strange, the explanation is stranger in the following respects:—ब्रह्मणस्पते, ते, पर्येषि, अतस्तनोः, are respectively taken for ब्रह्मणस्पतिः, एतत्, पर्यैति, and अतस्तनुः, as vedic प्रयोगाः. This seems very farfetched and too much assumed. गात्राणि पर्येषि is explained as गात्राणि प्रसाद-रूपांस्तान् विषयान् तेभ्यो दत्त्वा पवित्रीकरोति. This also seems very farfetched. गात्राणि is explained as सर्वेन्द्रियाणि. This looks reasonable but is different from that of the author and also that of वीरशैवानन्दचंद्रिका, which latter takes गात्राणि to mean both शरीराणि and इन्द्रियाणि.

चित्तं, is explained as प्रसिद्ध; while both लिंगधारणचंद्रिका and वीरशैवानन्दचंद्रिका explain it is विस्तृत. The explanation on whole is widely different, though it accords, with वीरशैव tenets of लिंगधारण and its worship in the proper form and spirit.

P. 31. लीनमर्थं गमयति—That which tells the inner meaning of the truth, as explained by अनुभवसूत्र, page 10—

लीयते गम्यते यत्र येन सर्वं चराचरम् ।

तदेतल्लिंगमित्युक्तं लिंगतत्त्वपरायणैः ॥

लयगत्यर्थतयोर्हेतुभूतत्वात्सर्वदेहिनाम् ।

लिंगमित्युक्तं साक्षाद्विदुः सकलनिष्कलः ॥

P. 31. लिंगं तदुद्धसंज्ञितम्—This has been already quoted on page 29 of the text. But it is not found in the printed copies of शिवापराधक्षमापनस्तोत्र now available.

P. 31. तदित्यध्याहारः etc.—Here the author finds it necessary that the pronoun तत् should be understood for reason stated immediately, namely, (1) पवित्र and वित्त are both adjectives and neither of them mean Linga. Hence they require a noun to qualify. Otherwise they would hang loosely and meaninglessly in the sentence (विशेषणद्वयानुपपत्त्या), without their existence being justified in any way. It is to be noted that पवित्र is interpreted as लिंगं, as noted above, by वीरशैवानंदचंद्रिका.

P. 31. तथा च हे etc.—This is the interpretation of the 1st half of the hymn.

P. 31. ननु.....स्थावरलिंगमुच्यते—This is the first objection raised against the interpretation. The objection is that the hymn lays down the placing of शिवलिंग on an alter and not the wearing of it on the body.

P. 32. व्यक्तार्षपुरुषकृतादिभेदेन नानाविधमित्यर्थः—स्वयं व्यक्तानि लिंगानि विश्वेश्वरादीनि ज्योतीर्लिंगानि । आर्षाणि अगस्त्येश्वरादीनि । पुरुषकृतानि हरिश्चंद्रेश्वरादीनि असंख्यातानि । तद्भेदेनेत्यर्थः । (पंडिताशिवकुमार) .

P. 32. चेन्मैवम्...इत्यस्यानन्वयापत्तेः ।—This is the refutation of the objection. The refutation is that, if the hymn were to lay down the स्थावरलिंगस्थापन, the clause प्रभुर्गात्राणि पर्येषि विश्वतः would be meaningless; because स्थावरलिंग cannot in any way occupy the bodies of the devotees,

P. 32. न च संशयोऽस्तीति—This is an attempt at meeting the above-mentioned point of refutation. It is said that स्थावरलिंग by itself may not itself occupy the bodies of the devotees; but it indirectly means that परब्रह्म, which the स्थावरलिंग represents, occupies the bodies.

P. 32. तर्हि etc.—Here the सिद्धांतिन् argues out the explanation given above. He says that ब्रह्मन् is all-pervading; hence there is no meaning in particularly stating the bodies of devotees occupied by the ब्रह्मन्.

P. 32. ननु पवित्रमित्येन्मंत्रस्य etc.—This is the second objection to the interpretation of the hymn under discussion. The objection is based on the fact that particular ऋग्वेदमंत्राः are recited, while particular sacrifices are performed, e. g. अग्निमन्त्राः are recited when a sacrifice in invocation or propitiation of अग्नि is performed. This means that generally those मंत्राः, that are in invocation of a particular deity, are recited when a sacrifice in honour of that deity is performed. This conversely means that generally, if a particular hymn is recited in accompaniment of a particular sacrifice of a particular deity, the hymn so recited is addressed to that deity. The objecter, therefore, says that the hymn under discussion is used, when the ceremony of consecrating (दशापवित्र) the woollen piece of cloth, used for straining the extract of सोम, is performed. It follows, says the objecter, that the hymn (पवित्रं ते विततं) is in praise of सोम. It is impossible, accordingly, that the hymn should lay down the wearing of Linga and be in any way connected with शिवलिंग, as assumed by the सिद्धांतिन्. The objection is in two parts

(1) यद्यत्र विनियुक्तं तस्य तत्परत्वमेव इति नियमात् पवित्रमित्येन्मंत्रस्य सोमदशापवित्रानुमंत्रणे विनियुक्तत्वेन न लिंगधारणपरत्वम् ।

(2) दशापवित्रानुमंत्रणे पठितस्यास्य मंत्रस्य लिंगधारणपरत्वे प्रकरणविरोधः ।

P. 32. दशापवित्रं = शुक्लाया अवेः ऊर्णाभिः सूत्रकृताभिः ओतप्रोतविशिष्ट-
सोमशोधनाधारभूतवासोविशेषः ।

P. 32. संध्यावन्दनकालीन etc.—Here the objecter illustrates his objection by giving an instance of मन्त्राः, that are recited during संध्यावन्दन, belong to the particular deities and to none else. From this analogy, says the objecter, it is proved that the hymn (पवित्रं ते वित्तं etc.) belongs to सोम only and not to लिंगधारण.

It would be absurd, therefore says the objecter, that hymn (पवित्रं ते etc.) should be interpreted as laying down the wearing of Linga; because such interpretation would be incompatible with the topic, viz. the soma sacrifice. This is the second part of the objection.

P. 32. तदप्यसारं etc.—This is the refutation of the first part of the objection. The refutation is that the मन्त्र may be used for consecrating दशापवित्र, but is not prevented thereby from its belonging to लिंग and from laying down the wearing of Linga.

The सिद्धांतिन illustrates his explanation by the quoting the instance of अग्निमन्त्र—अग्निर्मूर्धा दिवः ककुत् etc. (ऋग्वेद VIII-6-44)—is used with reference to the sacrifice in propitiation of the planets भौम (मंगल) and others. But the मन्त्र is not prevented from being an अग्निमन्त्र. In the same way the मन्त्र—पवित्रं ते वित्तं etc.—may be used during the consecration of दशापवित्राः मन्त्रण, but is not prevented from belonging to लिंग and लिंगधारण. The सिद्धांतिन also gives another instance, namely, of the पुरुषसूक्त. This सूक्त is not meant for the deity, the Lord of wealth; but it is used in connection with the

sacrifice in honour of the Lord of wealth. From this it follows, says the सिद्धांति, that the mere use of a मंत्र is not the criterion of the मंत्र belonging to the deity in connection with which it may be used.

पुरुषसूक्त is the well known hymn of Man of ऋग्वेद. This सूक्त is interpreted as eulogistic of विष्णु by Vaishnavas and as eulogistic of शिव by Shaivas. For instance वसवपंडितराय writes a commentary on it and interprets it in accordance with Shaiva tenet of शक्तिविशिष्टाद्वैत, i. e. शिव united with His divine power (शक्ति). सायणाचार्य, on the contrary, explains it as eulogistic of परब्रह्म in accordance with the केनकाद्वैत philosophy of शंकराचार्य.

पंडित शिवकुमार says that the पुरुषसूक्त is of विष्णु—सहस्रशीर्षेत्यादि-
लिंगेन विष्णुपरस्यापि कुबेरयागे विनियोगदर्शनात्. While गौतम says in his गौतमधर्मसूत्र page 470—पुरुषसूक्तेन गायत्र्या वा षोडशोपचारैः तद्विगैरपि मंदैर्नमोतैः । प्रणवेनैककालं त्रिकालं वा रेवासमुद्भवे लिंगे भूतेशमर्चयेत् ।

In connection with the foregoing discussion the commentary of पंडित शिवकुमार may be noted as follows:—

सोमे सोमयागे दशापवित्रानुमंत्रणेइति । दशापवित्रं च शुक्लाया अवेरूपाभिः सूत्रीकृताभिरोत्तमोत्तविशिष्टसोमशोधनाधारभूतवासोविशेषः । विनियुक्तत्वेन कल्पसूत्रे दशापवित्रानुमंत्रणांगतया बोधितत्वेनेत्यर्थः । कथं लिंगधारणप्रसङ्गमिति । आर्षवाक्ये-
नाम्यपरतया बोधि-स्यान्यपरत्वं विश्वासानर्हमिति सोमप्रकरणपाठितस्य लिंगधारण-
परत्वोपगमः कर्तुं न शक्यते इति प्रश्नाशयः । तदप्यसारमिति तत्तद्यागस्वरूपसंपत्त्युप-
युक्तोपयोगांशबोधनाय प्रवृत्तस्य विनियोगस्य वाक्यशक्त्या प्रतीयमानांगांगिभावबाधकत्वा-
दिति भावः । तदेव दर्शयति अग्निर्मूर्धेत्यादि भौमादिपूजायायिति मंगलादिप्रह्लादिपूजाया-
मित्यर्थः । देवतांतरेति सहस्रशीर्षेत्यादिलिंगेन विष्णुपरस्यापि कुबेरयागे विनियोगदर्शना-
नैकार्थनिष्ठत्वानियमो मंत्राणामिति भावः ।

वीरशैवानंदचंद्रिका raises the same objection and refutes it. But the discussion is very elaborate. The following in a condensed form may be noted:—

अस्याः पवित्रश्रुतेः “ वितन्यमानमनुमंत्रयते यजमानः ” इति भगवता सूत्रकारेण आपस्तम्बमुनिना दशापवित्राख्यसोमरसगालनक्षमवस्त्रविशेषानुमंत्रणे विनियुक्तत्वात्, पवित्रोऽग्नौ हरौ पूते क्लीबे तान्नेऽप्सु गोमये ।

दशापवित्रवस्त्रे च त्रिशूले देवतासु च ॥ इति वैजयंती निघंटुकारेण प्रयुक्तत्वाच्च लिंगधारणपरत्वे कथमर्थोऽभिधीयते । तथा हि हे ब्रह्मणस्पते सोम ते तव पवित्रं दशापवित्राख्यं वस्त्रं विततं । त्वं प्रभुः पीतः सन् गात्राणि पर्येषि व्याप्नोषि । ततः अतप्ता अनशनात्मकेन तपसा अतप्ता तनूर्यस्य सः पयोव्रतकर्ता अत एव आमः सोमदीक्षारहितः सन् तत्कर्मफलं नाश्नोति न प्राप्नुते । श्रुतासः पयोव्रतेन परिपक्वाः इत् एवं प्रकारेण कर्म वहंतः तत्कर्मफलं समाशते प्राप्नुवन्ति । तस्मादियं पवित्रश्रुतिः लिंगधारणपरत्वेन कथं नेतुं शक्यते चेन्मैवम् । उपवृंहणवशेन श्रुत्यर्थनिर्णयस्यावश्यकत्वात् लिंगधारणपरत्वेन बहूनां मंत्रार्थप्रकाशकानां पुराणवचनानां विद्यमानत्वात् तस्मादुपवृंहणस्यापि कल्पसूत्रवत् वेदार्थनिर्णायकत्वं उपपद्यते । न च कर्मणि सूत्रेण विनियुक्तस्य मंत्रस्य उपवृंहणेनान्यत्र विनियोगः कथमुपपद्यते इति वाच्यं । अग्निचयप्रकरणे अजाक्षीरहोमे ईशानक्रोणे चरमेष्टिकायां कर्तव्ये होमे विनियुक्तानां शतरुद्रीयानां “ शतरुद्रं जपेद्यस्तु ध्यायमानो महेश्वरं ” इत्याद्युपवृंहणवशेन जपेऽभिषेके च विनियोगदर्शनात् पवित्रश्रुतेर्भिन्नकर्मणि विनियुक्तत्वेनाप्युपवृंहणत्रशाल्लिंगधारणे विनियोगः संघटते ।

It may be noted here that the interpretation given above agrees wholly with the interpretation of the मंत्र by सायणाचार्य except in respect of पवित्र, which is explained here as दशापवित्र; but सायणाचार्य interprets it as शोधकं अंगं.

P. 32. यद्यत्र विनियुक्तमिति नियमः—This is the general rule noted above.

P. 32. प्रकृतार्थवाचक etc.—This is the author's explanation of the rule given above.

P. 32. नहि पवित्रशब्दस्य...नियामकमस्ति—The author says that पवित्र cannot be restricted to mean दशापवित्र only; because from वैजयंति quoted above पवित्र is used in so many senses or has so many meanings. Hence the मंत्र cannot be restricted exclusively to सोमयाग.

P. 32. अभिधायकश्रुत्यघटित=(देवताकर्मप्रकाशनमात्रे मंत्राणामुपयोगात्) तद्वाचकपदमात्र । (शिवकुमार) (दशापवित्रानुमंत्रणवाचकपदमात्र)

P. 32. प्रकृतप्रकाशनं कथं = How is the subject matter, disclosed in the absence of a word expressive of दशापवित्रानुमंत्रण? This is the question asked by the objecter.

P. 32. प्रकृतप्रकाशनं तु लक्षणादिना भवति—This is the reply to the above. The author says that दशापवित्रानुमंत्रण is known indirectly by indication in the absence of a word expressive of दशापवित्र, as given in what follows:—

P. 32. कदाचन स्तरीरसि...न ह्यिते—The hymn कदाचन स्तरी- (taken from सामवेद-पू-४-१) is directly invocatory of इंद्र, but is used with reference गार्हपत्य sacrifice in obedience to the mandatory statement ऐद्या गार्हपत्यमुपतिष्ठते. Now the question arises how can this be so in the absence of a word expressive of गार्हपत्य in the hymn? The reply is that it is understood by लक्षणा (ऐंद्रमंत्रस्य गार्हपत्ये मुख्यवृत्त्या शक्त्यभावेऽपि गौणवृत्त्या शक्तिःस्ति). See जैमिनिन्यायमालाविस्तर page 143. इंद्र contained in the hymn has the principal sense of the deity इंद्र and not गार्हपत्याग्नि or household fire. But because there is the Vedic sentence “ऐद्या गार्हपत्यमुपतिष्ठते” इंद्र is taken to mean गार्हपत्य by लक्षणा. The application of this मंत्र to गार्हपत्य (fire) is discussed in III—3—7 of पूर्वमीमांसा and the लक्षणार्थ of इंद्र as गार्हपत्य is discussed in III—2—2. The latter is called ऐंद्रधिकरण and the principle established in it is called ऐंद्रधिकरणन्याय. The author applies the rule here and says that दशापवित्र is known by indication or लक्षणा, because the मंत्र “पवित्रं ते विततं etc.” is enjoined for recitation in accompaniment of दशापवित्रानुमंत्रण.

P. 32. गार्हपत्यस्थान...इंद्रपरत्वं न हीयते—Though the hymn “कदाचन स्तरीरसि etc.” is used with reference to गार्हपत्ययाग, still it does not lose its principal sense of being invocatory of इंद्र. In the same way, the author says, the hymn पवित्रं ते etc. may be used in connection with दशापवित्र or सोमयाग; still it does not lose its principal sense of laying down the लिङ्गधारण.

The whole of the paragraph has been briefly well explained by पंडित शिवकुमार as—अभिधायकश्रुत्यघटितेति देवताकर्मप्रकाशनात्वे मंत्राणामुपयोगात् तद्वाचकपदाभावे मंत्रपाठः व्यर्थः स्यादिति भावः । कदाचन... ऐन्द्रागार्हपत्यमुपतिष्ठतीति वाक्येन गार्हपत्योपस्थानांगत्वेऽपि स्वघटकशक्तिलब्धमिन्द्र-विषयकत्वं न बाध्यते । विधिवलाल्लक्षणादिना गार्हपत्योऽप्युपस्थाप्यते इतिवत् इहापि दशापवित्रानुमंत्रणांगत्वेऽपि स्वार्थपरता न हीयते इतिभावः ।

P. 33. यदुक्तं प्रकरणविरोध.....विरोधाभावात्—This contains the refutation of the 2nd part of the objection. The author refutes this objection by saying that सोम should be dissolved as उमया सहितः and should be interpreted as शिव (He who is in intimate union with उमा, his power or शक्ति. He bases his refutation probably on the interpretation given of the hymn “सोमः पवते जनिता मतीनां etc.” (ऋग्वेद IX-5-96) by शिवलिंगशिवयोगिन् in his श्रुतिसारभाष्य as follows:—अस्यार्थः । सोमः उमासहायः शिवः मतीनां बुद्धीनां जनिता जनकः सन् । दिवः स्वर्गस्य, पृथिव्याः भूतलस्य, अग्नेः वन्हेः, सूर्यस्य आदित्यस्य, इंद्रस्य सुरपतेः, विष्णोः नारायणस्य च, एतेषां सर्वेषां जनिता जनकः सन्, पवते पावनं करोति पुञ् पवन इति धातोः । तथा चोक्तं स्कान्दे—मतीनां दिवः पृथिव्या वन्हेः सूर्यस्य वज्रिणः ।

साक्षादपि विष्णोर्वै सोमो जनयितेश्वरः ॥

the word सोम is paronomasiac and means both सोम plant and शिवः. But here it means शिव, in as much as the plant सोम being inanimate is incapable of producing the things mentioned in the hymn; hence it means शिव alone. On the

whole, therefore, the Soma sacrifice, in connection with which the hymn पवित्रं ते विततं etc. is used, is the sacrifice performed in honour of शिव. Accordingly there is no प्रकरणविरोध.

P. 33. किंच... प्रकरणविरोधाच्च—The refutation is further elaborated here; the author identifies the deity of सोमयाग with रुद्र or Shiva, from the word कपर्दिने in the hymn—अयं सोमः कपर्दिने घृतं पवते मधु। आभक्षत्कन्यासु नः। (ऋग्वेद IX-3-67). The author says that this identification is supported by रुद्र आहूतः and the verse “अहं हि हविषां etc.” from अग्निपुराण. The latter says रुद्र or शिव consumes all oblations in sacrifices in the form of the deities, in whose propitiation the sacrifices are performed and grants all desired objects. This means that शिव of the Universal form appears in the form of all deities in all sacrifices. The Somayaga (सोमयाग) is, therefore, शिवयाग. Hence all conflict, of which the objecter was afraid of, is explained away.

उत्पत्तिविशिष्टशिव=उत्पत्तिकर्तृत्वविशिष्टशिव.

पंडितशिवकुमार puts the whole thing briefly as—सोमः लता-विशेषः पवते पावनस्य यागस्य मतीनां यागघुद्धीनां स्वरसपरिणामद्वारोत्तमघुद्धीनां दिवो यागफलस्य स्वर्गस्य पृथिवीसूर्येन्द्रविष्णुनां च जनितेत्यर्थः आपाततः प्रतीयते परंतु लताविशेषे सूर्येन्द्रादिजनकत्वस्य बाधितत्वात् उभयासहितः इति व्युपत्त्या शिवो योग्यतान्नल्लात् ग्रहीतुमुचित इति तात्त्विकोर्थः इति नास्ति. प्रकरणविरोधः। अयं सोमः कपर्दिन इति श्रुत्या सोमयागस्य कपर्दिसंबंधित्वोक्तेः सोमागमनोत्तरं रुद्रः आहूतः इत्यु-क्त्या रुद्रसोमयोः एकात्मबोधनेन च सोमयागस्य रुद्रदेवताकत्वबोधनाच्च सोमप्रणरणपठि-तस्य रुद्रपरत्वे नास्ति प्रकरणविरोधः इति भावः।

P. 33. नन्वास्तां इति चेत्—This para contains the 3rd and the last objection against the interpretation made of the hymn by the author. It is in two parts (1) लिङ्गार्थभावेन न विधिसंभवः (2) लिंगधारणस्य सर्वलिंगं स्थापयतीत्यादिना विहितत्वाच्च विधि-प्रयोजकरूपसंपत्तिः।

P. 33. मैत्रं..... कल्पयितुं शक्यत्वात्—This contains the refutation of the 1st part of the objection. The सिद्धांतिरु says that the hymn can well be interpreted as laying down the wearing of Linga, on the basis of the corroborative verses quoted from the Puranas (on pp. 38, 39 of the text); because the पुराणस only reiterate in different words and in a different form what the Vedas say. Therefore, whenever the meaning of a Vedic text is not quite clear it can be rightly deduced from the evidence of the Puranik verses. On this principle the hymn is rightly interpreted as laying down लिंगधारण on the evidence of the verse, namely, ब्रह्मेति लिंगमाख्यातं ब्रह्मणस्पतिरीश्वरः etc.

वीरशैवानन्दचन्द्रिका also agrees similarly as follows:— तस्मादियं पवित्रश्रुतिलिंगधारणपरत्वेन कथं नेतुं शक्यते इति चेन्नैवम् । उपवृंहणवशेन श्रुत्यर्थनिर्णयस्यावश्यकत्वात् । लिंगधारणपरत्वेन बहूनां मन्त्रार्थप्रकाशकानां पुराणवचनानां विद्यमानत्वात् । सूत्रवदुपवृंहणस्यापि चतुर्दशविधातःपातित्वेन वेदार्थनिर्णये सम. प्राबल्यात् उपवृंहणवशाल्लिंगधारणे विनियोगः संघटते । (see page 73)

Moreover the right meaning of the hymn can be well guessed from the words प्रसुर्गन्तानि पर्येषि विश्वतः, which contains the import of लिंगधारण.

मन्त्रालिगेन = मन्त्रे लिगेन, the import of the hymn. The meaning of the hymn is well implied, though not expressed.

लिंग is शद्वसामर्थ्य. It is a technical term of पूर्वमीमांसा. It is one of the six means of proof to assist the right disposal of a विनियोगविधि (applicatory injunction). They are (1) श्रुति = direct statement (2) लिंग = import (3) वाक्य = sentence (4) प्रकरण = topic (5) स्थान = position or place (6) and समाख्या = appellation. लिंग is defined as शद्वसामर्थ्य (अर्थसंग्रह). In the case of the hymn under discussion, the words प्रसुर्गन्तानि पर्येषि

विश्वतः have that शब्दसमार्थ, i. e. they form the लिंग (the second means of proof). In as much as they say "Thou occupiest the body", they indirectly mean that thou art in occupation of the body in the forms of इष्टलिंग, प्राणलिंग etc.

P. 33. यदप्यन्यथासिद्धत्वेन etc.—This contains the refutation of the 2nd part of the objection. The शिद्धांतिन् maintains his position by saying that सर्वलिंगं स्थापयति is a sentence belonging to यजुर्वेद, a different Veda altogether. And different Vedas may enjoin the same thing, as is generally seen. If it were not so, so many things laid down by different Vedas commonly would be superfluous. One Veda can very well lay down a thing independantly, though it may be laid down by another Veda. Hence there can no अन्यथासिद्धत्व in the present case, as urged by the पूर्वपक्षिन्.

P. 34. एवं पवित्रं ते इत्यारभ्य etc.—This contains the statement of the फल of wearing Linga and the reason why the श्रुति itself should state the फल. The reason is that dull-headed people may not be able to understand the फल, if it were not stated clearly in so many words.

P. 34. अतस्तत्तूर्न तदामः etc.—This contains both the interpretation of the second line of the hymn already noted and the statement of फल.

P. 34. व्यतिरेकमुखेन—In the negative form, in the form that he, who will not wear Linga, will not have सायुज्यमोक्ष, and not in the positive form that he, who will wear Linga, will attain सायुज्य. But the negative form implies the positive.

VII

This section contains the refutation of the interpretation of the hymn made by the followers of रामानुज, a Vaishnava sect. The hymn is interpreted by them as enjoining the wearing of the mark of heated disk on the body. This interpretation is recorded in the booklet called सुदर्शनसुरद्रुमः by अनंताचार्य. The relevant portion of the explanation of this hymn contained by the booklet is as follows:—

इह तावत् प्रत्यक्षानुमानशब्दैः तत्तमुद्राधारणस्य धर्मत्वं व्यवस्थाप्यते ॥

त्रिष्वपि वेदेषु— पवित्रं ते विततं ब्रह्मणस्यते । प्रभुर्गात्राणि पर्येषि विश्वतः । अतस्तरनूर्न तदामो अश्नुते । श्रुतास इद्वहन्तस्तत्समाशते ॥ इति ।

यजुषि काठके— चरणं पवित्रं विततं पुराणम् । येन पूतस्तरति दुष्कृतानि । तेन पवित्रेण शुद्धेन पूताः । अतिपाप्मानमरातिं तरेम । लोकस्य द्वारमर्चिष्मत् पवित्रम् । ज्योतिष्मद्भाजमानं प्रहस्वत् अमृतस्य धारा बहुधा दोहमानम् । चरणं नो लोके सुधितां दधातु इति ॥ ऋचि साम्नि च—चमूषच्छेयनः शकुनो त्रिभुत्वा गोविन्दुर्द्रप्स आयुधानि बिभ्रत् । अपामूर्मिं स च मानः समुद्रं तुरीयं धाम महिषो विवाक्ति । इति ।

तत्र पवित्रं त इति श्रुतेरयमर्थः । ब्रम्हणः चतुर्मुखस्य पते नियामक चेष्टासामान्य-प्रयोजकसंकल्पवत्त्वं तज्जिष्ठस्वत्वनिरूपकत्वं वा तत्पतित्वम् । प्रभुः—चेष्टासामान्यप्रयोजक-संकल्पाश्रयत्वम् । विश्वतः विश्वस्य सार्वविभक्तिरुस्तसिः । सर्वेषां गात्राणि पर्येषि व्याप्नोषि; अन्तर्यामिरूपेण वर्तते । गात्रत्वसंयोगानुकूलव्यापाराश्रय इति यावात् ॥ ते व्यापकस्य तव । पवित्रं विततं, अग्निसंतप्तस्वसंयोगजन्यकिरणत्वसंबन्धेनास्तिकजन-सामान्यनिष्ठम् । तथा च स्वीयान्तर्यामिरूपवत्तासंबन्धेन गात्रत्वव्यापकस्य तव चक्रं उक्त-संबन्धेन योगाप्रयोज्यास्तिकजनगात्रव्यापकत्वमित्यर्थः । गात्रे योगाप्रयोजत्वनिवेशाच्च चक्राङ्कितानामपि योगिनां योगप्रयोज्यशरीरे चक्राङ्कनविरहेऽपि न व्यापकत्वानुपपत्तिः । पवित्रशब्दस्य परिशुद्धित्राण कर्तृत्वावच्छिन्ने योगशक्तेः सुदर्शनत्वावच्छिन्ने रूढेश्च सत्त्वा-योगरूढता । पुनाति त्रायते चेत्यतः पवित्रमिति एकायनब्राह्मणे निरुक्तत्वात् ॥

सुदर्शने च दर्मे च पवित्रं चणसूत्रके ॥ इति वेदनिधण्डुवचनात् ॥

सुदर्शनम्

सुदर्शनं सहस्रारं पवित्रं चरणं पविः ।

सुदर्शनं हरेश्चक्रं पवित्रं चरणं पविः ॥

इति निघण्टुवचनाच्च ॥

पादौ च—पवित्रं चरणं नेमी रथचक्रं सुदर्शनम् ।

सहस्रारं प्राकृतध्वं लोकद्वारं महौजसम् ॥

नामानि विष्णुचक्रस्य पर्यायेण निबोध मे । इति ॥

श्रीशाल्वेऽपि—पवित्रं चरणं चक्रं लोकद्वारं सुदर्शनम् ।

पर्यायवाचका ह्येते चक्रस्य परमात्मनः ॥ इति ॥

योगशक्यतावच्छेदकघटकपरिशुद्धिश्च—प्रत्यवायाभावप्रकारकभगवत्सङ्कल्पः । विशेष्यतासंबन्धेन तादृशसंकल्पं प्रति बन्धिसंतप्तस्वसंयुक्तभुजघटितदेहवत्तासंबन्धेन सुदर्शनस्य हेतुत्वात्तस्य परिशुद्धिकरत्वोपपत्तेः । त्राणं च मोक्षादिरूपं फलम् । तदेतत्त्वमप्युक्तसंबन्धेन सुदर्शनस्य बोध्यम् ॥ तेनातप्ततनूः—तज्जन्यरूपपरावृत्त्याभ्रयभुजाद्विभजः ? तापस्य करणसाक्षात्त्वात् पवित्रशब्दस्य प्रथमान्ततया क्रियासाक्षात्त्वाच्च तेनेत्यध्याहारेण योजनाया युक्तत्वात् । तस्मा तनूर्यस्य स न भवति इति अतप्ततनूरिति विग्रहाङ्गीकारेण तपधातो रूपपरावृत्त्यर्थकतया क्तप्रत्ययस्याभ्यर्थकतया तनुपदस्य भुजार्यकतया चोक्तार्थलाभात् । आमः—अदग्धपापः अविनष्टमोक्षहेतुभूतोपासनादिप्रतिबन्धकपापवानिति यावत् ॥ तत् ब्रह्म नाश्रुते न प्राप्नोति । तच्छब्दस्य ब्रह्मनामत्वं तदिति वा एतस्य “न हतो भूतस्य नाम भवति, ओम् तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः” इति प्रमाणसिद्धम् । मोक्षहेतुभूतोपासनप्रतिबन्धकपापनिष्ठप्रतियोगितासंबन्धेन नाशं प्रति स्वजन्यरूपपरावृत्त्याभ्रयभुजघटितदेहावच्छिन्नत्वसंबन्धेन सुदर्शनस्य हेतुतया तत्संबन्धावच्छिन्नतन्निष्ठावच्छेदकताकप्रतियोगिताकभेदस्य मोक्षाभावप्रयोजकत्वोपपत्तेः तापाभावविशिष्टतन्वाः मोक्षाभावप्रयोजकत्वस्याप्रामाणिकत्वात् । योगिनां चक्रांकितानामपि तापाभावविशिष्टदेहान्तरसत्त्वेन मोक्षानाप्त्या च अंतप्ता तनूर्यस्येति विग्रहोपेक्षा । इत्—इदं, तप्तसुदर्शनं, बहन्तः उक्तसंबन्धप्रयोजकग्यापारवन्तः । शृतासः—दग्धपापाः तत्समाशत ब्रह्म प्राप्तवन्तः इत्यर्थः अत्र मोक्षहेतुत्वप्रतिपादनेनैव इष्टसाधनताज्ञानाधीनप्रवृत्त्युपपत्तावपि सद्विद्यादहरविद्यादिवद्विकल्पेन हेतुत्वे सर्वेषां प्रशस्तिर्न स्यादित्येतं मोक्षाभावप्रयोजकभेदप्रतियोगितावच्छेदकत्वाभिधानम् ॥ तथा हि पादौ—

चरणं पवित्रं विततं पुराणं बाङ्ग्यं शुभम् ।

तेन चक्रेण सन्तप्तास्तरयुः पातकाम्बुधिम् ॥

पवित्रं ब्राह्मणस्पलं जगद्व्याप्तं हरेः सदा ।

तेनातप्ता तनूर्येषां ते न याप्ति हरेः पदम् ॥

तेन तप्ता तनूर्येषां ते प्रथान्ति परं पदम् ।
 शुद्धेन तेन तप्तेन ब्रह्म तेन पुनीहि नः ॥
 येन देवाः पवित्रेण आत्मानं पुनते सदा ।
 तेन सहस्रधारेण पावमान्यः पुनन्तु नः ॥
 प्राजापत्यं पवित्रं च शतोद्यामं हिरण्यम् ।
 तेन ब्रह्मविदो वयं पूतं ब्रह्म पुनीमहे ॥
 सनोमि चक्रमजरं चक्षुरस्य महात्मनः ।
 तस्मिन् हि विधुते देवा महोन्नतपदं ययुः ॥
 यत्ते पवित्रमर्चिषि अग्ने तेन पुनीहि नः ।
 इत्येवं श्रुतयः सर्वाः कथयन्ति वरानने ॥
 तस्माद्वै विधिवद्धार्याः शङ्चक्रादिहेतयः ॥

इत्यादिना तप्तचक्रधारणे पवित्रश्रुतिचरणश्रुतिगतपदानां च समन्वय-
 प्रदर्शनेन पवित्रचरणश्रुत्योः श्रुत्यन्तराणां च चक्रधारणपरत्वमाश्रयणीयम् ॥

The booklet further contains the refutation of the interpretation of the hymn by the Veerashaivas, as laying down the wearing of लिंगमुद्रा as follows:—

यच्चोक्तं पाद्मोपबृंहणबलादिव शैवपुराणोपबृंहणबलात् पवित्रचरणश्रुत्योस्तत्तलि-
 ङ्गमुद्राधारणपरत्वप्रसङ्गः ॥ तथा हि—

ब्रह्मेति लिङ्गमाख्यातं ब्रह्मणस्पतिरीश्वरः ।
 पवित्रं तद्धि विख्यातं तत्संपर्कात्तनुः शुचिः ॥
 ऋगित्याह पवित्रं ते विततं ब्रह्मणस्पते ।
 तस्मात्पवित्रं लिङ्गाख्यं धार्यं शैवमनामयम् ॥

तेनातप्ततनूरज्ञ इत्यादिना—

दीक्षया सहितः साक्षादाप्नुयाद्विङ्गमुत्तमम् । इत्यन्तेन अगस्त्यं प्रति रेणुकेन पवित्रश्रुतेः
 लिङ्गधारणपरतया व्याख्यातत्वादिति । तत्तुच्छम् शैवपुराणस्य तामसत्वेन पाद्म-
 पुराणस्य च सात्त्विकत्वेन तयोर्विरोधे पाद्मवचनस्यैव ग्राह्यत्वात् । भगवच्छास्त्रे पवित्र-
 श्रुतेः सौदर्शनत्वाभिधानेन तद्विरोधाच्च । भगवच्छास्त्रमूलकमनुस्मृतिविरोधे स्मृत्यन्तराणा-
 मनादरणीयतायाः 'मन्वर्यविपरीता तु या स्मृतिः सा न शास्यते' इत्यादिसिद्धत्वेन
 साक्षाद्भगवच्छास्त्रविरोधेऽनादरणीयतायाः कैमुतिकन्यायसिद्धत्वात् ॥

ननु शैवपुराणस्य तामसत्वे पाद्मपुराणस्य च सात्विकत्वे किं मानं किंवा मानं तामसानामनादरणीयत्वे इति चेत् उच्यते—

वैष्णवं नारदीयं च तथा भागवतं परम् ।

गारुडं च तथा पाद्मं वाराहं शोभनं स्मृतम् ॥

सात्विकानि पुराणानि शोभनानि शुभानने ।

ब्रह्माण्डं ब्रह्मवैवर्तं मार्कण्डेयं तथैव च ।

भविष्यद्भूमनं ब्राह्मं राजसानि निबोध मे ।

शैवमाग्नेयकं चैव लैङ्गं स्कान्दं तथैव च ॥

कौर्मं चैव तथा मात्स्यं तामसानि प्रचक्षते । इति पाद्मपुराणवचनैः

सात्विकराजसतामसविभागस्य,—

नाद्रियेत पुराणादिन् राजसांस्तामसांस्तथा ।

अनीशानां परेशत्वं वृथा यत्रोपवर्ण्यते ॥

इति भारद्वाजवचनेन तामसानामनुपादेयत्वस्य च सिद्धेः । किं चानन्यथासिद्धमेवोपबृंहणं श्रुत्यर्थनिर्णयाय प्रभवति । ‘ब्रह्मेति लिङ्गमाख्यातं’ इत्यप्युपबृंहणं च तत्तल्लिङ्गमुद्राधारणांशे नानन्यथासिद्धम् । तस्योपबृंहणस्य सुदर्शनपरत्वेनाप्युपपत्तेः । तथा हि ब्रह्मेति-लिङ्गमाख्यातामित्यस्यायमर्थः—ब्रह्मेति शब्देन लिङ्गम् भगवच्चिन्हं सुदर्शनमाख्यातम् । एवं भूतस्य सुदर्शनस्य ईश्वरो नारायणः परिनिर्णयन्तापि । ‘पतिं विश्वस्यात्मेश्वरं शाश्वतं, निरुपाधीश्वरत्वं तुं वासुदेवे प्रतिष्ठितम्’ इत्यादि श्रुतिस्मृतीष्वीश्वरशब्दस्य नारायणे प्रयोगदर्शनात् । तत् प्रसिद्धं सुदर्शनं पवित्रं तत्संपर्कात्तनुः शुचि पवित्रं ते विततमिति ऋगादिति योजना । तस्माल्लिङ्गाख्यं चिन्हाख्यं शिवस्य नारायणस्येदमिति शैवम् । ‘शाश्वतं शिवमच्युतम्’ इत्यादौ नारायणेऽपि शिवशब्दप्रयोगदर्शनात् । यद्वा शिवेन रुद्रेण धार्यमाणत्वाच्छैवं, वैष्णवानामहं यथेति भागवतादौ शिवस्य वैष्णवोत्तमत्वे केतस्यापि चक्रधारणसिद्धेः । तेन विष्णुचक्रेणातप्ततनूरज्ञः तप्ततनूर्विशेषज्ञ इत्यर्थोक्षया तापादिसंस्काररूपया साहितोऽधिकारी उत्तमं भगवच्चक्रादिचिन्हं तत्सारूप्यमिति यावत् । आप्नुयादाप्नोति । यादे लिङ्गशब्दः शिवलिङ्गपरः स्यात् तदोपबृंहणानुसारेण तत्तल्लिङ्गधारणम् श्रुतिविहितमिति तत्तल्लिङ्गं वैदिकधार्यं स्यात् । नहि वैदिकेषु केनापि तद्वार्यते । न च पाशुपतव्रतादिशिवधर्मतत्फलकैलासादिप्राप्तिप्रतिपादकपूर्वापरवाक्यसंदर्भमप्यगत-लिङ्गपदस्य शिवलिङ्गपरत्वमुचितम् न तु विष्णुचिन्हभूतचक्रादिपरत्वं प्रकरणाविरोधादिति वाच्यम् ; शिवलिङ्गपरत्वे सात्विकपुराणविरोधेन उपबृंहणस्यैवाप्रामाण्यापत्तेः । शिवस्य चक्रादिधारणेन वैष्णवोत्तमत्वरूपपरमोत्कर्षप्रतिपादक इत्या प्रकरणाविरोधाभावाच्च ॥

The refutation contained by लिंगधारणचंद्रिका and that by सुदर्शनसुरद्रुम; exhibit the high and irreconcilable sectarian spirit of both the Vaishnavas and Veershaivas. It is noteworthy that here अनंताचार्य takes लिंग to mean लिंगमुद्रा of heated लिंग and not इष्टलिंग or बाह्यलिंग. Hence it is clear that अनंताचार्य does not in the least understand सिद्धांताशिखामणि, which he means to refute in the above.

To this सुदर्शनसुरद्रुम: may added another pamphlet called "तत्समुद्राभूषण" written by राघवेंद्राचार्य, a Madhwaite or a follower of the Madhwa sect of Vaishnavas. But this latter is a more extensive and exhaustive, when compared with सुदर्शनसुरद्रुम. Still it does not contain the refutation of Veerashaivaite interpretation of the मंत्र "पवित्रं ते विततं etc.", though it refers incidentally to Veerashaivaite tenets of लिंगधारण etc. and says these are to be rejected, being condemned by पुराणाः etc.

There is also an उपनिषद् of name सुदर्शनोपनिषद्, included in Unpublished Upanishads, Adyar, Madras. This Upanishad also purports to the injunction of wearing the disk-mark on the body. It contains this मंत्र (पवित्रं ते विततं etc.) and other Vedic मंत्राः quoted in authority by the two pamphlets. But the treatment of the subject matter in the Upanishad is quite in keeping with the tone of Upanishadic discourse.

There are various objects held by Hindu Gods and Goddesses in their hands, such as weapons, musical instruments etc. The weapons held by them are ten, namely—

वज्रं शक्तिश्च दंडं च खड्गं पाशं तथाकुशम् ।

गदा त्रिशूलं पद्मं च चक्रं चेति दशायुधम् ॥

जाये शक्तिगदे ज्ञेये चक्रपद्मे नपुंसके ।

शेषाः प्रमांसो विज्ञेयास्त्वष्ट्रतालविनिर्मिताः ।

Of these शंख, चक्र, and गदा are peculiar to Vishnu. चक्र is the most prominent of Vishnu's weapons and is called सुदर्शन. It is also carried by दुर्गा, who is considered to be the sister of Vishnu and as such the female form of Vishnu. It is of two forms. In the first variety, it is shaped like the wheel of a cart with spokes, nave and all, and is meant to be grasped by the rim. In its second variety it is highly ornamented; the spokes are made to resemble the petals of a lotus so that the internal parts appear like a full-blown lotus. In सुदर्शनशतक, the सुदर्शनपुरुष is praised as—

ज्योतिश्चूडालमौलिद्विनयनवदनः षोडशोत्तुंगबाहुः ।

प्रत्यालीढेन तिष्ठन्प्रणवशशधराधारषट्कोणवर्ती ।

निःसीमेन स्वभून्मा निखिलमिव जगत्क्षेमवन्निर्मिमाणो ।

भूयात्सौदर्शनो वः प्रतिभटपरुषः पूरुषाः पौरुषःय ॥

वीरशैवानंदचंद्रिका (page 64) also records the Vaishnavaita interpretation of the मंत्र and refutes it. The refutation there is very elaborate. The relevant portions of which are:—ननु श्रुतिरियं लिंगधारणप्रतिपादिका न भवति किंतु तत्तत्तत्क्रांक्तनस्यावश्यक-
तव्यताप्रतिपादिका भवति । तथाहि—पवित्रं ते इत्यस्यायमर्थः । हे ब्रह्मणस्पते विष्णो त्वं
प्रभुः सन् विश्वतो गात्राणि पर्येषि व्याप्नोषि । ते विततं पवित्रं चक्रं—

पवित्रं चरणं चक्रं लोकद्वारं सुदर्शनम् ।

पर्यायवाचका ह्येते चक्रस्य परमात्मनः ॥ इति कोशात् ।

यदस्ति तेन अतस्ततन्ः अत एवामः अपरिक्षीणपापः तत् मोक्षं नाश्रुते । इत् एवं प्रकारं तच्चक्रं वहन्तः श्रुतासः परिपक्वाः तत्समाशते तत्फलं प्राप्नुवन्ति । अस्मिन्नर्थं मंत्रांतरं च प्रमाणं.....एतासां श्रुतीनां मध्ये पवित्रश्रुतेरपि तत्तत्तत्क्रांनपरत्वात् कथमस्याः श्रुतेर्लिङ्गधारणे विनियोगः इति चेन्न । ब्रह्मणस्पत्यां बभ्रुकर्णीमालभेत इति श्रुतिविहित-पशुयागे विहितमंत्रस्य कथं चक्रांनपरत्वेनार्थनिर्णयः क्रियते । कथं च तत्तत्तत्क्रांनपरत्वे अर्थसंततिर्वर्तते । तथाहि अत्र विनियुक्तमंत्रस्यापि लिङ्-ल्लोद्-तव्य-प्रत्ययाभावेऽपि व्याकरणादिप्रसिद्धपरिशुद्धिवाचकत्वं विहाय अप्रसिद्धनिघंटुकल्पनापुरःसरं अप्रसिद्धा-र्थवाचकत्वं कल्प्यम् । ब्रह्मणस्पत्यां बभ्रुकर्णीमालभेत इति विध्यन्तरवाक्यशेषे

“ब्रह्मणस्पते ब्रह्मणोपसमृध्यै” इति श्रुतेर्ब्रह्मपरत्वं वक्तव्यम् । भागवते द्वितीयस्कंदे तृतीयाध्यायादौ “ब्रह्मवर्चसकामस्तु यजेत ब्रह्मणस्पतिम्” इत्यत्र चतुर्मुखपरत्वेन व्याख्यातत्वेन तस्य ब्रह्मपरत्वम् । ब्रह्मा देवानामित्यन्तरश्रुतिभिर्हिनापि तत्परत्वावश्यकत्वं च । तद्विहाय स्वकल्पिताचारस्थापनाय विष्णुपरत्वं कल्प्यम् । यदस्ति तेनेति पदत्रयाध्याहारः । तत्तत्तुरित्यत्र कारणाकांक्षायां केवलस्य चक्रस्य देहदाहकत्वाभावात् अमितत्वेन इति अध्याहार्यम् । तनुशब्दस्य देहमात्रापरत्वे देहमात्रदाहे जीवनमेव न स्यादिति तनुशब्दस्य तदेकदेशभूतभुजमूललक्षकत्वं कल्प्यं इत्याद्यनेकदोषदुष्टत्वम् । काठके अपधानामिकासु इष्टिषु पंचम्यां चितचरणं पंचममित्यादिप्रसिद्धस्य चरणशब्दस्य चर्यते इति चरणमिति कर्मवाचित्वेन प्रसिद्धस्य “रमणीयचरणा अभ्याशोहयते रमणीयां योनिमापयेन्, कपूयचरणा अभ्याशोहयते कपूयां योनिमापयेन्” इत्यत्र “चरणादि चेतोपलक्षणाद्यैति काष्ण्ड्यायनिः” “सुकृतदुष्कृते एवेति तु वादिरः” इति सूत्राभ्यां ब्रह्ममीमांसयां तद्भाष्यव्याख्याने च चरणशब्दस्य कर्मपरत्वेन निर्णयस्य अप्रसिद्धार्थचक्रवाचित्वं कल्प्यम् । चरणपवित्रशब्दयोश्चक्रवाचकत्वे पौनरुक्त्यं । येन पूतः इत्यत्राप्रस्तुतचक्राकनपरत्वं च कल्प्यम् । अत्रापि अमितत्वं चरणं, अमितत्वेन तेन पूतः तेन अमितत्वेन इत्याध्याहारः । विनियुक्तमंत्रस्य विधिनियामकप्रत्ययाभावेऽपि विधायकत्वं च कल्प्यमिति सर्वमंत्रेषु समानम् । एतादृशचरणसंबन्धो यस्य कस्यचित्पुरुषस्य कल्प्यः । सकलस्मृतिपुराणेतिहासादिविरुद्धार्थस्वीकारश्चेत्यादयो दोषा तत्तमुद्राधारणवादिनां भवेयुः । तस्याचक्रधारणपरत्वेनोदाहृतश्रुतीनामर्थासंगतिः ।

The discussion is still continued. But it is unnecessary to reproduce it here in full. But it is evident that the line of refutation is so different from that of लिंगधारणचंद्रिका. The refutation consists in taking three alternatives and proving them to be inapplicable; it is thereby shown that the interpretation falls to the ground.

P. 34 यद्यपि.....कोशत्वे एव विवादः ।—The verse quoted in the commentary of वीरशैवानंदचंद्रिका and also in सुदर्शनसुरद्रमः has been taken as the authority by the Vaishnavas. But the reliability of that is questioned here. पंडित शिवकुमार remarks here—अयं कोशः सांप्रतिकोशपुस्तकेषु अनुपलभ्यमानतया कल्पित इव आभाति । धूर्तवैष्णवकल्पितेति उपलभ्यमानकोशपुस्तकेषु अनुपलभं एव तत्कल्पितत्वाचिन्हमितिभावः ।

P. 34. विष्णोरेव भक्तांगसंबन्धित्वात्—Because ब्रह्मणस्पते is addressed to विष्णु, as admitted by the Vaishnavaita interpreter, the सिद्धातिन् says that प्रभुर्गात्राणि पर्येषि should be interpreted as connected with विष्णु and not as laying down the wearing of चक्र, which becomes inconsistent to do.

P. 35. ननु.....चक्रस्यैव सिद्धिरिति चेत्—This is the attempt of the Vaishnavaita interpreter to explain away the foregoing objection.

P. 35. मैवम् विकल्पासद्भावात्—Here the सिद्धातिन् refutes the explanation of the Vaishnavaita interpreter by taking three alternatives, which he says the explanation cannot stand. The three alternatives are—(1) किं चक्रस्य विष्णुलाञ्छनत्वेन धार्यत्वम् (2) विष्णुरूपत्वेन धार्यत्वम् (3) विष्ण्वाश्रयत्वेन वा.

P. 35. नाद्यः...विनिगमकाभावात्—In this para the सिद्धातिन् proves that the first alternative falls to the ground; because there is no cogent reason why चक्र alone should be laid down by the मंत्र for being worn on the body in preference to other things like गदा, खड्ग etc. all of which are borne by विष्णु in his hands.

Vishnu's गदा is called कौमोदकी. It is described in विष्णु-धर्मोत्तर as—गदा पीतप्रभा कन्या सुपीनजघनस्थला । It is the ordinary Indian club and is held by Vishnu with all his five fingers. It has a top and a stout bottom. It is a weapon to strike the enemy at close quarters and therefore never leaves the hands of the owner. कौमोदकी is derived as कोः पृथिव्याः पालकत्वात् मोदकः कुमोदकः विष्णुः । तस्येयम् कौमोदकी ।

खड्ग is a sword, long or short, and is used along with खेटक or shield made of wood or hide. Vishnu's खड्ग is called नन्दक. It is described in विष्णुधर्मोत्तर as—खड्गश्च पुरुषः श्यामशरीरः कुन्दलोचनः ।

कौस्तुभ is the sapphire worn by Vishnu on his breast and is his most characteristic ornament. It was obtained from the milky ocean, when churned by Gods for अमृत. It is, therefore, derived as—कुं भूमिं स्तुभ्राति कुस्तुभः जलधिः तत्र भवः कौस्तुभः। It is one of the fourteen jewels (invaluable things) obtained, when the ocean was churned, which are enumerated in the श्लोक—लक्ष्मीः कौस्तुभ पारिजातक सुरा धन्वंतरिश्रृङ्गमाः। etc. The appearance of कौस्तुभ is described as follows:—

कौस्तुभस्तु मणिर्दिव्य उत्पन्नो घृतसंभवः।

मरिचिविकचः श्रीमान् नारायण उरोगतः।

(see तारानाथतर्कवाचस्पति's बृहत्संस्कृतमिथान page 2281).

P. 35. न द्वितीयः etc.—In this para the सिद्धांतिन् shows that 2nd alternative is inapplicable; because in that case (विष्णुस्वरूपत्वे) there will disappear the distinction between the mark (the लङ्घन of विष्णु) and the bearer of the mark viz. विष्णु; but without such a distinction it cannot be said such and such is the mark worn.

P. 35. तृतीयेऽपि etc.—Here the third alternative, which is further made twofold, is also shown to be inapplicable. It is twofold as (1) विष्णोश्चक्रांतर्भावित्वेन (2) चक्रस्य विष्णुशरीरत्वेन वा.

P. 35. नाद्यः पक्षः शोभां कलयते—The first alternative is proved to be untenable, because विष्णु being सर्वार्थार्थामिन्, he is in all things and not in चक्र alone. Then why is the mark of चक्र only to be borne on the body and not others?

P. 35. नोत्तरः पक्षः etc.—Here the सिद्धांतिन् says that in as much as चक्र, like शालग्राम, is the शरीर of the शरीरिन् (विष्णु), it will have to be worshipped as शालग्राम is done. But it is not so done; hence it is absurd and unsound to think that चक्र to be शरीर of विष्णु.

A शालग्राम is generally a flintified ammonite shell, which is river-worn and thus rounded and beautifully polished. The river, Gandaki, which is one of the well-known tributaries of the Ganges, is famous in India for its deposits of शालग्रामास. Each of these has a hole, through which are visible several interior spiral grooves resembling the चक्र or discus of विष्णु; and these are in fact considered by the people to be naturally produced representations of the discus of विष्णु. Remarkable virtues are attributed to it...The ब्राह्मपुराण states that the river-goddess Gandaki requested विष्णु to be born in her womb, to which विष्णु acceded and came to be born in the river as शालग्रामास.

A good or auspicious Sālagrama is one which has a Chakra, which resembles a Nāga (cobra) reposing in a spiral; the spirals of the Chakra in the Sālagrāma should have in them delicate traceries running across them. Those Sālagrāmas which are of the size of an āmalaka fruit or smaller are very efficacious. Sālagrāmas may be of the following colours: brownish black, green, white, red, blue, dark brown, jet-black, yellow or multi-coloured. They are said to belong respectively to Narasimha, Vāmana, Vasudeva, Samkarshana, Dāmodara and Aniruddha, Nārāyana, Kshetravaishnava and Shridhara. A Sālagrāma with three Chakras is said to belong to Lakshmi-Nārāyana.

Fine spiralled ones grant all the desires of the worshipper; whereas black ones would give fame (Kirti). White Sālagramas destroy sin and yellow ones confer sons. Sālagrāmas of blue, etc., colours grant peace and wealth, while a red one bestows enjoyment, (bhoga). Even pieces of the auspicious Sālagrāmas, might be worshipped; the following specimens must be avoided. Badly mutilated, and rough surfaced ones, those having a large number of holes or pits or scarred with many lines, porous, unusually large-sized, those having too many spirals, or having only one loop in the spiral (?), big-mouthed or large-spiralled, down-looking and burnt ones, very red ones, ill looking ones and those with a number of Chakras in a line; worshipping these brings only misery to the worshipper.

P. 35. : यदुक्तं etc.—Here the सिद्धांतिन् quotes verses condemnatory of चक्राङ्कधारण and shows that the interpretation of the second line becomes not only untenable but drifts into something else, that goes against the Vaishnavaitic theory of wearing the disk-mark. This is stated on the next page. But in connection with the condemnatory verses the remarks of तत्तचक्रभूषण are noteworthy. There the verses not in favour of तत्तचक्रमुद्राभूषण are first quoted and then it is remarked—परोदीरितानां स्मृतित्वमभ्युपेत्य इदमुदितं । वस्तुतस्तु तेषां स्मृतित्वमेव नास्ति । तथाहि । एतानि वचनानि रत्नावल्यां तद्वन्धकृता रचितानि । स चात्यंतनिकृष्टकुलसंभवः प्रच्छन्नवेषेण ब्राह्मणकुलं प्रविश्य वेदादीनधीत्य शास्त्राणि च ध्रुत्वा पश्चाद्विश्वतकुलो विष्णुग्रामनिवासिभिर्निष्कासितः क्रोधात्तेषां निर्दयं कृतवानिति हि उत्तरदेशे प्रसिद्धं । एतेन—दिजं च शंखचक्रादिलिङ्गांकिततनुं नृप । संभाष्य रौरवं याति यावद्दिवाश्चतुर्दश ॥ इति यदुक्तं तन्निरस्तम् । The author of the pamphlet explains the lines,

तत्तचक्रांकितं दृष्ट्वा पश्येत्सूर्यं च यो नरः ।

जपेच्च पौरुषं सूक्तं अन्यथा नरकं व्रजेत् ॥ as—

तथाचक्रांकित इत्यत्र अचक्रांकित इति पदच्छेदात् । अन्यथापदच्छेदस्योदाहृतबहु-
श्रुतिविरोधात् । शंखचक्राद्यङ्कनचतुर्गीतदियौ भागवतो धर्मः स एकजातेः शुद्धाज
प्राप्तव्यः । किंतु द्विजन्मनः सकाशादेव प्राप्तव्य इत्यर्थः । चक्रांकिततनुं दृष्ट्वा दोषबुद्ध्या
यःसूर्यं पश्येत् सूक्तं जपेच्च सः अनरः दैत्यः । दृष्ट्वा अन्यथा तथा दैत्यत्वेन अज्ञानं नरकं
व्रजेत् । अन्यथा दोषबुद्ध्या सूर्याद्यदर्शने अनरकं व्रजेदिति वा ।

It is clear that how tortured, farfetched, and distorted the explanation is. This is all due to intense sectarian spirit, on account of which Shaiva, Vaishnava, and Veerashaiva interpreters explain any text in any far-fetched way they like, only to make the text suit the tenets of their particular school.

Pandit शिवकुमार explains this para lucidly as follows:—

अवसानगत्वेति, अन्ततो गत्वेत्युक्तिवदियमुक्तिर्बोद्धव्या अतस्तत्तुरित्यस्य, यद्यपि विष्णवे तस्मा तत्तुर्यस्येत्यादिव्याख्यानं यद्यप्यत्यन्तक्लिष्टम् । तथापि तस्मा चक्रतापिते-
त्यादिवैष्णवैः कृतस्य व्याख्यानस्यापि क्लिष्टत्वात् ।

“तपोमूलमिदं सर्वं तपोमध्यं तपोन्तकम् ।

ऋषयः संयतात्मनः फलमूलाशिनस्तथा ॥

तपसैव प्रपश्यन्ति त्रैलोक्यं सचराचरम् ॥”

इत्यादिमनुस्मृत्यादिभिर्वाणितस्य तप इव अतस्तत्तुरित्यत्र तपधानुना ग्रहीतुमौ-
चित्येन तदनुरोधेनातस्तत्तुरित्यादेः कृच्छ्रचान्द्रायणपरमेश्वराराधनादिनाऽक्लेशितशरीरः
तद्ब्रह्मपदं नाश्रुते इत्याश्रस्येन प्राप्तव्याख्याविरुद्धत्वाच्च यादृशो यक्ष इति न्यायेन तन्नि-
राकरणायैवं व्याख्यातमिति बोध्यम् । नूनं लिङ्गधारणपरतया व्यख्यानेऽपि तपःपरत्व-
व्याख्यानविरोधस्तुल्य एवेति चेन्नमैवम् । यावज्जीवं प्रत्यहं तत्पूजानिर्वाहस्य च परमत-
पोरुपत्वात् तथैवात्रापि प्रतिद्वन्द्विरूपार्थभावनापत्तिर्योग्यत्वबोधनाभिप्रायेणेव व्याचष्टे ।
“शृङ्गाक ” इत्यादि नन्वीदृशार्थे किं मानमित्याह प्रागुक्त निषेधानुरोधादिति “चक्रा
द्विततनुं दृष्ट्वा पश्येत्सूर्यं जपेन्नरः ” इत्यादि दोषोक्तिसूचितनिषेधानुरोधादित्यर्थः ।

P. 36. निषिद्धत्वेन तत्परत्वेन व्याख्यानासंभवे—Here the author says that it is impossible to interpret the hymn as laying down the wearing of the disk-mark. तत्तचक्रभूषण takes up the challenge of the Veerashaivaites and explains away the objection as stated in some details above. It is note-worthy that Vaishnava Puranas generally praise and uphold चक्राङ्गधारण, and condemn शिवलिंगधारण; while Shaiva Puranas and some others condemn चक्राङ्गधारण and uphold and establish शिवलिंगधारण. Puranas are, therefore, not only mutually contradictory but are many times self-contradictory. The whole thing is thus made a mess of, and the Puranas become quite unreliable. All these contradictory statements contained by the Puranas are due, no doubt, to irreconcilable sectarian spirit; and it seems they are all subsequent interpolations.

P. 36. अथैवमपि etc.—In this para the author points out that if पवित्र were to mean चक्र, explained etymologically as पुनाति त्रायते च इत्यतः पवित्रं (see the extract of सुदर्शनसुराद्रमः given above), it cannot have the sense of पावित्र्य or holiness, which it means very commonly and is accepted as such universally. All lexicons give the same meaning of the word. The पूर्वपक्षिन्, therefore, cannot but reject this sense of the word universally accepted, if he were to establish his view in the hymn and his interpretation of the hymn.

P. 36. सति बाधके दोषस्य शक्तिप्रादुर्भावानङ्गीकारात्—When there is something militating against the particular sense of the word, the word loses its power of expressing that sense. Here शक्ति means अभिधा or the power of expressing the primary sense of the word, as distinguished from लक्षणा and व्यञ्जना. The author says, accordingly, that the word पवित्र cannot have that power of expressing the sense of चक्र; because there are so many Pauranik verses that contradict चक्रधारण, which directly or indirectly militate against the sense of the word पवित्र as चक्र.

P. 36. अत एव नीलो घट.....निरुद्धलक्षणा एवाङ्गीकृता—Here the सिद्धातिन् illustrates his statement by giving an instance of how लक्षणा has been resorted to instead of अभिधा by अमरकोश in connection with the use of adjectives as qualifying adjuncts to nouns. The sentence quoted here is “गुणे शुक्लादयः पुंसि गुणि लिंगास्तु तद्वति” (see अमरकोश-शब्दादिवर्ग). The commentary of क्षीरस्वामिन् on this line is—गुणमात्रे वर्तमानाः गुणा पुंसि पदस्य शुक्लः

इति । गुणवद्वृत्तितायां तु अभिधेयलिङ्गा शुक्लः पटः, शुक्ला शायी, शुक्लं वस्त्रम् इति । भानुजिदीक्षिता's commentary purports to the same but adds "सामान्ये नंपुसकम्" इत्यस्यापवादोऽयम् । From this it is seen that words like शुक्ल etc. express a kind of colour, when used by themselves; and then they are of the masculine gender. But when they are used predicatively in apposition to nouns or used with qualified nouns as qualifying adjuncts, they take the cases of the nouns they qualify. They are then identical with the nouns and express not only the quality but also the nouns as characterized by the colour. For instance शुक्ल in शुक्लः पटः expresses शुक्लगुणविशिष्टपटः. The question arises how it is that they come to be capable expressing like this. This is through लक्षणा and not by अभिधा or शक्ति. The qualified noun is the वाचक of the words, like शुक्ल, expressing merely the colour "whiteness". It is cumbrous (गौरव) to assume शक्ति in such a case. Hence, they do so by लक्षणा. In the same way it is cumbrous to assume that the word पवित्र should express चक्र, when that sense is contradicted by the verses condemning चक्रधारण.

That the adjectives, when used with nouns, mean not merely the quality but the thing qualified as characterized by the quality is the opinion of the शक्तिविशिष्टाद्वैतिन्ः, may be known from तथा नीलपदं न केवलं स्वस्यैव वाचकं अपितु स्वविशिष्टोत्पलस्यापि । तथा चराचरप्रपञ्चवाचकसर्वपदमपि न केवलं चराचरप्रपञ्चवाचकं अपितु तद्विशिष्टशिव-तत्त्वस्यापि । see शिवाद्वैतदर्पण pp. 28-32. In a note below it is said by the editor of the books—तथापि गुणमात्रवाचकानां नीलादिशब्दान तद्विशिष्टेषु द्रव्येषु लक्षणया समानाधिकरणव्यवहारः संभवति । तत्संभवे च न तेष्वपि शक्त्यन्तरं कल्पनीयं गौरवात् ।

N. B. In the printed text of लिंगधारणचंद्रिका, as well as in other manuscripts consulted, the sentence रुढेर्योगापहारकत्वादिति चेन्न । comes immediately after “न पावित्र्यादिबोधः.” This is quite inappropriate and causes all confusion and confounds the reader. It is evident that the sentence is connected with रुढेर्योगापहारकमपि, which forms its refutation. I have taken the liberty, of rearranging the text, though it was rather improper to do so.

P. 36. रुढेर्योगापहारकत्वादिति चेन्न etc.—This is evidently rather abrupt. There must have been something said to this previously by the objecter to maintain his position, something like—though the word may mean पावित्र्य etymologically (योगार्थ), it stills means चक्र conventionally; then the text would have been quite intelligible. As it stands it is rather abrupt and confusing. रुढेर्योगापहारकत्वादिति चेन्न is explained by पंडितशिवकुमार as follows:—रुढेर्योगापहारकत्वादिति वैष्णव-परिकल्पितक्रोशसिद्धरुढिशक्त्या पावित्र्यार्थकत्वस्य बाधो भविष्यतीति सावः । ततश्च चक्रधारणपरतयैवायं मंत्रो व्याख्यायते इति शंक्तिपुराणायः । Here the Pandit makes up the objecter's position, as remarked by us above.

P. 36. रुढेर्योगापहारकत्वमपि रुढ्यर्थाबाधकस्थले एव—The conventional sense obscures and prevails against the etymological sense only when there is nothing militating against it. But in the present case the conventional sense of the word पवित्र as चक्र is contradicted by condemnatory verses. Hence the सिद्धांतिक says the sense of the word पवित्र as पावित्र्य prevails here. The position of the सिद्धांतिक may be made clear by an example. पंकज etymologically means anything born in the mud, like तुण्ड, कमल etc. But it means conventionally a कमल. If

the word पंकज is used by an author in the sense of तृण, the conventional meaning कमल is to be set aside; and the word can neither mean a पद्म (a day lotus) or a कुमुद (a night lotus). The word is actually used in its योगिक sense. In the same way here the word पवित्र means holy, as its conventional sense is contradicted by the verses anti the चक्रमुद्राधारण.

P. 36. एतेन “तप्तं चक्रं द्विभुजे धार्य” —Is another text that might be adduced by the Vaishnavaite पूर्वपक्षिन्. The author presumes it and says that that also is refuted by the foregoing discussion.

P. 37. अनूचनेन.....श्रुतित्वे एव विवादात्—The सिद्धातिन् says that the text तप्तं चक्रं etc. is a fib, being not found in any Vedic literature, as no Vedic student (अनूचान) has come across it.

अनूचनेन = सांगवेदाध्यायिना.

P. 37. यदि च विप्रकीर्णशाखा etc.—Here the सिद्धातिन् anticipates the पूर्वपक्षिन् might produce other texts in favour of चक्रमुद्राधारण from other Vedas and says that such texts are also refuted by the discussion above. The author probably refers to the texts of यजुर्वेद and सामवेद given by the सुदर्शन श्रुद्धम above.

P. 37. सर्ववाक्यं सावधारणं etc.—Here the author finally disposes of the Vaishnavaite interpretation by saying that if the hymn must lay down the wearing of चक्रमुद्रा, it must do so that thing alone and not the marks of शंख and others,

in accordance with what is said by सर्ववाक्यं सवधारणं. (In connection with सर्ववाक्यं सवधारणं please see note on page 57 of the notes). But there are texts, says the सिद्धातिन्, that enjoin the wearing of the marks of संख and others. The universal custom of wearing these other marks endorses the texts. The position of the पूर्वपश्चिन्, therefore, becomes awkward, as to why the hymn should lay down the चक्राङ्कधारण and not other marks. There is no reason why चक्राङ्कधारण should be specially laid down by the Vedic text in preference to other marks.

P. 37. गुरुचरणास्तु.....व्याप्नोषीत्यर्थः प्राहुः |—Here the author gives the interpretation of the hymn made by his गुरु, मलेश्वर, whom he praises in the third verse of संगलचरण. The interpretation is—हे ब्रह्मणस्पते परमेशिव ते तव पवित्रं लिंगं विततं इष्टादिभेदेन अनेकविधत्वात् विस्तृतं प्रभुः अखंडजगदंजनियामकस्त्वं गात्राणि भक्तशरीराणि विश्वतः समंतात् पर्येषि व्याप्नोषि इत्यर्थः। This is the interpretation of the first half of the line only. It is, therefore, to be taken for granted that the interpretation of the second line in no way differs from that of the author. The interpretation given by the preceptor differs in respect of the meaning of पवित्र established as लिंग. This is done by means of the grammatical equation of पवित्र and मंत्र, which equation proves the identity of पवित्र and मंत्र. This grammatical equation, proving the identity of things in apposition or things equated, has been already noted (see note on page 51. of notes supra). That मंत्र means Linga has been already derivatively explained by the author on page 8 of the text in श्लोकाः “मननात्तत्त्वायते यस्मात् etc.”, and on page 13 of the text. Here the preceptor produces the authority of महेश्वरतीर्थे, who says that आज्य is वज्र on account of their being in apposition or grammatical equation.

P. 38. अघटनघटनापटीयान्—This refers to the wonderful power of परमशिव, who is, by means of his power, capable of working wonders of creating, maintaining, and reabsorbing the universe. In short it is the inconceivably great power of परमशिव that is at the bottom of the universe and its working. This is अघटनघटनापटीयसी शक्तिः, that makes the शक्तिविशिष्टाद्वैत philosophy and differentiates and distinguishes it from other aspects or schools of अद्वैत philosophy.

P. 38. अन्ये तु etc.—This contains the interpretation of the first half of the hymn by others. The difference is in the meaning of the word विततं, which is explained as शरीर-ब्रह्मशरीर or परशिवशरीर in the form of लिंग. This interpretation of the word वितत as शरीर differs from all other interpretations already noted of this hymn. प्रभु also is explained to mean तादृशशरीरकः भुक्तिमुक्तिफलप्रदाता. (Page 39).

P. 39. गुरुमते तु इयान्विशेषः| Here the author points out the difference between this interpretation and that of his preceptor. The difference lies in the meaning of the words वितत and पवित्र, which are respectively interpreted by the preceptor as meaning लिंग and विस्तृत; but अन्ये take them to mean शुच्यशुचिकालेऽपि धारणयोग्य and वितत as ब्रह्मणः परशिवस्य लिंगरूपशरीर. The author further indirectly points out skillfully how the interpretation of his preceptor is superior to that of others on account of the occurrence in due order of the words पवित्र, the subject, and वितत, the predicate, which are उद्देश्य and विधेय respectively. While in the other interpretation they stand in reverse order and do not conform to the dictum “उद्देश्यवचनं पूर्वं” etc. This dictum is laid down by मंडनमिश्र as noted by पंडितशिवकुमार-पर्वतो बन्दिमानित्यत्रेव मंडनमिश्रकारि-काशुशोधनेत्यर्थः ।

VIII

In this section the author proceeds to prove that बाहिलिंगधारण is laid down by another ऋग्वेदमंत्र, namely, अयं मे हस्तो भगवान् etc. This contains two मंत्राः of ऋग्वेद (X-4-60 and X-4-61) placed in reverse order of occurrence. The hymn अयं माता अयं पिता etc. comes first in the Veda and then अयं मे हस्तो भगवान् etc. comes after the fourth hymn. The commentary of सायणाचार्य, in order of the occurrence of the hymns here, is as follows:—

अनया बन्धादयो लब्धजीवं सुवृधुं पाणिभिरस्पृशन् अयं मे हस्तो भगवान् भाग्यवान् यस्मात् सजीवं सुवृधुं स्पृशति तस्मात् तथाऽयं मे हस्तो भगवत्तरः अतिशयेन भगवान् तथायं मे हस्तो विश्वभेषजः जीवचिकित्सासाधनसर्वोषधवान् तत्स्थानीयो वा अयं शिवाभिमर्शनः मंगलस्पर्शनः यतो जीवन्तं स्पृशति अत इत्यर्थः ।

अत्र सूक्तशेषे शाठ्यायनकं-अथामि द्वैपदेन सूकेनास्तुवन् अमिः स्तुत आजगाम आगत्य चाह किं काममागच्छतेति सुबन्धोरेवासुं पुनर्नेतुमित्यब्रुवन् एषोन्तः परिधीत्यब्रवीत् तमादध्वमिति तं निराहरन् अयं माता अयं पिता इति । शौनकश्च —

स्तुतः स राजा सुप्रीतस्तथौ गोपायनानिति ।

सूक्तेन ते स्तुवन्नामि द्वैपदेन यथा त्रिषु ॥ १ ॥

अथामिरज्रवीदेतानयमन्तः परिध्यसुः ।

सुबन्धोरस्य चेक्षाकोर्मया गुप्तो हितार्थिना ॥ २ ॥

सुबन्धवे प्रदायासुं जीवेत्युक्त्वा च पावकः ।

स्तुतो गोपायनैः प्रीतो जगाम त्रिदिवं प्रति ॥ ३ ॥

अयं मातेति हृष्टास्ते सुबन्धोरसुमाह्वयन् ।

शरीरमभिनिर्दिश्य सुबन्धोः पतितं भुवि ॥ ४ ॥

सूक्तशेषं जगुश्चास्य चेतसो धारणाय ते ॥ ५ ॥ इति

अयमभिर्माता अयमेव पिता अयं जीवातुर्जीवायिता आगमदाजगाम अतो हे सुबन्धो जीव परिधौ वर्तमान यस्मादिदं शरीरं तव प्रसर्पणं प्रकर्षेण गतिसाधनं अत इदं प्रत्येहि आगच्छ निरिहि निर्गच्छ पारेधेः सकाशात् । अन्ये एवं व्याचक्षते—इ निर्गतप्राण सुबन्धोः संबन्धिन् अयं विभाक्त्यत्ययः अयं माता अयं पिता अयं जीवातुर्जीवनफलभूतः पुत्रश्चागमदिति संबन्धके सुबन्धोः त्वमाता माता इति । शिष्टं समानं ॥ ७ ॥

These hymns have been also taken and interpreted as laying down the बहिलिंगधारण by (1) वीरशैवानंदचंद्रिका (2) वेदांतसार-वीरशैवचिंतामणि (3) श्रुतिसारभाष्य and (4) श्रीकरभाष्य. They are reproduced below in order. But it is to be noted that वीरशैवानंदचंद्रिका takes only the first three lines and interprets them; but the fourth line is omitted by it. It is also to be noted that all these place the two hymns in reserve order as the author does.

(1) लिंगधारणचंद्रिका interprets it as—

एवं चायं भगवान् लिंगरूपः शिवः मे हस्तः हस्तगतः मे मत्संबन्धी अयं शिवो भगवत्तरः । अयं माता अयं पिता इति सृष्टिकर्तृत्वमभिधीयते । अयं विश्वभेषजः इत्यनेन विश्वस्य भवस्य भेषजः संसाररोगनाशकः इत्यर्थकेन संहारकर्तृत्वं प्रतिपाद्यते । शिवमभिमृशतेऽविभाज्यसंबन्धेन सदा स्पृशतीति शिवाभिमर्शनः । येन कारणेन शिवाभिमर्शनः अत एव जीवातुर्जीवानौषधम् मे हस्तः । सुबन्धो परमशिव तवेदं प्रसर्पणं अनुसरणभगवत् प्राप्तः । तेन मे हस्तं एहि धृतः सन् निरीहि सर्वदा तिष्ठ ।

(2) वीरशैवानंदचंद्रिका interprets it as—

अस्याः श्रुतेरर्थः—अयं मे हस्तः भगवान् भगोऽस्या स्तीति भगवान् माहात्म्यवानित्यर्थः । भगवत्तरः अत्यन्तमाहात्म्यवानित्यर्थः । विश्वभेषजः, विश्वस्य मायाप्रपञ्चस्य भेषजः भेषजवान् वैद्यः, अर्श आदिस्वादच् । शिवाभिमर्शनः । अभिमर्शनशब्दो न केवलं स्पर्शमात्रवाची, किन्तु अभितः परितः स्पृशतीत्यर्थः । अयं माता अयं पिता अयं जीवातुर्जीवानौषधरूपः । अस्मिन्नर्थे उपबृंहणम्—

अयं मे हस्तो भगवानयं मे भगवत्तरः ।

शिवाभिमर्शनाजित्यं शिवलिङ्गस्य धारणात् ॥ इति ॥

(3) वेदांतसारवीरशैवचिंतामणि interprets as—

अस्यार्थः अयं मे हस्तः मे अयं हस्तः भगवान् भगवत्स्यास्तीति स भगवान् ततो भगवान् इति भगवच्छब्दः पूज्यवाचकः अयं मे भगवत्तरः अयं मे हस्तो भगवत्तरः तरशब्दस्तु अतिशयार्थे विद्यते तस्मादेवं विशिष्टो हस्तः अयं मे विश्वभेषजः मे अयं हस्तः विश्वभेषजः विश्वस्य मायाप्रपञ्चस्य भवरोगस्य

भेषजः वैद्यः अयं शिवाभिमर्शनशब्दः न केवलं स्पर्शवाची किन्तु अभितः परितः स्पृशतीत्यभिमर्शनः निजंकरतलशास्त्राभिर्लिङ्गमूर्तेस्सर्वाङ्गं स्पृशतीति शिवाभिमर्शनः अयं माता अयं जीवनौषधं अगमत् जीवातुर्जीवनौषधमित्यमरः इदं तव प्रसर्पणं प्रसर्मणमिति प्रजननं जनिमाख्यलिङ्गमित्यर्थः ॥ श्रीरुद्रभाष्ये—उत्तमवेदविभूषितं देवोत्तमाख्यं १. जनन-मलंकृतं जगत्कारणत्वेन जनयामास इति लक्षणात् ॥ यजुर्वेद—तव श्रिये मरुतो अर्चयन्तः रुद्र यत्ते जनिमं चारुचित्रं पदं यद्विष्णोः परमं निधायि गुह्यं नाम गोनाम इति अत्र जनिमेति लिंगनाम चित्रं चायनीयं पूजनीयमित्यर्थः तस्मात्प्रसर्पणमिति लिंगनाम सुबन्धो शोभननन्धो आर्तवन्धुरित्यर्थः ॥ तस्य संबुद्धिः सुबन्धो तव इदं प्रसर्पणं लिंगं एहि आगच्छ निरिहि नितरामिह समदा वसेत्यर्थः हस्ताद्विमुक्तः कदाचिन्न भवभवेत्यर्थः ॥ २२ ॥ अस्मिन्नर्थे ग्रन्थान्तरे-अयं मे हस्तो भगवानयं मे भगवत्तरः ॥ शिवाभिमर्शनाश्रित्यं शिवलिंगस्य धारणादिति ॥ २३ ॥

(4) श्रुतिसारभाष्य interprets it as —

अस्यार्थः । सुबन्धो—शोभनश्चासौबन्धुश्च सुबन्धुः तस्य सम्बोधनं हे जगतां मित्ररूप, एहि — आगच्छ इण् गतावितिधातोः इदं—गुरुणा पूजितं— मे तत्करपीठं, तव —ते, प्रसर्पणं—उपवेशनार्हं धिहासनं, निरीहि नितरामाप्नुहि इण् गता-वितिधातोः अतएव, अयं—एषः, मे मम, हस्तः—पाणिः, भगवान्—षड्गुणैश्वर्य-सम्पन्नः, स्यात् । अयं—असौ, मे—मम, हस्तः, भगवत्तरः—भगः षड्गुणैश्वर्यसम्पत्तिः तथा चोक्तं,—ऐश्वर्यस्य समग्रस्य वीर्यस्य यशसः श्रियः ज्ञानवैराग्ययोश्चैव षण्णां भग इतीरिशः ॥ भगोऽस्यातीति भगवान् अयं भगवान् अयमनयोः तिशयेन भगवान् भगवत्तरः अत्यंतं भगवानित्यर्थः, अयं—एषः, मे मम, हस्तः, विश्वभेषजः सर्वेषां भव-रोगाणां वैद्यस्वरूपः अयं एष हस्तः, शिवाभिमर्शनः, परमेश्वरनिवासरूपः, अयं—एष-हस्तः, माता—मातृत्वरूपः, अयं—एष हस्तः, पिता—जनकस्वरूपः, अयं एष हस्तः, जीवातुः—आत्मस्वरूपः, अगमत् समन्तादभवत् । गम् गतावितिधातोः । तथाचोक्तम् । etc.

(5) श्रीकरभाष्य takes these hymns in support of इष्टलिंग-धारण but does not record its interpretation and simply says that they lay down the wearing of बाह्यलिंग in words “इत्यनेन वेदपुरुषस्य पाणिलिंगधारणं निर्दिष्टं and then quotes some corroborative verses from अगमस्य and पुराणस्य.

सायणाचार्य does not find in the hymns any injunction to wear Linga on the body, as the Veerashaiva interpreters find.

The interpretations recorded above do not differ except in respect of प्रसर्पणं which is taken to mean प्रजननं or लिंगं by वेदांतसारवीरशैवचिंतामणि; while श्रुतिसारभाष्य takes it as प्रवेशनार्हं सिंहासनं i. e. हस्तरूपं सिंहासनं. But the author of लिंगधारणचंद्रिका interprets it differently from both above; as तवेदं प्रसर्पणं अनुसरणं अगमत् प्राप्तः।

P. 41. अत्र भगवच्छब्देन परमशिव उच्यते—Herein the author establishes the identity of रुद्र (परमशिव) and भगवान् on account of their being in apposition in sentences quoted by him. Later, on pages 42 and 43, the author discusses why भगवान् should mean शिव specially and not other deities, though it may be used in apposition to them.

In शिवाधिक्यशिखामणि (चोळरेणुसंवादरू) the भगवत्त्वं of परमशिव is established as follows:—

हे चोळ शिवस्य भगवच्छब्दवाच्यत्वं श्रूयताम् । अथर्वशिरसि—अथ कस्मादुच्यते भगवान् यः सर्वान्भावान्निरीक्ष्य आत्मज्ञानं निरीक्षयति योगं गमयति स एव तस्मादुच्यते भगवान् इति । अत्याश्रमोपनिषदि—धर्मावहं पापनुदं भगे तं ज्ञात्वा आत्मनिष्ठममृतं विश्वधाम । धनंजयनिघंटौ—ऐश्वर्यस्य समग्रस्य वीर्यस्य यशसः श्रियः । ज्ञानवैराग्ययोश्चैव षण्णां भग इतीरितः ॥ इति भगः समग्रैश्वर्यादिः अस्य अस्तीति भगवान् । तदस्यास्तीत्यर्थे मनुष्य । षड्गुणैश्वर्यसंरत्नवानित्यर्थः । इत्यादि प्रसिद्धं इति शिवस्य भगच्छब्दवाच्यत्वम् । Here it is to be noted that a sentence from अत्याश्रमोपनिषत् is quoted; but the उपनिषत् itself is not available. (See चोळरेणुसंवाद page 79).

The बटुकोपनिषत् identifies भगवान् with रुद्र-शिव as follows:—
यत्परं ब्रह्म स एकः । य एकः स रुद्रः । यः रुद्रः स ईशानः । य ईशानः सः भगवान् महेश्वरः । अथ कस्मादुच्यते भगवान् महेश्वरः । यस्मात् भक्ता ज्ञानेन भजन्ति । अनुगृह्णाति च वाचं संसृजति विसृजति च । सर्वान्भावान्पारित्यज्य आत्मज्ञानेन योगैश्वर्येण महति महीयते तस्मादुच्यते भगवान् महेश्वरः ।

P. 40. नेनु हस्तगतो भगवानिति वक्तव्ये etc.—Here is the first objection to the author's interpretation, which the author refutes in what follows immediately, by saying that हस्त and हस्तस्थितलिंग are identical on account their intimate and inseparable connection. The author illustrates the identity of हस्त and हस्तस्थितलिंग by sentences, quoted which state the identity of आदित्य and शिव on account of the latter's living in आदित्य or आदित्यमंडल. The author quotes various verses in support of how Linga is not to be separated or kept apart from the body. This is the inseparable connection of इष्टलिंग and the wearer. That is why all Lingayatras so carefully wear Linga on the body and are never without it. It, thus, forms the visible and distinguishing mark of Lingayatras or Veerashaivas.

शिवलिंग or इष्टलिंग is always worn on the body. But its worship is performed on the hand (left hand by means of the right hand). Hence the inseparable connection of Linga with the hand. This is why हस्त, being so connected with the Linga, is identical with Linga.

शिवयोगप्रदीपिका says that शिव is in all the three मंडला of सूर्य-इंद्र-वैश्वानर, as follows:—

यस्तं शिवं केवलचित्स्वरूपम् ।

सूर्येन्द्रवैश्वानरमंडलस्थम् ॥

गुरुप्रसात्त्रिमलक्षयाद्वा ।

ध्यात्वा यजेन्मोक्षमुखं स याति ॥

The three मंडला have been explained by the टीकाकार there. The टीका is in Kanarese but may be stated in Sanskrit as —चक्रोद्धरणरूपसूर्यचंद्राग्निमंडलेषु वर्तमानम् । ईडापिंगलासुषुम्नारूप-मंडलत्रये वा वर्तमानम् । अकारोकारमकाररूपसूर्यचंद्राग्निमंडलत्रये वा वर्तमानम् ।

(see शिवयोगप्रदीपिका प्रथमपटल).

P. 42. धनं वै लिंगं—Here it is established that धनं means Linga on account of their being in grammatical equation. But we have been not able to find it in कौषितक्युपनिषत्.

P. 42. स्वगृह्योक्तविधानेन etc.—The strict rule that one must lose one's life, when one loses the Linga given by the गुरु as soon as one is born. That very Linga should be one's उपास्यदेवता to the end of one's life. But one must not lose it. This strict rule was a little relaxed later, and permission was given to wear a new Linga ceremonially, when one came to lose one's first Linga; the verses quoted in the text bear this strict rule out.

In support of these the following verses from वीररहस्य (II-9) are to be noted:—

यल्लिंगमादितो लब्धं याजजीवं तदेव हि ।
 नान्यल्लिंगं भवेन्मध्ये यदि स्यात्स तु पातकी ॥
 यावज्जीवं तदेव स्यात् अन्यथा रौरवं व्रजेत् ।
 यल्लिंगं गुरुणा दत्तं प्राणल्लिंगं तदेव हि ।
 मध्ये नष्टं प्रमादेन देहं त्यक्त्वा शिवं व्रजेत् ॥

Later on permission was given to wear another Linga in place of the one lost. The following verses from the same book in the same place are to be noted:—

यदि नश्येत्प्रमादेन लिंगमन्यथाविधि ।
 दीक्षापूर्वं प्रकर्तव्यं यदि सज्जिकया सह ॥

स्वगृह्योक्तविधान means अवांतरदीक्षाविधान i. e. secondary दीक्षा requisite for replacing the lost Linga. There is no restriction about the time (सुमुहूर्त) for such an अवांतरदीक्षाविधान, as is

necessary for the primary दीक्षा, which every one must have at a particular stage of life. This is also laid down in that very book in verses—

सर्वलक्षणसंपन्ने दिने कुर्यात्तथापि वा ।
 दोषाल्पत्वं गुणाधिक्यं वीक्ष्य दीक्षां प्रयोजयेत् ॥
 अपूर्वदीक्षाकरणे विधिरेष उदाहृतः ।
 यद्यवांतरदीक्षा चेत्सर्वकाले न संशयः ।

This removal of restriction of सुमुहूर्त for अवांतरदीक्षा was necessary, as no body was to allowed to taste food without the worship of Linga and before the food was first addressed to one's इष्टलिंग.

P. 42. ननु नारायणोऽपि भगवान् etc.—This contains the 2nd objection that भगवान् is also found used in apposition to नारायण, ब्रह्मा and others. There is, thus, no special reason why भगवान् is to be identified with शिव only. The objection is a pertinent one. But the सिद्ध'तिन् refutes the objection maintains his own standpoint in the next paragraph.

P. 43. हस्तेनावद्यति etc.—This is the refutation of the foregoing objection. Here the author proves in refutation of the objection stated above, that भगवान् must go with Shiva only and none else, for the simple reason that शिव (इष्टलिंग) alone is worshipped on the hand and no other deity, as borne out universally in custom. हस्त meant for पूजा of शिवलिंग is the indication (the 2nd of six means of proof of विनियोगविधि, श्रुति, लिंग etc. as noted above) that भगवान् must mean शिव alone and no other deity. This is illustrated by the instance that हस्त alone becomes the instrument for अवदान of पुरोडाश, सुत्र for that of आज्य, and स्वधिति for that of मांस;

and no one of them can take the place of any other; because the अवदान of आज्य either by hand or स्वधिति is prima facie ridiculous, but the सुव is best and most appropriate instrument for that purpose. In the case of the matter under consideration the धारण of Linga on hand, is a clear indication that भगवान् must go with शिव or शिवलिंग, because there is no custom of any other deity being worshipped on hand. This principle or न्याय, of particular instruments are meant for particular things, is established in पूर्वमीमांसा in सूत्र “अर्थाद्वा कल्पनैकत्वात्” (पूर्वमीमांसा I-4-30) in 20th अधिकरण. This is lucidly explained by माधवाचार्य in his जैमिनिन्यायमालाविस्तर as follows:—

अर्थाद्वा कल्पनैकदेशत्वात् ।

सुवेणाथ स्वधितिना हस्तेनावद्यतीत्यमी ॥

आज्ये मांसे पुरोडाशे संकीर्णा वा व्यवस्थिताः ॥ ५४ ॥

व्यवस्थापकराहित्यास्तुवाद्या अव्यवस्थिताः ॥

व्यवस्थापकताशक्तेस्तद्वशेन व्यवस्थितिः ॥ ५५ ॥

“सुवेणावद्यति” “स्वधितिनाऽवद्यति” “हस्तेनावद्यति” इति श्रूयते । तदावेदेष्वाज्यमांसपुरोडाशेषु हविःष्वमी सुवाद्या अवदानहेतवः संकीर्णाः । कुतः— व्यवस्थापकस्य शब्दस्याभावादिति चेत् । मैवम् । शक्तेर्व्यवस्थापकत्वात् ।

“आख्यातानामर्थं ब्रुवतां शक्तिः सहकारिणी”

इति न्यायात् । ‘कटे भुङ्क्ते’ ‘कांसपात्र्यां भुङ्क्ते’ इत्यत्र लौकिकास्तत्तद्वस्तुशक्यबु-
सारण व्यवस्थां कल्पयन्ति—‘कट आधीनः,’ ‘कास्यपात्र्यामोदनं निधाय’ इति ।
धेदेऽपि—“अञ्जलिना सक्तून्प्रदाय जुहुयात्” इत्यत्र यद्यपि द्विहस्तसंयोगोऽञ्जलिः,
तथाऽपि गुणदेवतादिप्रसादनार्थाञ्जलिवन्निश्चिद्रसंयोगो न भवति । तादृशोऽञ्जलौ सक्तू-
नामवकाशाभावात् । अतः सामर्थ्यात्संयुक्तप्रसूतिद्वयारमको मध्यगतावकाशोपेतोऽञ्जलि
गृहीतः । एवमत्रापि द्रवद्रव्यस्थाऽऽज्यस्य सुवो योग्यः, छेदनीयमांसस्य शस्त्रविशेषः
स्वधितिः, संहृतस्य पुरोडाशस्य हस्तः, इत्यनेन प्रकारेण सुवाद्या व्यवस्थिताः ॥

P. 43. किंच शिवाभिमर्शन इति etc.—In this the author states another reason why भगवान् must go with शिव only, namely, the word शिव in शिवाभिमर्शनः at the end of the second line proves beyond any doubt that भगवान् must go with शिव (शिवपदोपस्थाप्यः). The author applies another पूर्वमीमांसान्याय viz. ब्राह्मधिकरणन्याय, which is established in पूर्वमीमांसा (I-3-5 in सूत्रा 8-9-) as follows:—

तेष्वदर्शनाद्विरोधस्य समा विप्रतिपत्तिः स्यात् । शास्त्रस्था वा तन्निमित्तत्वात् ।

यवादिशब्दाः किं व्यर्थं नो वार्यम्लेच्छसाम्यतः ।

दीर्घशूकप्रियंगवाद्या द्वयेऽप्यर्था विकल्पिताः ॥

यत्रान्या इति शास्त्रास्था प्रसिद्धिस्तु वलीयसी ।

शास्त्रीयधर्मे तेनात्र प्रियंगवादि न गृह्यते ॥

“यवमयश्चरुर्भवति” “वाराहि उपानहावुपमुंचते” इति श्रूयते । तत्र यवशब्द-
मार्या दीर्घशूकेषु प्रयुज्यते वराहशब्दं च सूकरे । म्लेच्छास्तु यवशब्दं प्रियंगुषु वराहशब्दं
च कृष्णशकुनौ । तथा सति लोकव्यवहारेण निश्चितव्येषु शब्दार्थेषु आर्यम्लेच्छप्रसिद्ध्याः
समानबलत्वादुभयविधा अप्यर्था विकल्पेन स्वीकार्या इति प्राप्ते ब्रूमः । शास्त्रीयधर्मावबोधे
शास्त्रप्रसिद्धिः वलीयसी प्रत्यासन्नत्वादविच्छिन्नपारंपर्यगतत्वाच्च । शास्त्रे यवविषयवाद्-
एवं श्रूयते—“यत्रान्या ओषधयो म्लायन्ते, अथैते इवोत्तिष्ठन्ति” इति । इतरोषधि-
विनाशकाले अभिवृद्धिर्दीर्घशूकेषु दृश्यते नतु प्रियंगुषु तेषां इतरोषधिपरिपाकात्पूर्वं पच्य-
मानत्वात् । वराहोपानद्विध्यर्थवादश्चैवम् भवति—“वराहं गावोऽनुधावन्ति” इति ।
गवामनुधावनं शूकरे संभवति नतु कृष्णशकुनौ । तस्मादीर्घशूकादियवादिशब्दार्थः । अत्र
वार्तिककारः पीलुशब्दमुदाजहार । तं ते म्लेच्छा हस्तिनि प्रयुज्यते । आर्यास्तु वृक्षे ।
तत्राविश्रुतव्यवहारस्यार्थेषु संभवात् वृक्षे एव पीलुशब्दार्थः ।

The upshot of the discussion is that in the case of words of different senses that sense of a word is to be taken as authoritative, in which sense the word is used in the literature; and other senses of the word, in which it may be used by different sections or tribes should be rejected. The author applies this test or न्याय to the matter

under consideration and says शिव is used most generally in the sense of the deity of शिव-शंकर (and very rarely in another sense of मांगल्य.). But सायणाचार्य takes शिव in sense of मंगल (see his commentary quoted above).

P. 43. एवं हस्तादौ etc.—Here the author says that अयं माता अयं पिता etc. (that is the second hymn) is the अर्थवाद of शिव and that the अर्थवाद must ensure the विधि, (as the अर्थवाद must be in agreement with विधि). The ऐक्यत्व of अर्थवाद and विधि has been taken advantage of at the end of the second section. That there should be agreement or unity between अर्थवाद and विधि has been already established in a note on page 77 of notes.

P. 43. नन्वयं शिवाभिमर्शन इत्यत्रेदं शङ्केन etc.—Here is another objection, which says that though the identity of hand with शिवलिंग is established, the hand here referred to is the right hand, that worships शिवलिंग installed on an altar and not the left hand, on which the इष्टलिंग is placed for worship. The right hand is शिवाभिमर्शन; because it comes to be associated with शिव, while applying sandal paste etc., while that शिवलिंग is worshipped on the altar. The अर्थवाद, therefore, is the अर्थवाद of the right hand used for the worship शिव on an altar. Hence the conclusion of the सिद्धांतिन् that the hymn enjoins the placing of Linga on the hand, the left hand, falls to the ground.

P. 43. बाणमरकतल्लिङ्ग etc. Here the author refers to the materials, of which the शिवलिंगाs placed on altars are made. बाणलिंग mostly consists of quartz and are egg-shaped pebbles. They are described in the सिद्धांतसारावलि of त्रिलोचनशिवाचार्य as—"the बाणलिंगाs are liked by ईश्वर and may be in sizes ranging from

the 8th of an angula (inch) to one हस्त cubit. They may be of the colour of a ripe Jambu fruit, or honey, of a black beetle, or of the black touch-stone, or may be blue, deep-red, or green etc." (see Gopinathrao's Hindu Iconography Vol. I page 12). The other varieties of materials used for making Lingas are also stated there further (page 48, *ibid*) as—

"The materials recommended in the āgamas for the making of images are wood, stone, precious gems, metals, earth and also a combination of two or more of the aforesaid materials. The precious stones enumerated in the āgamas for the purpose of making images are sphatika (crystal), padmarāga, vajra (diamonds), vaidurya (cat's eye), vidruma (coral), pushya, and ratna (ruby). Of these, sphatika is said to be of two kinds, the surya-kānta and the chandrakānta. Another authority adds brick, kadi-śarkara (a preparation, the chief ingredient of which is the lime-stone) and danta (ivory) to the materials noted above. Almost all the Dhruvaberas, that is, the images set up permanently in the central shrines of Indian temples, (Hindu, Baudha or Jaina), happen to be generally made of stone. There are a few instances of such principal images being made of wood."

But मरकत, which is emerald or a green precious stone (हरिद्वर्णे मरकते-अमरकोश), is not mentioned there, though other precious stones used for making Lingas like पद्मराग, वज्र, वैदूर्य, and रत्न are mentioned.

P. 43. चेन्न etc.—This contains the refutation of the objection above stated. In refutation the सिद्धातिन् says that हस्त cannot mean the right hand; because the right hand is

only occasionally associated with शिव as the means of worship. But the left hand, being in invariable and inseparable association with शिव, can be identified with शिव. The right hand, accordingly, remains a mortal hand; and things, as set forth by the अर्थवाद, cannot be attributed to it. शिव alone possesses that power or the left hand, identified with शिव, can be said to have been endowed with that power.

P. 43. सवेतगुणसंबंधवोधकत्वे etc.—The special qualities or attributes in intimate association with the possessor. The attributes, as set forth in the अर्थवाद, reside in शिवलिंग (or the left hand identified with शिवलिंग) in intimate connection; the attributes will only be असमवेत or आरोपित on the right hand being not identified with शिव. It would, therefore, be in the fitness of matters to say that the हस्त means the left hand and not the right hand.

P. 43. अत एव etc.—This is an illustration of how सोम (in the hymn सोमः पवते जनिता मतीनां etc.) is to be interpreted as शिव (उमया सहितः); because the plant सोम being inanimate cannot be said to have the power of being the producer of things mentioned in the hymn. Similarly here the right hand (unidentified with शिव) cannot have that power. It is, therefore, unavoidable that हस्त should mean the left hand. It is to be noted that this very hymn is quoted in illustration in similar connection on page 32 of the text. (Please see note in that connection).

It might be said that the Linga is worship on the left hand only twice or thrice a day, and as such it is in association with it only occasionally like the right hand. But the Linga having been worn on the body always

without a moment's separation, it is in intimate association with the left hand. Hence the logic of the Linga being identified with the left hand. This very thing has been stated in the para "पूर्वाचार्यास्तु etc." on the next page.

P. 44. किंच etc.—Here the author points out that if the right hand deserves the अर्थवाद, even though it is in occasional association with शिव, the left hand being in invariable association with the Linga has superior claims for the praise contained in the अर्थवाद. This is by कैमुतिकन्याय (also made use of twice in this section later). The कैमुतिकन्याय is a maxim of "how much more," an argument a fortiori (derived from किमुत—how much more). This न्याय is identified with दंडापूपन्याय by पंडितशिवकुमार, who remarks about it as follows:—

कैमुतिकन्यायेनेति दंडापूपन्यायनेत्यर्थः । तत्स्वरूपं तु येन हस्तिना दंडो भक्षितः तेनापूपं किमुत भक्षयितुं न शक्येत । दंडभक्षकेन अपूपमनायासेन भक्षयत इति भावः । एवमिहापि हस्तस्य शिवलिंगपूजायां करणत्वमात्रेण भगवद्रूपत्वप्राप्त्युक्तौ सर्वदा शिवलिंगसंबन्धिशरीरे शिवत्वप्राप्तिर्भविष्यत्येवेति भावः । But दंडापूपन्याय is explained by विश्वनाथ (in his साहित्यदर्पण X) as, मूषकेण दंडो भक्षित इत्यनेन तत्सहचरितमपूपभक्षणमर्थादायातं भवतीति नियतसमानन्यायात् अर्थांतरमापततीति न्यायः दंडापूपन्यायः । But the explanation of this न्याय by शिवकुमार is much better and more appropriate.

P. 44. न चास्मन्मते etc.—Here the objecter objects that that the right hand is preferable to the left hand, which being used for the dirty work of the body comes to be dirty and therefore vile. The right hand should, therefore preferred. But the सिद्धातिर rules it out on account of the left hand being already proved to be as good for holy worship as the right hand. This has been discussed well

about the end of the second section (see page 83 of notes). The author produces here an authority of शंकरसंहिता that the इष्टलिंग should be worshipped on the left hand, which proves, the author means, that the पुराण cannot be expected to lay down the use of the left hand for worship, unless it were worthy of it.

P. 44. ननु शाखाभेदेन etc.—Here is the objection that the injunction has been already obtained by the hymn—पवित्रं ते शिततं etc, belonging to ऋग्वेद, though the injunction by the Yajurvedic texts may be ruled out as is done already. This objection is beyond being ruled out (दुर्वारा), says the objecter. But it is refuted by what follows next.

P. 44. पवित्रमिति मंत्रेण etc.—This contains the refutation of the last objection. Herein the सिद्धांतिन् says that the hymn—पवित्रं ते शिततं etc.—lays down the wearing of Linga in general. But the present one specifies the place where it is to be worn, namely, हस्त that becomes the अधिकरण of the Linga. Hence the two मंत्राः are related to each other as उपजीवक and the उपजीविन्. The objection, therefore, of अन्यथासिद्धत्वं of the injunction by this मंत्र falls to the ground.

P. 44. पूर्वाचार्यस्तु etc.—This contains the justification of how the left hand as an altar for the worship of Linga is so intimately associated with शिवलिंग. This has been noted above already. The use of the right hand for the worship of शिवलिंग installed on an altar cannot be said to be so associated.

P. 45. अहो लिंगधारणमाहात्म्यम् etc.—Here the author proves that not only the two hands (left hand used as the पीठ of इष्टलिंग and the right hand used to perform the worship of the इष्टलिंग) but the whole of the body is devoted to the worship of the Linga, i. e. the whole of the body is dedicated to शिव and his worship. The author here refers to the nine चक्राः or nerve-centres being the seats of the nine Lingas (the main three divisions or modifications, भावलिंग, प्राणलिंग, and इष्टलिंग, and their further six sub-divisions or modifications, namely, आचारलिंग, गुरुलिंग, शिवलिंग, चरलिंग, प्रसादलिंग, and महालिंग). The शिवपूजा and the शिवध्यान in the Yogic way makes the whole body subservient to God शिव. It is thus that the whole body is dedicated to शिव through his पूजा.

P. 44. नचाभित इत्यस्य etc.—Here is the last objection advanced by the objecter against the सिद्धांतिन्. The objecter interprets अभितः as सर्वभागावच्छेदेन, i. e. all-round contact of the hand with the Linga. This is as much possible for the right hand as for the left. Hence the hymn, says the objecter, refers to or lays down the worship of शिवलिंग by the right hand, लिंग placed on an altar and not on the left hand. But this objection the सिद्धांतिन् refutes by interpreting अभितः as सर्वकालेषु and सर्वदेशेषु (सर्वभागावच्छेदेन). The objecter's interpretation, says the सिद्धांतिन्, falls short of सर्वकालेषु. Hence it is to be rejected in preference to the placing of Linga on the left hand, i. e. the wearing of Linga on the body.

This paragraph further contains the explanation of the last line in continuation of the explanation of other lines given elsewhere previously.

P. 45. तथा च दक्षिणहस्तस्य...स्तुतिरुपपद्यते—This contains the explanation of how the लिंगपूजा worn on the body is सार्वकालिक. And the left hand as the पीठ for 'लिंगपूजा can be so highly praised.

P. 45. सर्वदा...कैमुतिकन्यायसिद्धम्—Here the सिद्धातिन् states that लिंगधारण to the end of one's life brings about at-one-ment of the devotee with शिव, because सर्वदालिंगसंबंध leads to शिवस्वरूपत्व or लिंगांगसामरस्य or complete at-one-ment of अंग (the individual) with लिंग (the परशिव or परब्रह्मन्). But it is to be understood that mere लिंगधारण will not be able to accomplish this. लिंगधारण and लिंगपूजा in the proper form and spirit all through life will do this for the devotee.

The following verses from पंडिताराध्यचरितं (Sanskrit) by गुरुराज are to be noted in support of the author's interpretation of the hymn:—

अयं मे हस्तो भगवानयं मे भगवत्तरः ।
 अयं मे विश्वभेषजो अयं शिवाभिमर्शनः ॥ १ ॥
 इति ऋग्वेदवाक्यानि सन्ति ख्यातानि यानि हि ।
 अयं माता अयं पिता अयं जीवानुरागमत् ॥ २ ॥
 इदं तव प्रसर्पणं सुबन्धवेहि निरेहि ।
 इत्यन्यानि तदीयानि सन्ति वाक्यानि यानि हि ॥ ३ ॥
 तैस्सर्वैरुभयैर्वाक्यैः कथ्यते लिङ्गधारणम् ।
 कर्तव्यमखिलैर्नित्यं मुक्तिकामैरिति स्फुटम् ॥ ४ ॥
 वाक्यानामर्थ एतेषां कथ्यते ह्याद्यसम्मतः ।
 अयं मे हस्तो भगवानसौ मम करश्शुभः ॥ ५ ॥
 भगवान्पूज्य ऐश्वर्यवीर्यादिगुणयोगतः ।
 ऐश्वर्यस्य समग्रस्य वीर्यस्य यशसार्द्धिभ्रयः ॥ ६ ॥
 ज्ञानवैराग्ययोश्चैव षण्णां भग इतीरिता ।
 इत्युक्त्या भगशब्देन षडैश्वर्यादयो गुणाः ॥ ७ ॥
 उच्यन्ते सन्ति ते यस्य भगवांस्सहि कथ्यते ।
 सतो हि भगवान् प्रोक्तो भगवत्तर इत्यपि ॥ ८ ॥

अयं मे हस्तौ भगवत्तरः पूज्यतरस्स्मृतः ।

अयं मे हस्त एवात्र कथ्यते विश्वभेषजः ॥ ९ ॥

विश्वस्य मायाप्रपञ्चमयस्य हि चिकित्सकः ।

शिवाभिमर्शनो अयं मे महेशमभि सर्वतः ॥ १० ॥

परितो मर्शति चिरं स्पृश्यतीत्यभिमर्शनः ।

अभिमर्शनो अयं मे महेशमभि सर्वतः ॥ १० ॥

परितो मर्शति चिरं स्पृश्यतीत्यभिमर्शनः ।

अभिमर्शनशब्दोऽयं स्पर्शवाची न केवलम् ॥ ११ ॥

किन्तु स्वहस्तमध्यस्थलिङ्गमूर्तेर्मनोहरम् ।

सर्वाङ्गं करशाखाभिस्त्वकीयाभिर्निरन्तरम् ॥ १२ ॥

संस्पर्शपूर्वं जयतीत्यत उक्तोऽभिमर्शनः ।

यस्मान्मयायं सततं लिङ्गपूजाकरः करः ॥ १३ ॥

तस्मात् संसाररोगस्य साक्षात् वैद्यः प्रकथ्यते ।

माता पिता च जीवातुरित्ययं कीर्तितः करः ॥ १४ ॥

सुवन्धो शोभनसख लिङ्गमूर्ते महेश्वर ।

मम पाणितलासीनं प्रसर्पणमिदं तव ॥ १५ ॥

तत्सम्बन्धिप्रजननं लिङ्गमेहि समाश्रय ।

निरोहि क्षमण्यस्मान्न वियोजय मत्करात् ॥ १६ ॥

सर्वदा ममहस्तस्थ भवेत्यर्थोऽयमिरितः ।

एषोऽर्थो मस्तकाद्यङ्गैर्गङ्गैश्चलिङ्गमहर्निशम् ॥ १७ ॥

धार्यमेवेति सकलैरस्यार्थस्योपलक्षणम् ।

अयमर्थो वातुलाख्ये प्रोक्तो दिव्यागमेशुमे ॥ १८ ॥

P. 45. अपि च...कैमुतिकन्यायसिद्धत्वात्—After giving the corroborative verses in support of the discussion and conclusion, the author proceeds to prove in this remaining portion of the section the बाह्यलिङ्गधारण on the ground, namely, the comparison of त्रिपुण्ड्रधारण of मस्म with लिङ्गधारण. He first states that it is as sinful to revile मस्मत्रिपुण्ड्रधारण as it is to revile शिव. The verse quoted in the beginning is taken from बृहज्जाबालोपनिषद् (page 113 of Shaivopaniśhads), where it is plainly stated that it is as sinful to revile at मस्मधारण

as it is to do so शिव. It is established by means of this that भस्मधारण is important religiously, as a religious practice. In the second line of the verse it is also plainly stated that त्रिपुंड्रधारण of भस्म is as great and important as लिंगधारण is as a religious practice. त्रिपुंड्रधारण thus becomes the उपमेय and लिंगधारण the उपमान. The word धारयन्ति does not exactly lay down the लिंगधारण but merely states that त्रिपुंड्रधारण is tantamount to लिंगधारण. The author means that there is an implication of शिवलिंगधारण as the उपमान of त्रिपुंड्रधारण. In other words the author says that शिवलिंगधारण as the उपमान must be an established fact. The implication may well be taken as an injunction to wear Linga on body (in combination with other statements of बाह्यलिंगधारण). Hence he says “इति जाबालोपनिषद्वाक्यमपि तद्विषयकं भवति—तद्बाह्यलिंगधारणविषयकं भवति.

P. 46. तत्र हि—These words state that the verses that follow next are in that उपनिषत्. There must be some mistake here; because these verses are not found in that उपनिषत् but in शिवपुराण.

P. 46. लिंगधारणकं नाम व्रतं etc.—This verse, plainly laying down the wearing Linga on the body, is given here to strengthen the assertion that लिंगधारण is the उपमान, as an established fact to strengthen the statement contained in the verse quoted after अपि च, and also to show that लिंगधारण is productive of मुक्ति, which मुक्ति becomes the ground of comparison or common quality of लिंगधारण and भस्मधारण.

P. 46. दधीचिना गौतमेन etc.—This verse is found in वसवपुराण, chap. II. The दधोचिशाप and गौतमशाप have been described in चोळरेणुकसंबादरूपशिवाधिक्यशिखामणि as follows:—भो चोळ महाब्राह्मणरुद्रभक्तविरहितानां ब्राह्मणानां दक्षाध्वरसमये दधीचिमुनेः शापविधिः श्रूयताम्। आदित्यपुराणे—

एक एवेति यो रुद्रः सर्ववेदेषु गीयते ।
 तस्य प्रसादलेशेन भक्तिर्भवति शोभनी ॥
 प्रसंगात्कोतुकाहोभात् भयादज्ञानतोऽपि वा ।
 हर इत्युच्चरन्मर्त्यः सर्वपापैः प्रमुच्यते ॥
 तस्मात्स एव देवानामधिकश्चंद्रशेखरः ।
 इज्यते सर्वयज्ञेषु कथं दक्ष न पूज्यते ॥
 यज्ञस्य पालको विष्णुरिति यन्निश्चितं त्वया ।
 भवष्यत्यन्यथा तत्तु पश्यंतः कमलापतिं ॥
 एते च ब्राह्मणाः सर्वे ये द्विषन्ति महेश्वरम् ।
 भवन्ति वेदवाह्यास्ते पापोपहतचेतसः ॥
 पाषंडाचारनिरताः सर्वे निरयगामिनः ।
 कलौ युगे तु संप्राप्ते ददिद्राः शूद्रयाचकाः ॥
 इति शप्त्वा ययौ विप्रान्दधीचिर्मुनिपुंगवाः ॥

क्रूमे—येतु दक्षाध्वरे शप्ता दधीचेन द्विजोत्तमाः ।
 भविष्यन्ति कलौ भ्रष्टाः परिहार्याः प्रयत्नतः ॥

गौतमशापविधिः ।—विष्ण्वादिदेवताः सर्वा विशिष्टाः शंकरादितिः ।
 आतिविज्ञानसंपन्ना भवेत ब्राह्मणाधमाः ॥
 यद्यत्तु रुद्रसंबन्धि तत्र तत्रापि दुर्जना ।
 भवेत विमुखा यूयं सर्वथा ब्राह्मणाधमाः ॥
 वर्तुलाश्वत्थपत्रार्धचंद्रदीपादिलिगिनः ।
 भवेत श्रद्धया सार्धं ललाटे ब्राह्मणाधमाः ॥
 पांचरात्रे च कापाले तथा कालामुखेऽपि च ।
 शाक्ते च दीक्षिता यूयं भवेत ब्राह्मणाधमाः ॥
 वेदवाह्येषु तंत्रेषु पांचरात्रादिषु द्विजाः ।
 भवेत दीक्षिता यूयं युष्माकं वंशजास्तथा ॥
 बहुनोक्तेन किं साक्षाच्छिवे संसारमोचके ।
 तत्संबन्धिषु सर्वेषु श्रुतिस्मृत्युदितेषु च ॥
 युष्माकं वंशजातानां युष्माकं च तथैव च ।
 श्रद्धाभावस्तथैवास्तु शापस्तीव्रः कृतो मया ॥

P. 46 तदौपम्यं etc.—This maintains the similarity of भस्मधारण with लिंगधारण, in as much भस्मधारण like लिंगधारण is productive of मोक्ष, as stated in बृहज्जावालोपनिषत् and भस्मजावालोपनिषत्. The former says—इत्थं चतुर्विधं भस्म सर्वपापं निहंतयेत् । मोक्षं दधाति इति कालामिरुद्र. This मोक्षोत्पादकत्व is the common quality of both भस्मधारण and लिंगधारण. The author thus proves there is उपमालंकार here.

तत्र सादृश्यं नाम etc.—This is the definition of सादृश्य, which is so defined by विश्वनाथ in सिद्धांतमुक्तावलि (page 59, निर्णयसागर edition), where he says—सादृश्यमपि न पदार्थांतरं किंतु तद्भिन्नत्वे सति तद्गतभूयोधर्मवत्त्वं । यथा चंद्रभिन्नत्वे सति चंद्रगताल्हादिमत्त्वं मुखे चंद्रसादृश्यम् । the author applies this test of सादृश्य and says that भस्मधारण answers this test, in words—लिंगधारणभिन्नत्वे सति तद्गतमुक्तिजनकत्वादिधर्मवत्त्वम् ।

P. 46. सद्भ्यां प्रतियोग्याधिकरणाभ्यां अभावो हि निरूप्यते—अभाव (negation) is known from the knowledge of the प्रतियोगि (भाव, the counterpart or opposite of अभाव) and अधिकरण or the place, where the thing (negated) is said to be non-existing. “The simplest definition of अभाव is भावभिन्न, what is distinct from existing things, but other definitions are more elaborate. सिद्धांतचंद्रोदय, a commentary on तर्कदीपिका, defines अभावत्व as प्रतियोगिज्ञानाधीनविषयत्व, that is, a पदार्थ, the knowledge of which is dependant on the knowledge of its contradictory. The नैयायिकाs hold that अभाव is an object of direct perception and is connected with its अधिकरण by the relation called विशेषणता; that is when we say घटाभाववद्भूतलम् we regard घटाभाव as an attribute of भूतल, just as we call दंड the attribute of दंडी.” (see Athalye’s तर्कसंग्रह page 101). Thus both प्रतियोगिन् and अधिकरण come to be the elements for the knowledge of अभाव. Both of these must be well known

to make the knowledge of अभाव clear. In the same way उपमान or the standard of comparison is the प्रतियोगिन् of उपमेय, the object of comparison. The उपमान, in अलंकारशास्त्र, must be well known; then and then alone it becomes the standard of comparison. The author here says that because मस्मधारण is compared with लिंगधारण, the latter must be well known and must be an established fact as the means of मुक्ति. This established fact leads to the conclusion that there must as injunction of वाच्यलिंगधारण.

P. 46. न च etc. This contains an objection to the conclusion that उपमानत्व of लिंगधारण led to an injunction of लिंगधारण. But, says the objecter, that there must be इव for expressing comparison. And as there is no इव in the verse containing the comparison of मस्मधारण and लिंगधारण, the conclusion is faulty and, therefore, wrong. The सिद्धान्तिन् meets this objection by saying that इव is implied or understood here, as it is in the sentence वाक्पटुत्वे बृहस्पतिरिव, which means वाक्पटुत्वे बृहस्पतिरिव. In the same way इव is to be understood in the verse which contains the comparison of मस्मधारण with लिंगधारण.

P. 46. यद्वा दृष्टांतालंकारोवात्र etc.—After establishing the लिंगधारण by means of उपमालंकार, the author now proceeds to do the same by means of दृष्टांतालंकार, contained in the second line of the verse quoted already, namely, (मस्म) धारयन्ति तु ये भक्त्या धारयन्ति तमेव ते। दृष्टांतालंकार is defined in कुवलयानंद of अप्ययदीक्षित as—चेद्विबप्रतिविबत्वं दृष्टांतस्तदलंकृतिः। The same has been given here by the author. An instance of दृष्टांतालंकार has been given there (in कुवलयानंद) viz. त्वमेव कीर्तिमान् राजन् विद्युरेव हि—कांतिमान्। the explanation of the अलंकार has been given there as follows:—यत्रोपमानोपमेयवाक्ययोर्भिन्नावेव धर्मौ विबप्रतिविबभावेन निर्दिष्टौ

तत्र दृष्टांतः । त्वमेव कीर्तिमानित्यत्र कीर्तिकां लोर्विवप्रतिविवभावः । In the same way, the author means, that in the two sentences of the second line, namely, (1) ये (भस्म) भक्त्या धारयन्ति ते तमेव (शिवलिंग-रूपशिवमेव) धारयन्ति, there is विवप्रतिविवभाव. लिंगधारणवाक्य is the उपमानवाक्य and भस्मधारणवाक्य is the उपमेयवाक्य. The former is the विव, of which भस्मधारणवाक्य is the प्रतिविव. It does not matter, according to the author, that the two sentences are not put exactly in the form required of दृष्टांतालंकार. The author, therefore, concludes by saying—तस्यापि भेदगर्भितत्वेन प्रतियोगिविधया लिंगधारणप्रसिद्धेरावश्यकत्वाच्च । and proves that लिंगधारण as the विव must be an established fact and there must be an injunction behind it to wear लिंग on the body for attaining मोक्ष.

P. 47. नन्वेतावतापि etc.—Here is the very last objection against बाह्यलिंगधारण. The objecter says even though the लिंगधारण is granted on the ground of उपमा and दृष्टांत as already proved in the foregoing, it is the अंतर्लिंगधारण and not बह्यलिंगधारण. The author as सिद्धातिन् refutes this by saying that if भस्मधारण is the उपमेय or प्रतिविव and लिंगधारण is the उपमान or विव, it follows that there must another element of similarity in both, namely, बाह्यधारणत्व, in as much as भस्मधारण is obviously a thing worn or applied externally on the body and can never be so done internally. भस्मधारण, the उपमेय, being an external thing, लिंगधारण, the उपमान, must be an external thing obviously and unavoidably. The author applies the dictum or test, यत्प्रायः श्रूयते यादक् तत्तादृगवगम्यते, which, when expanded in explanation of the matter under consideration, will be as follows:—यदि यत् भस्मधारणं प्रायः यादक् लिंगधारणमिव श्रूयते तत् भस्मधारणं बाह्यधारणविषयीभूतं सत् तादृक् लिंगधारणमिव बाह्यलिंगधारणमिव अवगम्यते । पंडितशिवकुमार puts this briefly as—अंतर्लिंगधारणमादाय प्रतियोगिप्रसिद्धौ संतोषो नैव कर्तुं शक्यते इत्याह यत्प्राय इति ।

अस्यार्थस्तु यत्प्रतियोगिताकसादृश्यवद्यत् भूयते तत्प्रतियोगिताकसादृश्यवत्तदपि गम्यते ।
अर्थादुपमेये उपमानस्य इव उपमानेऽप्युपमेयस्य सादृश्यं तुल्यवत्ता वेद्यतया प्रतीयते इति
भावः ।

The author expresses the same thing in his own words
as—भस्मनो वहिःशरीरधार्यत्वेनोपमानभूतशिवलिंगस्यापि तथात्वसिद्धेः ।

P. 47. एतत्समर्थक...तत्सिद्धिः ।—Here the author proves
the भस्मनः वहिर्धारणत्व on the authority of the extract of
कालाग्निरुद्रोपनिषत् as follows:—

अथ सनत्कुमारः प्रमाणमस्य पप्रच्छ त्रिपुंड्रधारणस्य । त्रिधा रेखा आललायदा-
चक्षुषोरामूर्ध्नोराभ्रुवोर्मध्यतश्च । या अस्य प्रथमा रेखा सा गार्हपत्यश्वाकारो रजः स्वात्मा
क्रियाशक्तिर्ऋग्वेदः प्रातःसवनं माहेश्वरो देवतेति । या अस्य द्वितीया रेखा सा दक्षिणाग्नि-
रुकारः सत्त्वमंतरात्मा चेच्छाशक्तिर्यजुर्वेदो माध्यंदिनं सवनं सदाशिवो देवतेति । या
अस्य तृतीया रेखा सा आवहनीयो मकारस्तमः परमात्मा ज्ञानशक्तिः सामवेदस्तृतीयसवनं
महादेवो देवतेति । त्रिपुंड्रविधिं भस्मना करोति यो विद्वान्.....स सर्वान्वेदानधीतो
भवति स सर्वान् देवान् ज्ञातो भवति.....स सकल भोगान्भुंक्ते देहं त्यक्त्वा
शिवसायुज्यं प्राप्नोति ।

P. 47. इत्यादिना...हेमुक्तिकन्यायसिद्धम् । Here the author main-
tains that if the three stripes of भस्म applied on the forehead
represent the three fires, the three constituent letters of the
syllable ॐ, the three गुणा of माया, the three Vedas (exclusive
of अथर्ववेद), the threefold manifest deity aspects of परमशिव,
the threefold power of शिव's activity, the three सवना (puri-
ficatory ablutions), and if the wearing of the three-striped
भस्म leads to शिवसायुज्य, how much more is लिंगधारण to be
preferred and how much more will लिंगधारण be conducive to
शिवसायुज्य ? The importance of लिंगधारण as a means of मोक्ष is,
therefore, beyond description. It is no wonder then
that लिंगधारण (बाह्यलिंगधारण) should be laid down by the Vedas.

In this section the author proceeds to establish the principle of wearing Linga on the body from its being a means of मुक्ति or at-one-ment of अंग, जीव or the individual soul, with लिंग, the परब्रह्मन् or परशिव. This at-one-ment is called शिवजीवैक्य or लिंगांगसामरस्य, which the author calls लिंगांगसंबंध. सामरस्य is a particular kind of संबंध or union, and may be called तादात्म्यसंबंध; but there is difference between तादात्म्य and सामरस्य, which will be noted hereafter shortly. The two sentences establishing such a संबंध are लिंगांगसंबंधबोधक-वाक्यद्वय. The sentences that declare such oneness of the individual soul with the Highest soul or परब्रह्मन् are "तत्त्वमसि" and "अहं ब्रह्मास्मि". These are Upanishadic sentences, and all schools of Vedanta philosophy base their doctrine of मुक्ति on these two sentences and interpret them in accordance with their idea of मुक्ति or मोक्ष, the final beatitude. The Veerashaiva philosophers do the same in accordance with their doctrine or idea of मुक्ति or मोक्ष. The doctrine of मुक्ति of Veerashaivism is peculiar to itself and forms a distinctive and distinguishing feature of the religion. This doctrine लिंगांगसामरस्य or शिवजीवैक्य. सामरस्य is derived from समरस, the mixture of two separate quantities of the same liquid. For instance a quantity of milk is divided into two separate quantities; and when the two separated quantities of milk are mixed there is सामरस्य of the two quantities. From the instance given it will be clear that for सामरस्य the mixture or union of two separate quantities of the same liquid or the same thing is necessary; but two quantities of two different liquids or things will not do. A quantity of milk may be mixed with a quantity of water and the mixture or union of milk and water may be seemingly indistinguishable.

ble but not really indistinguishable, i. e. there will be no complete at-one-ment of the two liquids. In such a mixture the quantity of water will lose itself into the quantity of milk and becomes one with milk. Here the nature of milk prevails and that of water is lost or destroyed. So also if a lump of salt is dissolved in water salt disappears and becomes one with water. Here is तादात्म्य but not सामरस्य. In the mixture of two different liquids or of some soluble salt with a liquid, there may be तादात्म्य but not सामरस्य, which is complete and indistinguishable at-one-ment. In the case of two different liquids, the nature of the liquid stronger and greater in quantity will prevail over the weaker and lesses in quantity. In the case of two different liquids of equal strength, the nature of that greater in quantity will prevail over that of the lesser in quantity. Hence in the mixture of two different liquids, one of the liquids has to lose its individuality and the mixture will be heterogeneous one. For really through and indistinguishable mixture or at-one-ment of liquids or things two separate quantities of the same liquid or thing is necessary. It is on this account that the author says on the next page नीरनीरसंयोगवत् अविभाज्यसंयोगः". So also the commentator of शिवयोगप्रदीपिका says क्षीरक्षीरसंयोगवत् सामरस्यम् (see 3rd पटल).

From this analogy it will be clear that there will be सामरस्य of जीव or अंग, the individual soul with शिव or लिंग, the परब्रह्मन्, on account of their being innately one. It is the शक्ति of परब्रह्मन्, the wonderful capability or inscrutable activity, that causes the परब्रह्मन् to appear in the forms of of Lingas, the higher modifications of परशिव, and अंगas, the lower modifications of परशिव or परब्रह्मन्. परब्रह्मन् or परशिव could not remain tranquil or content in His unmodified form

and desired out of sportiveness or लीला to assume the manifest form of the Universe. It is from this sportive desire of परशिव, His tranquilly is disturbed and His शक्ति begins to work and causes all higher and lower modifications of परब्रह्मन् and the Universe to arise out of him. The higher modification is लिंग or His उपास्य form and the lower modification is अंग or His उपासक form. So it is said in शिवद्वैतमंजरी “ एवं च विमर्शपरिवृद्धितं ब्रह्मैव स्वक्रीडार्थं लीलया शिवशक्तिसदाशिव.....भूमय इति षट्त्रिंशत्तत्त्वात्मना भिद्यते ” and “ एवंविधपरिपूर्णाहंतात्मकपरमशिवस्य पुज्य-पूजकलीलायां...ईषच्चलनमुत्पद्यते...न्यूनाधिकभावेन स द्विधा भिद्यते...तत्र...प्रविष्ट मूलप्रणवरूपशिवचैतन्यमेव लिंगतत्त्वं भवति...तथैव न्यूनभूतप्रकाशतायां प्रविष्टशिव-चैतन्यमेव अंगतत्त्वं भवति. ”

His शक्ति also concurrently modifies herself along with परशिव correspondingly into कला and भक्ति. कला, the creative activity of परशिव goes or is associated with लिंग and भक्ति, the reunifying activity, goes with or is associated with अंग. The six modifications of Linga and the six corresponding modifications of Anga, associated with the corresponding modifications of शक्ति (as कला and भक्ति) form the basis of षट्स्थल philosophy, on which are built the spiritual or religious practices for the sake of the (Veerashaiva) devotee that he may seek reunion or at-one-ment with परब्रह्मन्. The at-one-ment of the individual soul with परब्रह्मन् is सामरस्य.

भक्ति, which is only a form of शक्ति, enables the devotee to rise higher and higher gradually by stages by graded spiritual practices into ultimate at-one-ment with परशिव. शक्ति, the creative activity of परशिव, is अधोमुखी, in as much as it tends to the creation of the universe associated with the vale of miseries; and भक्ति is ऊर्ध्वमुखी in as much it tends to the upliftment of the individual soul into thorough union

or at-one-ment with परशिव by making him (जीव) free from मलत्रय. Thus the doctrine of मुक्ति, as already remarked, is the distinctive and outstanding feature of the Lingayata religion. सामरस्य is also sometimes called सायुज्यमुक्ति in the sense described heretofore. This short explanation and description of the doctrine of मोक्ष is all that is treated briefly in this section by the author; and it will be pretty clear when it is carefully read through.

The followin श्लोकाः from अनुभवसूत्र may be read to understand well what is said above about लिंग, अंग, शक्ति, and भक्ति.

एकमेव परं ब्रह्म सच्चिदानन्दलक्षणम् ।
 शिवतत्त्वं शिवाचार्याः स्थलमित्याहुरादरात् ॥ १ ॥
 सर्वेषां स्थानभूतत्वाल्लयभूतत्वतरत्ततः ।
 तत्त्वानां महदादीनां स्थलमित्यभिधीयते ॥ २ ॥
 यत्रादौ स्थायते विश्वं प्राकृतं पौरुषं यतः ।
 लीयते पुनरन्ते च स्थलं तत्प्रोच्यते ततः ॥ ३ ॥
 स्थकारः स्थानवाची स्याल्लकारो लयवाचकः ।
 तयोः कारणभूतं यत्तदेव स्थलमुच्यते ॥ ४ ॥
 अधिष्ठानं समस्तस्य स्थावरस्य चरस्य च ।
 जगतो यद्भवेत्तत्त्वं तद्धि वै स्थलमुच्यते ॥ ५ ॥
 आधारं सर्वं शक्तीनां ज्योतिषामखिलात्मनां ।
 यत्तत्त्वं भवति प्राज्ञैः स्थलं तत्परिगण्यते ॥ ६ ॥
 आलयः सर्वं भूतानां लोकानां सर्वसंपदां ।
 यद्भवेत्परमं ब्रह्म स्थलं तत्प्राहुरक्षरं ॥ ७ ॥
 परनिर्वाणनिष्ठानां यद्भवेत्परमं पदम् ।
 तदाहुः स्थलमद्वैतं शिवज्ञानैकतत्पराः ॥ ८ ॥
 स्वशक्तिकोममात्रेण स्थलं तद्विविधं भवेत् ।
 एकं लिंगस्थलं प्रोक्तमन्यदङ्गस्थलं स्मृतम् ॥ ९ ॥
 लिंगाङ्गोपाधिभेदेन द्विधा भिन्नं परस्परं ।
 महान् घटप्रभेदेन यथाऽकाशः प्रतीयते ॥ १० ॥

प्रतीयते यथा चैव स्थलं लिंगांगभेदतः ।
 स्थलं नाम परं तत्त्वं शिवरुद्रादिसंज्ञकं ॥ ११ ॥
 उपास्योपासकत्वेन स्वयमेव द्विधाभवेत् ।
 लिंगस्थलमुपास्यं स्यादंगस्थलमुपासकं ॥ १२ ॥
 उपास्यत्वं तथोपासकत्वं च परमःशिवः ।
 अप्रच्युतात्मभेदेन स्थितस्सच्चात्मलीलया ॥ १३ ॥
 स्वशक्त्या युगपत्साक्षात् प्राप्त एव स्वयं क्रमात् ।
 नाशिवस्य शिवोपास्तिर्घटते जन्मकोटिभिः ॥ १४ ॥
 शिवस्यैव शिवोपास्तिरिति नानाश्रुतिस्थितिः ।
 चिन्मात्रं परमं साक्षात्स्थालं सत्यादिलक्षणं ॥ १५ ॥
 लिंगांगत्वशिवात्मत्वभेदेनैव स्वयं स्थितं ।
 शिवत्वेनामारूपेण तथा चिन्मात्रमुच्यते ॥ १६ ॥
 लिंगत्वेनांगरूपेण स्थलमात्रं तथोच्यते ।
 स्थालं चिन्मात्रमेव स्याल्लिंगं स्याच्छिव एव हि ॥ १७ ॥
 तथांगं जीव एव स्यादिति शैवी परा स्थितिः ।
 यथा स्थलं द्विधा भूतं तथा शक्तिर्द्विधा भवेत् ॥ १८ ॥
 शक्तिरप्रतिमा साक्षाच्छिवेन सहधर्मिणी ।
 साक्षिणी सत्यसंपूर्णा निर्विकल्पा महेश्वरी ॥ १९ ॥
 सा शक्तिर्द्विविधा भूता स्वस्वातंत्र्यवलेन तु ।
 समान धर्मिणीत्वेन विभक्ता भक्तवसला ॥ २० ॥
 लिंगस्थलाश्रया काचित्काचिदंगरस्थलाश्रया ।
 लिंगस्थलाश्रया शक्तिः कलारूपा प्रकीर्तिता ॥ २१ ॥
 अंगस्थलाश्रया शक्तिर्भक्तिरूपा भवापहा ।
 यथा महानलज्वाला विभक्ता दीपिकाकृतिः ॥ २२ ॥
 तथा महेश्वरी शक्तिर्विभक्ता भक्तिरूपिणी ।
 ज्वाला तपस्विनी यस्माद्दीपिका सुप्रकाशिनी ॥ २३ ॥
 तस्मात्सवासना शक्तिर्भक्तिर्निवासना मता ।
 भक्तिर्महत्तरा शुद्धा सुसूक्ष्मा बोधना परा २४ ॥
 सच्चिदानन्दरूपा स्याद्भुक्तिमुक्तिफलप्रदा ।
 शक्तिरेव स्मृता भक्तिर्भक्तिरेव हि सा सदा ॥ २५ ॥

शक्तिभक्तयोर्न भेदोऽस्ति परमार्थनिरूपणे ।
 शक्तिः प्रवृत्तिराख्याता निवृत्तिर्भक्तिर्रीरिता ॥ २६ ॥
 शक्त्या प्रपंचसृष्टिः स्याद्भक्त्या तद्विलयो मतः ।
 शक्तिवैचित्र्यतो रूपं निरूपमपि याति हि ॥ २७ ॥
 भक्तिवैचित्र्यतो रूपमपि नीरूपताभियात् ।
 प्रपंचवृध्यपेक्षा हि शक्तेः स्वाभाविको गुणः ॥ २८ ॥
 प्रपंचसंक्षयापेक्षा भक्तेः स्वाभाविको गुणः ।
 अधोमुखी भवेच्छक्तिर्भक्तिरुर्ध्वमुखी भवेत् ॥ २९ ॥
 समाया शक्तिराख्याता निर्माया भक्तिर्रीरिता ।
 आपे तर्कप्रमाणाभ्यां शक्तेर्भक्तिर्गुणाधिका ॥ ३० ॥
 उपास्यत्वं भवेच्छक्त्या भक्त्योपासकता भवेत् ।
 तस्माल्लिङ्गस्थले शक्तिर्भक्तिरङ्गस्थले स्थिता ॥ ३१ ॥
 लिङ्गस्थलं शिवस्साक्षाज्जीवात्माऽङ्गस्थलं भवेत् ।
 लिङ्गाङ्गस्थलयोरैक्यं शिवजीवैक्यमेव हि ॥ ३२ ॥

In order to understand how distinct is this doctrine of मोक्ष of the Veerashaiva religion is, it will be proper here to note the idea of मोक्ष of the different schools of philosophy as follows:—

अथ कतिपयं मोक्षस्वरूपं तत् मतभेदेन प्रदर्शयते — स्वातन्त्र्यं मृत्युर्वा मोक्ष इति चार्वाकाः । आत्मोच्छेदो मोक्ष इति शून्यवादिनो माध्यमिकाः । निर्मलज्ञानोदयो मोक्ष इति इतरे बौद्धाः । कर्मकृतस्य देहस्वरूपस्यावरणस्याभावे जीवस्य सततोर्ध्वगमनं मोक्ष इति जैनाः । सर्वकतृत्वव्यातिरिक्तानां सर्वज्ञत्वादीनां परमात्मगुणानां प्राप्तिर्याथात्म्येन भगवत्स्वरूपानुभवश्च मोक्ष इति रामानुजीयाः । जगत्कर्तृत्वलक्ष्मीपतित्वश्रीवत्सप्राप्तिरहितं दुःखामिश्रितं पूर्णं सुखं मोक्ष इति माध्वाः । परमैश्वर्यप्राप्तिर्मोक्ष इति नकुलीशपाशुपताः । शिवत्वप्राप्तिरिति शैवाः । पूर्णात्मतालाभ इति प्रत्यभिज्ञावादिनः । पारदरसेन देहस्थैर्ये जीवनन्मुक्तिरेव मोक्ष इति रसेश्वरवादिनः । अशेषगुणोच्छेदो मोक्ष इति वैशेषिकाः । आख्यंतिकी दुःखनिवृत्तिरिति नैयायिकाः । नैयायिकैकदेशिनस्तु न तत्र केवला दुःखनिवृत्तिः किंतु सुखमप्यस्तीति आहुः । स्वर्गादिप्राप्तिर्मोक्ष इति मीमांसकाः । मूलचक्रस्थाया परानामिकाया ब्रह्मरूपाया वाचो दर्शनं मोक्ष इति पाणिनीयाः । प्रकृत्युपरमे पुरुषस्य स्वरूपेण अवस्थानं मोक्ष इति सांख्याः । कृतकर्तृव्यतया पुरुषार्थज्ञानानां सत्त्वजस्तमसां

मूलप्रकृतावत्यन्तलयः प्रकृतेर्मोक्षः । चितिशक्तेस्तु निरुपाधिकस्वरूपेणावस्थानं मोक्ष इति पातञ्जलः । मूलाज्ञाननिवृत्तौ स्वस्वरूपाधिगमः इति अद्वैतवेदान्तिनः । इत्थं प्रमाणप्रभृति-मोक्षपर्यंतानां पदार्थानां स्वरूपं तत्तद्दर्शनभेदेन प्रतिपादितम् ।

(see सर्वदर्शनसंग्रहोपोद्धात by अभ्यंकरशास्त्री, page 112).

From this extract it will be clear how different are the ideas of मोक्ष of different schools of philosophy. Of these in the case of the Kashmere School of Shaiva philosophy, namely, प्रत्यभिज्ञाशास्त्र, and the शांकर school of अद्वैत philosophy, there is the idea of सायुज्यमुक्ति. But these schools of philosophy do not term it सामरस्य, which is, therefore, a special term for मोक्ष according to the शक्तिविशिष्टाद्वैत philosophy of the Veerashaiva or Lingayata religion. This religion and the school of philosophy is, therefore, the fourth aspect or school of Shaivism and Shaktivishistadwaitism.

सामरस्य is possible in the case of केवलद्वैत of Shankar school of philosophy. But except for this possibility there is a world of difference, as noted by शिवाद्वैतमंजरी as follows:—

एवंविधलिङ्गांगसामरस्यं विवर्तवादे न संभवति । मानसादिभूष्यतप्रमेयषट्कस्या-विद्याकार्यत्वेन मिथ्यात्वादिति विमर्शनीयम् ।

वीरशैवानन्दचंद्रिका also states the idea of सामरस्यमोक्ष in contrast with the idea of मोक्ष of other schools of philosophy as follows:—

ननु पदार्थतत्त्वज्ञानपूर्वकपरमात्मविशेष्यकेतरभिन्नत्वप्रकारकज्ञानमेकविंशतिविधस्व-समानाधिकरणदुःखप्रागभावासमानकालीनदुःखध्वंसरूपमोक्षसाधनमिति तार्किका मन्यन्ते ।

प्रकृतिपुरुषविवेकज्ञानं सात्त्विकधर्मज्ञानवैराग्यैश्वर्यनिमित्तकप्रकृतिविलयोऽप्रतिहत-गतिफलकक्रमिकोर्ध्वगमनरूपमोक्षसाधनमिति निरीश्वरसाङ्ख्यसम्प्रदायविदः ।

पातञ्जलास्तु प्रकृतिपुरुषोभयाधिष्ठातृत्वेन सकलेन्द्रियसमष्टिष्वष्टिसूत्रात्मनो हिरण्य-गर्भस्य तद्व्यतिरिक्तत्वेनापि ज्ञानं मोक्षसाधनमिति मन्यन्ते ।

चैदनालक्षणधर्मानुष्ठानद्वारा देहात्मभेदज्ञानं दुःखप्रागभावपरिपालनरूपमोक्ष-
साधनमिति पूर्वमीमांसकाः ।

पञ्चविधभेदघटितजगत्सत्यत्वज्ञानपूर्वकतारतम्यकृतसेव्यसेवकभावभेदज्ञानपूर्विका
सर्वदेवोत्तमत्वेन प्रकृतेः परत्वेन च नारायणे ज्ञानपूर्विका भक्तिनिरावरणनिजसुखानुभव-
रूपमोक्षसाधनमिति भेदवादिनो माध्वा ।

तापादिपञ्चशंस्कारयुक्ततया वीरवैष्णवत्वं प्राप्य, श्रवणमनननिदिध्यासनद्वारा
निखिलप्रचक्षशरीरस्य परव्यूहविभवार्च्यन्तर्यामिरूपस्य परवासुदेवस्य सर्वशेष-
त्वेन सर्वशरीरत्वे । भक्तिरूपविशिष्टाद्वैतज्ञानं अण्डभित्तेरुपप्राकृतवैकुण्ठे अप्राकृतसहस्र-
स्तम्भमण्डपे द्वाविडप्रबन्धकर्तृनम्मात्रप्रभृति बहुप्रपञ्चाधिष्ठिते सुदर्शनद्वारा ब्रह्माण्डादुद्गत्य
विरजामुत्तीर्य अमानवकरस्पर्शपरिपूततया लक्ष्मी गतित्वरहितेतरसर्वसारूप्यदास्यानुभव-
नैरन्तर्येणावस्थानुल्लभ्यमुक्तिसाधनमिति विशिष्टाद्वैतवादिनो रामानुजाः ।

नीलकण्ठवर्तिनेत्रत्वेमासाहाय्यत्वचन्द्रशेखरत्वादिविशिष्टनित्यादिव्यमङ्गलावीप्रहृषड-
ङ्गदशाव्ययषड्गुणेश्वर्यपरिपूर्णस्य षट्त्रिंशत्तत्त्वोत्तीर्णस्वभावासिद्धनित्यनिर्भलनिरतिशयसर्वा-
र्थज्ञानक्रियाशक्तियुक्ततया पञ्चकृत्परिनियामकस्य पतिशब्देन तस्य परमशिवस्य प्रपञ्च-
शरीरस्य सर्वशेषत्वरूपविशिष्टाद्वैतज्ञानं शिवप्रसादजन्यभक्तिद्वारा ब्रह्माण्डाब्दहिः परम-
पदाख्याप्राकृतकैलासे नन्यादिप्रमथगणपरिष्कृते पार्वतीपतित्वरहितपरमशिवसाम्भेनाव-
स्थानरूपमोक्षसाधनमिति नीलकण्ठाचार्यमतावलम्बिनः ।

प्रपञ्चस्यानिर्वचनीयत्वरूपमिदं ग्राह्येनान्तःकरणप्रतिबिम्बरूपजीवनिर्विशेषब्रह्मैक्य-
ज्ञानं अज्ञाननिवृत्तिद्वारा सच्चिदानन्दरूपकूटस्थस्वरूपावाप्तिरूपकैवल्यसाधनमिति अद्वै-
तवादिनः ।

इत्येतादृशवहुविधभेदाभेदमुक्तिजनकज्ञानोपदेशकगुरुणां बहूना विद्यमानत्वाद्भीर-
माहेश्वरगुरोरेव सर्वोत्तमत्वमिति कथमध्यवसीयत इति चेदुच्यते ।

लिगांगसामरस्यरूपमुक्तिसाधनीभूततत्सामरस्यानुप्रधानस्यासाधरणतया मोक्ष-
हेतुत्वेन तादृशविशिष्टाद्वैतज्ञानप्रदायकस्य.....गुरोरेवेतरापेक्षयाभ्यर्हितत्वम् ।

From the two extracts given above in the idea of मोक्ष
there is an element common to all Vedic schools of Indian
philosophy, i. e. all schools exclusive of चार्वाक, बौद्ध, and जैन
schools; it is either निरतिशयसुख or दुःखाभाव. In the case of
माध्व school मोक्ष consists in सालोक्य and सामीप्य in addition to

सुख; in the case रामानुजायवैष्णवाऽ, मोहश्चराऽ (the followers of नांल-
कंठाचार्य) and लकुलीशापाश्रुपताऽ मोक्ष is सारूप्य and not सायुज्य. In
the case of प्रत्यभिज्ञा Shaiva school, and also in the case of
शांकर school, मोक्ष is सायुज्य, but according to Veerashaivas
it is सामरस्य.

It will be in the fitness of matters here to say briefly
how जीव or the individual soul will attain at-one-ment with
शिव or परब्रह्मन्. The devotee has to undergo in the first
instance the दीक्षा ceremony of the three kinds. He is
then taught by his गुरु the principles and practices of the
religion. Thereafter he has got to perform the उपासना or
worship of शिवलिंग daily, which उपासना is अंहग्रहोपासना and not
the प्रतीकोपासना. He has to begin with the उपासना of इष्टलिंग or
the लिंग in its gross form, and then to advance step by step
to the worship of प्राणलिंग, the vital Linga, and भावलिंग the
ideal Linga. भाक्ते also rises into the higher forms, from
श्रद्धा to नैष्टिक form etc., corresponding to the higher forms of
Linga and अंग in a particular stage. He has to offer to
the Linga everything that he takes, not only the food but
all things that he enjoys for personal comfort. This is
लिंगसमर्पण; and the things offered thus become the प्रसाद of
the लिंग. When it is said that the devotee should begin
with the उपासना of इष्टलिंग and advance to the उपासना of other
Lingas by stages, it does not mean that in the initial stage
the devotee is to be concerned with इष्टलिंग only, but it
means that the devotee has to worship इष्टलिंग or gross
Linga, as the visible outward Linga, connected with Lingas
located in the चक्राऽ internally in the body. इष्टलिंग and its
two modifications, आचारलिंग and गुरूलिंग, are themselves loca-
ted in the चक्राऽ of the body, namely, आचारलिंग in the आधारचक्र
and गुरूलिंग in स्वाधिष्ठानचक्र. इष्टलिंग is, therefore, only the visible

symbol of the inner corresponding Linga and its further twofold divisions or modifications. Even during the उपासना of इष्टलिंग in the initial stage the devotee has to be conscious of other Lingas, प्राणलिंग and भावलिंग and their further twofold modifications. During the advanced stages as well the devotee is not to lose sight of इष्टलिंग but has to begin with इष्टलिंग and proceed to the higher, which, during that higher stage, is a short affair. The devotee has to practise अष्टावरणाs or the eightfold protective fences all along. In the advanced stages some of the अष्टावरणाs, that are also symbolic, assume an ideal form. The devotee then has not to be very keen on outward symbols during the advanced stages. The devotee has also to observe all through life the पंचाचाराs or fivefold code of conduct, namely, शिवाचार, लिंगाचार, मृत्पात्राचार, गणाचार, and सदाचार. All these are necessary for the devotee to reach at-one-ment with परमशिव. It is, therefore, said in शिवाद्वैतदर्पण, page 3—अत्र अथ शङ्खचक्रोऽष्टावरणविशिष्टपंचाचाररूपपतिधर्मप्राप्त्या-नंतर्यवचनः । So also it is said in क्रियासार, page 18—अस्याश्रमिणो वीरशैवास्तु पंचाचाराष्टावरणैरेव नैयत्यं संपाद्य “ज्ञानेन निष्ठया वस्तु साधयेत्” इति कर्मब्रह्मज्ञानोभयसाधनाभ्यां मोक्ष इत्यधिकार्यनुगुणमोक्षवैचित्र्यं साक्षात्परंपरया इति तादृशं फलं च शक्तिविशिष्टब्रह्मीभावः ।

शिवाचार is the Veerashaiva's attitude towards the deity that शिव, is the परब्रह्मन्; and he has not to worship any other deity. शिव, being the परब्रह्मन्, he has not to take any other deity, as परब्रह्मन्. He should maintain all through his life the idea of शिव as the only Godhead and deity to the exclusion of others. Whatever devotional acts he does, whatever devotional prayers he offers, and whatever devotional thoughts he thinks, they must be all about Shiva and none else. This is शिवाचार. लिंगाचार is the devotee's

daily religious practices, prayers, and thoughts about Linga, as शिव's appearance in all the forms of Linga, which are the basis of his religious and spiritual life. शिव is the highest deity and is निर्गुण; but लिंग is his सगुण form and is the उपास्यदेवता of the devotee, to enable the devotee to offer his devotions to the निर्गुणवद्भार, शिव, through this सगुणदेवता, लिंग. This is लिंगाचार. मृत्त्याचार is the devotee's attitude of complete humility towards शिव and his forms of लिंग. So also he has to maintain the attitude of humility towards his गुरु, who gives him all guidance in the spiritual life and practices, the जंगम, who is शिव being a जीवन्मुक्त person, and the शिवशरणा, the great and renowned devotees of शिव. He has to adopt the attitude of service towards all Veerashaivas, all human beings and the animal world. गणाचार is the devotee's of conduct towards the society and the community. He has to live well as a member of the community, strive for the upliftment, increase and service of the community. Lastly सदाचार is the code of devotee's ethical or moral life in his behaviour as an honest and strenuous forward being. All these forms of पंचाचार or the code of conduct, religious and moral, are meant for the Veerashaivas all through their lives with the ultimate goal of attaining at-one-ment with परशिव, which at-one-ment in the technical language of the Veerashaiva religion is लिंगांगसाभरस्य or शिवजीवैक्य. It may be noted that the author does not say anything about the अष्टावरणा and पंचाचारा in the devotee's religious life. But the brief description of these पंचाचारा has been given above, in order that the reader may understand how they are helpful to the devotee for his uniformly religious and moral life to attain the ultimate goal of शिवैक्य. Readers may be referred to the introduction for information about अष्टावरणा.

P. 47. लिंगांगसंबंधरूप...लिंगधारणसिद्धिर्निःप्रत्युद्भव—This is the assertion of the सिद्धांतित् that लिंगधारण is beyond cavil on account of the लिंगांगसंबंध. By लिंगांगसंबंध the author means लिंगांगसामरस्य or शिवजीवैक्य, though he does not say so in so many words. But that he means so is clear from the words coming later, namely, “जीवब्रम्हैक्यापरनामक ..अविभाज्य-संयोगः” “तयोरविभाज्ययोगः” on pages 48 and 49.

P. 47. ननु तत्त्वमसि...न लिंगांगसंबंधः।—Here is the objection advanced against the assertion of the सिद्धांतित् contained in the foregoing. The objection seems to come from a केवलाद्वैतित् of शंकर School, as may be gathered from the words “अविद्योप-हितं ब्रम्हैव जीवः” But शंकराचार्य never speaks of परब्रम्ह as परशिव, particularized as “नीलकण्ठचंद्रशेखरात्वादिमांगल्यगुणकसर्वज्ञतादिषडंगविशिष्टः परमशिवः”. He always speaks of परब्रह्म as having only three positive attributes सत्, चित्, आनंद, and none else. The षडंगas, in addition to सत्, चित् and आनंद, are always said to have been possessed by परशिव by all schools of Shaivas. The षडंगas are mentioned in—

सर्वज्ञता तृप्तिरनादिबोधः स्वतंत्रता नित्यमलुप्तता च ।

अनंतशक्तिश्च विभोर्विधिज्ञाः षडाहुरंगानि महेश्वरस्य ॥

Here it seems that the author refers to the doctrine of the school of माहेश्वरास. The doctrine of मोक्ष, given last in the extract from वीरशैवानंदचंद्रिका above, may be seen in this connection. There it is said “नीलकण्ठाचार्यमतावलंबिनः” i. e. माहेश्वरास.

P. 47. लक्ष्यकत्वमंगीकृत्य—All schools of Vedānta philosophy resort to लक्ष्यार्थ of the two sentences (तत्त्वमसि and अहं ब्रम्हास्मि) on account of the वाच्यार्थ being inapplicable to the statement contained in them. The following extract from वेदांतसार of सदानंद, a follower of शंकराचार्य's केवलाद्वैत philosophy, may be noted.

आभ्यामध्यारोपापवादाभ्यां तत्त्वम्पदार्थशोधनमपि सिद्धं भवति । तथाहि । अज्ञानादिसमष्टिरेतदुपहितं सर्वज्ञत्वादिविशिष्टं चैतन्यमेतदनुपहितं चैतन्यं तत्पदवाच्यार्थो भवति । एतदुपाध्युपहिताधारभूतमनुपहितं चैतन्यं तत्पदलक्ष्यार्थो भवति । अज्ञानादिव्यष्टिरेतदुपहिताल्पज्ञत्वादिविशिष्टं चैतन्यमेतदनुपहितं चैतन्यं तस्मायःपिण्डवदेकत्वेनावभासमानं त्वम्पदवाच्यार्थो भवति । एतदुपाध्युपहिताधारभूतमनुपहितं प्रत्यगानन्दं तुरीयं चैतन्यं त्वम्पदलक्ष्यार्थो भवति ।

अथ महावाक्यार्थो वर्ण्यते । इदं तत्त्वमसिवाक्यं सम्बन्धत्रयेणाखण्डार्थबोधकं भवति । सम्बन्धत्रयं नाम पदयोः सामानाधिकरण्यं पदार्थयोर्विशेषणविशेष्यभावः प्रत्यगात्मलक्षणयोर्लक्ष्यलक्षणभावश्चेति । तदुक्तम् ।

“ सामानाधिकरण्यं च विशेषणविशेष्यता ।

लक्ष्यलक्षणसम्बन्धः पदार्थप्रत्यगात्मनाम् ” इति ॥

सामानाधिकरण्यसम्बन्धस्तावद्यथा सोऽयं देवदत्त इत्यस्मिन्वाक्ये तत्कालविशिष्टदेवदत्तवाचकसशब्दस्यैतत्कालविशिष्टदेवदत्तवाचकायंशब्दस्य चैकस्मिन्पिण्डे तात्पर्यसम्बन्धः । तथा च तत्त्वमसीति वाक्येऽपि परोक्षत्वादिविशिष्टचैतन्यवाचकतत्पदस्यापरोक्षत्वादिविशिष्टचैतन्यवाचकत्वम्पदस्य चैकस्मिन्चैतन्ये तात्पर्यसम्बन्धः । विशेषणविशेष्यभावसम्बन्धस्तु यथा तत्रैव वाक्ये सशब्दार्थतत्कालविशिष्टदेवदत्तस्यायंशब्दार्थैतत्कालविशिष्टदेवदत्तस्य चान्योन्यभेदव्यावर्तकतया विशेषणविशेष्यभावः । तथात्रापि वाक्ये तत्पदार्थपरोक्षत्वादिविशिष्टचैतन्यस्य त्वम्पदार्थापरोक्षत्वादिविशिष्टचैतन्यस्य चान्योन्यभेदव्यावर्तकतया विशेषणविशेष्यभावः । लक्ष्यलक्षणसम्बन्धस्तु यथा तत्रैव सशब्दायंशब्दयोस्तदर्थयोर्वा विरुद्धैतत्कालैतत्कालविशिष्टत्वपरित्यागेनाविरुद्धदेवदत्तेन सह लक्ष्यलक्षणभावः । तथात्रापि वाक्ये तत्त्वम्पदयोस्तदर्थयोर्वा विरुद्धपरोक्षत्वापरोक्षत्वादिविशिष्टत्वपरित्यागेनाविरुद्धचैतन्येन सह लक्ष्यलक्षणभावः । इयमेव भागलक्षणेत्युच्यते ।

अस्मिन्वाक्ये नीलमुत्पलमिति वाक्यवद्वाक्यार्थो न सङ्गच्छते । तत्र तु नीलपदार्थनीलगुणस्योत्पलपदार्थोत्पलद्रव्यस्य च शौक्ल्यपटादिभेदव्यावर्तकतयान्योन्यविशेषणविशेष्यभावसंसर्गस्यान्यतरविशिष्टस्यान्यतरस्य तदैक्यस्य वा वाक्यार्थत्वाङ्गीकारे प्रमाणान्तरविरोधाभावतद्वाक्यार्थः सङ्गच्छते । अत्र तु तदर्थपरोक्षत्वादिविशिष्टचैतन्यस्य त्वमर्थापरोक्षत्वादिविशिष्टचैतन्यस्य चान्योन्यभेदव्यावर्तकतया विशेषणविशेष्यभावसंसर्गस्यान्यतरविशिष्टस्यान्यतरस्य तदैक्यस्य च वाक्यार्थत्वाङ्गीकारे प्रत्यक्षादिप्रमाणविरोधाद्वाक्यार्थो न संगच्छते । तदुक्तं ।

“ संसर्गो वा विशिष्टो वा वाक्यार्थो नात्र सम्मतः ।
अखण्डैकरसत्वेन वाक्यार्थो विदुषां मत ” इति ॥

अत्र गङ्गायां घोषः प्रतिवसतीतिवाक्यवज्जहल्लक्षणापि न सङ्गच्छते । तत्र तु गङ्गाघोषयोगाधाराधेयभावलक्षणस्य वाक्यार्थस्याशेषतो विरुद्धत्वाद्वाक्यार्थमशेषतः परित्यज्य तत्सम्बन्धितीरलक्षणाया युक्तत्वाज्जहल्लक्षणा सङ्गच्छते । अत्र तु परोक्षापरोक्षचैतन्यैकत्वलक्षणस्य वाक्यार्थस्य भागमात्रे विरोधाद्भागान्तरमपि परित्यज्यान्यलक्षणाया अयुक्तत्वाज्जहल्लक्षणा न सङ्गच्छते । न च गङ्गापदं स्वार्थपरित्यागेन तीरपदार्थं यथा लक्षयति तथा तत्पदं त्वम्पदं वा स्वार्थपरित्यागेन त्वम्पदार्थं तत्पदार्थं वा लक्षयत्वतः कुतो जहल्लक्षणा न सङ्गच्छत इति वाच्यम् । तत्र तीरप्रतीत्यपेक्षायामपि तत्त्वम्पदयोः श्रूयमाणत्वेन तदर्थप्रतीतौ लक्षणया पुनरन्यतरपदेनान्यतरपदार्थप्रतीत्यपेक्षाभावात् ।

अत्र शोणो धावतीतिवाक्यवदजहल्लक्षणापि न सम्भवति । तत्र शोणगुणगमनलक्षणस्य वाक्यार्थस्य विरुद्धत्वात्तदपरित्यागेन तदाश्रयाश्चादिलक्षणाया तद्विरोधपरिहारसम्भवादजहल्लक्षणा सम्भवति । अत्र तु परोक्षत्वापरोक्षत्वादिविशिष्टचैतन्यैकत्वस्य वाक्यार्थस्य लक्षितत्वेऽपि तद्विरोधपरिहारासम्भवादजहल्लक्षणा न च तत्पदं त्वम्पदं वा स्वार्थविरुद्धांशपरित्यागेनांशान्तरसहितं त्वम्पदार्थं तत्पदार्थं वा लक्षयत्वतः कथं प्रकारान्तरेण भागलक्षणाङ्गीकरणमिति वाच्यम् । एकेन पदेन स्वार्थांशपदार्थान्तरोभयलक्षणाया असम्भवात्पदान्तरेण तदर्थप्रतीतौ लक्षणया पुनस्तत्प्रतीत्यपेक्षाभावाच्च ।

तस्माद्यथा सोऽयं देवदत्त इति वाक्ये तदर्थो वा तत्कालतत्कालैर्विशिष्टदेवदत्तलक्षणस्य वाक्यार्थस्यांशे विरोधाद्विरुद्धतत्कालैतत्कालविशिष्टांशं परित्यज्याविरुद्धदेवदत्तांशमात्रं लक्षयति तथा तत्त्वमसीतिवाक्यं तदर्थो वा परोक्षत्वापरोक्षत्वाविशिष्टचैतन्यैकत्वलक्षणस्य वाक्यार्थस्यांशे विरोधाद्विरुद्धपरोक्षत्वापरोक्षत्वाविशिष्टांशं परित्यज्याविरुद्धमखण्डचैतन्यमात्रं लक्षयतीति ।

अथाधुनाहं ब्रह्मास्मीत्यनुभववाक्यार्थो वर्ण्यते । एवमाचार्येणाध्यारोपापवादपुरस्सरं तत्त्वम्पदार्थौ शोधयित्वा वाक्येनाखण्डार्थेऽवबोधितेऽधिकारिणोऽहं नित्यशुद्धबुद्धमुक्तसत्यस्वभावपरमानन्दानन्ताद्वयं ब्रह्मास्मीत्यखण्डाकाराकारिता चित्तवृत्तिरेदिति । सा तु चित्प्रतिबिम्बसाहिता सती प्रत्यगभिन्नमज्ञातं परं ब्रह्म विषयीकृत्य तद्गतज्ञानमेव बाधते तदा पटकारणतनुदाहे पटदाहवदखिलकारणेऽज्ञाने बाधिते सति तत्कार्यस्याखिलस्य बाधितत्वात्तदतर्भूताखण्डाकाराकारिता चित्तवृत्तिरपि बाधिता भवति । तत्र प्रतिबिम्बितं

चैतन्यमपि यथा दीपप्रभादित्यप्रभावभासनासमर्था सती तयाभिभूता भवति तंथां स्वयम्प्रकाशमानप्रत्यगभिन्नपरब्रह्मावभासनानर्हतया तेनाभिभूतं सत्त्वोपाधिभूताखण्डवृत्ते-
र्वाधितत्वाद्वर्णनासावे मुखप्रतिबिम्बस्य मुखमात्रत्ववत्प्रत्यगभिन्नपरब्रह्मात्रं भवति ।

I. The extract from शिवद्वैतदर्पण in explanation of शिवजीवैक्य, reproduced later below, may also be noted in comparison with this extract.

P. 47. अभिप्रायमनगतवानसि etc.—Here the author says that the non-Veerashaivas have not been able to understand the meaning of लिंगांगसामरस्य or शिवजीवैक्य. He, therefore, proceeds to explain what is meant by it.

P. 48. हस्तमस्तकसंयोगरूपवेधादीक्षया etc.—Here the author refers briefly to the three kinds of दीक्षा, वेधा, मनु, and क्रिया. The three दीक्षा ceremonies are connected with the three primary modifications of अंग, योगांग, भोगांग and त्यागांग.

The three primary अंगas have been explained by अनुभव-
सूत्र as—

शिवयोगसुखावाप्स्या योगांगमिति कथ्यते ।
शिवेन सह भोगेन भोगांगमिति गीयते ।
संसारभ्रांतिसंत्यागात्यागांगमिति पठ्यते ॥

The three kinds of दीक्षा ceremony are meant for introducing the novice into the principles of षट्स्थल by the explanation being given of the three primary अंगas. The meaning of दीक्षा, as given by अनुभवसूत्र, is—

दीयते लिंगसंबन्धः क्षीयते च मलत्रयम् ।
दीयते क्षीयते यस्मात्सा दीक्षेति भिगद्यते ॥
पाशानशेषान्कर्तर्या छित्वा लिंगं समादिशेत् ।
कर्तरी शिवदीक्षा स्याद्यया पाशाञ्छिनत्त्यसौ ॥

The three दीक्षा ceremonies are explained in the same book as follows:—

सा दीक्षा परमा शैवी लिङ्गा भवति निर्मला ।

एका वेधात्मिका साक्षादन्या मंत्रात्मिका मता ॥

क्रियात्मिका परा काचित् एवमेव त्रिधा भवेत् ।

हस्तमस्तकसंयोज्जलाद्वेधेति गीयते ॥

गुरुणोद्वारिता कर्णे या सा मात्रीति कथ्यते ॥

शिष्यपाणितले दत्ता या दीक्षा सा क्रियोच्यते ॥

All these ceremonies are well treated in शिखातशिखामणि (pp. 86-88), particularly the last one, which readers may see for information.

The three दीक्षाs are meant for the three primary अंगs, (योगांग, भोगांग and त्यागांग) that the devotee may worship the three corresponding लिङ्गाs, beginning with his devotion to इष्टलिङ्ग and advance by steps to higher लिङ्गाs.

P. 48. लीनं गच्छति etc.—These contain the explanation of what is meant by लिङ्ग. The explanation given by अनुभवसूत्र of लिङ्ग will be elucidating as—

शिव एव स्वयं लिङ्गमिति लिङ्गस्य वैभवम् ।

नान्यच्चिन्हादिकं लिङ्गं तत्सर्वं कृतकं च यत् ॥

लीयते गम्यते यत्त येन सर्वं चराचरम् ।

तदेतल्लिङ्गमित्युक्तं लिङ्गतत्त्वपरायणैः ॥

लयगत्यर्थयोर्हेतुभूतत्वात्सर्वदेहिनां ।

लिङ्गमित्युच्यते साक्षाच्छिवः सकलनिष्कलः ॥

P. 48. मायोपाधिकलिङ्गरूपशरीरावच्छिन्नब्रह्मदेव—Here माया means शिवा's शक्ति in all her manifold and multifarious forms and not the माया of केवलद्वैत school. माया is called आदिमाया, the शक्ति of परमशिव. शैवीमाया is well explained in मृगेंद्रागम, which readers may read for full information.

P. 48. अमिति etc.—These lines contain the explanation of अंग or the individual soul. The following श्लोक from अनुभवसूत्र may be read for understanding अंग better:—

अं भवेत्परमं ब्रह्म तद्गतं तत्परायणम् ।
अंगस्थलमिति प्राहुर्गतत्वविशारदाः ॥

P. 48. विप्रहं देवदेवस्य etc.—This verse gives briefly some idea of पशु and पाश, which imply पति. The three are invariably associated with one another and form the very essence of पाशुपत religion. These three are given very great prominence in प्रत्यभिज्ञा system of Kashmere Shaivism, which is also called the त्रिक system or the system of the three, पति, पशु and पाश. In other Shaiva systems the idea of the three is there; but they are not given as much prominence as in the Kashmere system. In corroboration of what is said above the following may be noted:—

शैवागमेषु मुख्यं पतिपशुपाशा इति क्रमाश्रितयम् ।
तत्र पतिः शिव उक्तः पशवो ह्यणवोऽर्थपंचकः पाशः ॥

(महिेश्वरदर्शन in सर्वदर्शनसंग्रह page 187, Oriental Sans. series)

विदधतु मतिमस्मिन्वीरशैवा विशिष्टाः ।
पशुपतिमतसारे पंडितश्लाघनीये ॥

(सिद्धांतशिखामणि—part I, page 10).

P. 49. इतिबुद्ध्य...विजानाति—This contains the explanation of how by लक्ष्यार्थ the innate oneness of अंग and लिंग or जीव and शिव is easily explained. But जीवास or individual souls come to be entangled with पाशाः and look so different from शिव. Hence the primary sense of तत् and त्वम् being identical is impossible. And, therefore, the sentences तत्त्वमसि and

अहं ब्रम्हास्मि are to be explained by having recourse to the secondary sense of तत् and त्वम्. Otherwise the two sentences become meaningless.

The author's explanation is very brief. The following extract from शिवाद्वैतदर्पण will be found very elucidating.

(see शिवाद्वैतदर्पणः pp. 51-57)

एवं पूर्वोक्तदिशा तत्त्वमस्यादिमहावाक्यार्थशोधनमपि सिद्धं भवति । तथाहि नामरूपविभागानर्हसूक्ष्मचिदचिद्रूपशक्तिस्तद्विशिष्टं सर्वज्ञत्वादिधर्मविशिष्टं चैतन्यं नामरूपविभागानर्हसूक्ष्मचिदचिद्रूपशक्तिविशिष्टं शुद्धचैतन्यं चैतत् त्रयं अहिकुण्डलवेदकत्वेन प्रतीयमानं सत् तत्पदवाच्यार्थो भवति । नामरूपविभागानर्हसूक्ष्मचिदचिद्रूपशक्तिस्तद्विशिष्टं सर्वज्ञत्वादिधर्मिकचैतन्ययोराधारभूतं यन्नामरूपविभागानर्हसूक्ष्मचिदचिद्रूपशक्तिविशिष्टं शुद्धचैतन्यं तत् तत्पदलक्ष्यार्थो भवति । एवं स्थूलचिदचिद्रूपशक्तिस्तद्विशिष्टं किञ्चित्ज्ञत्वादिधार्मिकचैतन्यं नामरूपविभागानर्हसूक्ष्मचिदचिद्रूपशक्तिविशिष्टं शुद्धचैतन्यं चैतत् त्रयं त्वंपदवाच्यार्थो भवति । स्थूलचिदचिद्रूपशक्तिस्तद्विशिष्टकिञ्चित्ज्ञत्वादिधार्मिकचैतन्ययोराधारभूतं यन्नामरूपविभागानर्हसूक्ष्मचिदचिद्रूपशक्तिविशिष्टं शुद्धचैतन्यं तत् त्वंपदलक्ष्यार्थो भवति । इदं तत्त्वमसीति महावाक्यं शिवजीवयोर्विरुद्धधर्मविशिष्टयोः साक्षादैक्यप्रतिपादकत्वाभावेऽपि लक्षणया संबन्धत्रयेणैकार्थं प्रतिपादयति । संबन्धत्रयञ्च पदयोः सामानाधिकरण्यं पदार्थयोर्विशेषणविशेष्यभावः प्रत्यगात्मतद्धर्मयोर्लक्ष्यलक्षणभावश्चेति । तत्र पदयोः सामानाधिकरण्यं च भिन्नप्रवृत्तिनिमित्तयोः पदयोरैकस्मिन्नर्थे वृत्तेः । तच्च सोऽयं देवदत्त इत्यस्मिन् वाक्ये तत्कालतद्देशवैशिष्ट्यं तत्पदप्रवृत्तिनिमित्तं । तथा च भिन्नप्रवृत्तिनिमित्तयोः सोऽयं पदयोरैकस्मिन् देवदत्तपिण्डे तात्पर्यसंबन्धः । तद्वत् तत्त्वमसीति वाक्येऽपि सूक्ष्मचिदचिद्रूपशक्तिवैशिष्ट्यं तत्पदप्रवृत्तिनिमित्तं । स्थूलचिदचिद्रूपशक्तिवैशिष्ट्यं त्वंपदप्रवृत्तिनिमित्तं । तथा च भिन्नप्रवृत्तिनिमित्तयोः तत्त्वंपदयोरैकस्मिन्नामरूपविभागानर्हसूक्ष्मचिदचिद्रूपशक्तिविशिष्टं शुद्धचैतन्ये तात्पर्यसंबन्धः सामानाधिकरण्यमिति ॥ १ ॥

पदार्थयोर्व्यावर्तकव्यावर्त्यभावसंबन्धो विशेषणविशेष्यभावसंबन्धः । स च सोऽयं देवदत्त इत्यत्र अयंपदवाच्यो सोऽसावेतत्कालैतद्देशविशिष्टो देवदत्तपिण्डो अयं स इति तच्छब्दवाच्यात् तत्कालतद्देशविशिष्टादेवदत्तापिण्डात् भिन्नो नेति यदा प्रतीयते तदातच्छब्दार्थस्याऽयंपदवाच्यार्थनिष्ठभेदव्यवार्तकतया विशेषणं अयंपदार्थस्य व्यावर्त्यत्वाद्विशेष्यत्वं ।

तथा स इति तत्पदवाच्यस्तत्कालतद्देशविशिष्टो देवदत्तपिण्डः सोऽयमित्ययंपदवाच्यमात्र
एतत्कालतद्देशविशिष्टादस्मादेवदत्तपिण्डात् भिन्नो नेति यदा प्रतीयते तदाऽयंशब्द-
वाच्यस्य तत्पदार्थनिष्ठभेदव्यावर्तकतया विशेषणत्वं तत्पदार्थस्य व्यावर्त्यत्वाद्विशेष्यत्वं ।
तथा चायमेव स स एवायं इत्यन्योन्यभेदव्यावर्तकतया सोऽयं पदार्थयोः परस्परं विशेष-
णविशेष्यभावः । तद्वदत्रापि तत्त्वमुसीति मन्हावाक्ये यत्तत्पदवाच्यं स्थूलचिदचिद्रूपशक्ति-
विशिष्टं चैतन्यं तत् तत्पदवाच्यात् सूक्ष्मचिद्रूपशक्तिविशिष्टचैतन्यात् भिन्नो नेति यदा
प्रतीयते तदा तत्पदार्थस्य त्वं पदार्थनिष्ठं भेदव्यावर्तकतया विशेषणत्वं त्वं पदार्थस्य
व्यावर्त्यत्वात् विशेष्यत्वं । तथा तत्पदवाच्यं यत् सूक्ष्मचिदचिद्रूपशक्तिविशिष्टं चैतन्यं तत्
त्वंपदवाच्यात् स्थूलचिदचिद्रूपशक्तिविशिष्टचैतन्यात् भिन्नं नेति यदा प्रतीयते तदा त्वं
पदार्थस्य तत्पदार्थनिष्ठभेदव्यावर्तकतया विशेषणत्वं तत्पदार्थस्य व्यावर्त्यत्वाद्विशेष्यत्वं ।
तथा च त्वं तदसि तत्त्वमसि इति तत्त्वंपदार्थयोः परस्परं भेदव्यावर्तकतया विशेषण-
विशेष्यभावसंबन्धोऽवगन्तव्यः ॥ २ ॥

लक्ष्यलक्षणभावसंबन्धस्तु प्रत्यगात्मतद्गतधर्मयोः लक्ष्यलक्षणभावसंबन्धः ।
असाधारणधर्मप्रतिपादकवाक्यं लक्षणवाक्यं तत्प्रतिपाद्यमवशिष्टं लक्ष्यम् । तथा च
सोऽयं देवदत्त इत्यस्मिन्नाक्ये सोऽयं पदयोस्तदर्थयोर्वा विरुद्धतत्कालतद्देशविशिष्ट-
त्वैतत्कालतद्देशविशिष्टत्वयोः परित्यागेनाविरुद्धदेवदत्तत्वाविशिष्टदेवदत्तपिण्डेन सह
देवदत्तत्वविशिष्टदेवदत्तवाचकशब्दस्य लक्ष्यलक्षणभावसंबन्धः । तद्वत् तत्त्वमसी-
तिमन्हावाक्ये तत्त्वं पदयोस्तदर्थयोर्वा विरुद्धसूक्ष्मस्थूलचिदचिद्रूपशक्तिविशिष्टत्वपरि-
त्यागेन तत्त्वंपदाभ्यां लक्ष्याविरुद्धनामरूपविभागानर्हसूक्ष्मचिदचिद्रूपशक्तिविशिष्ट-
चैतन्येन सह तत्त्वंपदयोर्लक्ष्यलक्षणभावसंबन्धः । इयमेव भागलक्षणेत्युच्यते । अत्र तत्त्वं
पदयोस्तदर्थयोश्च त्यक्त्वविरुद्धाश्रयोर्लक्षणत्वं अखण्डपरशिवचैतन्यस्य लक्ष्यत्वमिति
मन्तव्यम् ॥ ३ ॥

तत्रामिधेयाविनाभूतप्रवृत्तिलक्षणा । सा च त्रिधा जहल्लक्षणा-अजहल्लक्षणा-जहदज-
हल्लक्षणा चेति । वाक्यार्थमशेषतः परित्यज्य तत्संबन्धिन्यर्थान्तरे वृत्तिर्जहल्लक्षणा । सा
च गंगायां घोषः इति वाक्यवदत्र न संगच्छते तत्र तु गंगाघोषयोरालाधारधेयभाव-
लक्षणस्य वाक्यार्थस्याशेषतो विरुद्धत्वात् वाक्यार्थमशेषतः परित्यज्य तत्संबन्धिन्य-
र्थान्तरे तीरे लक्षणाया युक्तत्वात् जहल्लक्षणा संगच्छते । अत्र तु सूक्ष्मस्थूलप्रपञ्चाकार-
शक्तिविशिष्टचैतन्यैकत्वलक्षणस्य वाक्यार्थस्य भागमात्रे विरोधात् भागान्तरमपि
परित्यज्यान्यलक्षणाया अयुक्तत्वाज्जहल्लक्षणा न संगच्छते ॥ ४ ॥

वाच्यार्थपरित्यागेन तत्संबन्धिनिवृत्तिरजहल्लक्षणा । सा च 'शोणो धावति' इत्यादिवाक्यवत् अत्र न संगच्छते । तत्रशोणगुणगमनलक्षणस्य वाक्यार्थस्य विरुद्धत्वात्तदपरित्यागेन तदाश्रयाश्वादिलक्षणया तद्विरोधपरिहारासम्भवादजहल्लक्षणा संगच्छते । अत्र तु सूक्ष्मस्थूलप्रपञ्चाकारशक्तिविशिष्टचैतन्यैकत्वलक्षणस्य वाक्यार्थस्य विरुद्धत्वात् तदपरित्यागेन तत्सम्बन्धिनो यस्य कस्यचिदर्थस्य लक्षितत्वेऽपि तद्विरोधपरिहारासम्भवादजहल्लक्षणा न संगच्छते । तस्माज्जहदजहल्लक्षणयैव महावाक्यार्थबोध इति । तथा चोक्तं गुरुचरणैः

एकात्मकत्वाज्जहती न सम्भवेत् ।

तथाऽजहल्लक्षणता विरोधतः ॥

सोऽयंपदार्थाविव भागलक्षणा ।

युज्येत तत्त्वंपदयोरदोषतः ॥

इति महावाक्यार्थबोधने जहदजहल्लक्षणैव स्वीकृता ॥ ५ ॥

तत्र वाच्यार्थैकदेशपरित्यागेनैकदेशवृत्तिर्जहदजहल्लक्षणा सा च यथा सोऽयं देवदत्त इति वाक्यं तदर्थो वा तत्कालैतत्कालादिविशिष्टदेवदत्तलक्षणस्य वाक्यार्थस्यांशविरोधात् विरुद्धतत्कालतत्कालादिविशिष्टांशं परित्यज्याविरुद्धदेवदत्तांशमात्रं लक्षयति । तथा तत्त्वमसीति वाक्यं तदर्थो वा सूक्ष्मस्थूलप्रपञ्चाकारशक्तिविशिष्टचैतन्यैकत्वलक्षणस्य वाक्यार्थस्यांशविरोधात् विरुद्धसूक्ष्मस्थूलांशं परित्यज्याविरुद्धानामरूपविभागानर्हसूक्ष्माचिद्रूपशक्तिविशिष्टं शुद्धचैतन्यमात्रं लक्षयति तथा चोक्तं

“ तत्पदेनोच्यते लिंगं त्वं पदेनांगमीरितः ।

अनयोरैक्यभावोऽयं संवन्धोऽसिपदेन च ॥

अहं ब्रम्हास्मीत्यत्र पूर्वोक्ततत्त्वमसीति महावाक्यगतत्वंपदश्रुतीतस्थूलचिद्रूपशक्तिविशिष्टो जीवोऽहंपदेनोच्यते । तथा सूक्ष्मचिद्रूपशक्तिविशिष्टः परशिवः ब्रम्हपदेनोच्यते । एवं असिपदोक्तं तयोरैक्यमेवात्रासिपदेनोच्यते । तथा च परोक्षावबोधिततत्त्वमसीति महत्वाक्यार्थ एवापरोक्षेणाहं ब्रम्हास्मीति अखंडवाक्येन अनुभूयते इति । तदुक्तं etc.

This explanation may be compared with the explanation given above in the extract from वेदांतसार.

P. 49. स्कांदे शंकरसंहितायाम् etc. — The verses quoted from शंकरसंहिता treat of लिंग and अंग, their innate oneness, their at-one-ment, of how वाच्यार्थ is inapplicable and how लक्ष्यार्थ is, therefore, to be resorted to to explain away the two sentences

declaring the oneness of जीव and शिव, and how जीव attains at-one-ment with शिव. In short the verses quoted support the standpoint of and the assertion made by the author.

P. 49. अशिवश्चेत्सदानंदस्ततो नैव विलोकयेत्—This is a difficult line. We have translated it as "If जीव, that is really शिव, is not शिव, then he will not look up for (i. e. never attain) at-one-ment. The constrution is as—यदि जीवात्मा परमार्थतः सदानंदः सन् अशिवः न शिवः चेत् ततो मोक्षं नैव विलोकयेत् मोक्षं न प्राप्नुयात् । पंडितशिवकुमार comments upon this as follows:—जीवात्मा चांगरूपकः अशिवः चेत् सदानंदस्ततो नैव विलोकयेत् । अत्र विलोकयेदित्यत्र कर्मणः कर्तृत्वविवक्षा बोद्धव्या । अधिगच्छति शास्त्रार्थः स्मरति (it ought to be शास्त्रार्थः) श्रद्धाति चेतिवत् । अयं भावः लक्ष्यांगरूपो जीवः अशिवश्चेत् शिवभिन्नः चेत् तदा जीवात्मनः आनंदरूपत्वाभावात् सा न भूवं हि (not quite clear) भूयासमित्यात्मविषयकपरप्रेमसूचित्वात्मनः आनंदरूपतां न दृश्येत् । दृश्यते त्ववश्यम् । यद्वा नैव विलोकयेत् न चेतयेत् ब्रह्मभिन्नस्य जडत्वादिति तात्पर्यम् । इदं च परमानंदत्वमानं सामान्यरूपेणैव भवतीति तस्मान्न सर्वथा शिवाभिन्नो जीवात्मा । सांसारिकविषयस्पृहाप्युपपद्यते । तदुक्तं विद्यारण्यैः।

अभावेन परं प्रेम भावेन विषये स्पृहा ।

तस्मादभानं भावेऽपि प्रतिबंधेन युज्यते ॥

अध्यतृवर्गमध्यस्तपुत्राध्ययनशङ्कवत् ॥ इत्यादि.

P. 50. सोऽविद्योपाधिको भूवा भवत्यंगस्वरूपवान्—Here अविद्या means माया (ignorance), the sixth of the thirty six तत्त्वाः (principles) of Shaiva philosophy. The fifth is विद्या or शुद्धविद्या; from this proceeds माया. This has been explained in शिवद्वैतमंजरी as—अथैवंविधशुद्धविद्यातत्त्वमेव अंडरसन्ध्यायेन स्वांतर्लीनेषु भवनक्रियोन्मुखेषु भावेषु अन्योन्याभावनिबंधनभेदबुद्धिप्रधानं सत् मायातत्त्वं भवति. From this माया proceed कला, विद्या or अशुद्धविद्या, राग, काल, and नियति, which are called पंचकंचुकाः and which envelope the जीव and make him entangled with भवभाव (भवभावानियंत्रितः). The in-

dividual soul is, therefore, called the कंचुकिर. The जीव is required to have recourse to भक्ति as the उपासक of लिंग and attain at-one-ment with शिव by उपासना.

P. 50. इदानीं...तथात्वं प्रदर्श्यते—Here ought to begin the next section for proving the बाह्यालिंगधारण on the authority of स्मृतिस. But by some mistake, it seems, मंगलाचरण of this section comes later. We have not interfered with the arrangement of the text, which is, therefore, printed as found in the three copies of the text consulted.

This section is intended to refute the second objection advanced against लिंगधारण, as stated in विषयावतार in words “न वा वेदमूलस्मृत्यादिगम्यत्वम् । मन्वादिस्मृतिषु तत्प्रापकवचनादर्शनात् । The author here vindicates the principle and creed of बाह्यालिंगधारण on the authority of स्मृतिस. It is however to be noted that many of the verses produced in authority from different स्मृतिस are not found in the available texts of those printed स्मृतिस, e. g. The verses शिवध्यानरतो भूत्वा शिवलिंगांगसंयुतः etc. (quoted on page 52) cannot be traced in the मनुस्मृति in the three or four different printed editions of the स्मृति. It, therefore, seems that there must have been different editions or recensions of स्मृतिस in southern India. It has been already noted on page 62 of the notes that a verse from शातातपस्मृति “भस्मछन्नो भस्मशय्याशयानो etc.” has been quoted by लिंगधारणचंद्रिका on page 11 of the text; but the verse is not found in any printed text of the स्मृति. However, मट्टभास्कर quotes this very verse from शातातपस्मृति in the introductory portion of his commentary on रुद्राध्याय. Similarly two verses produced by लिंगधारणचंद्रिका, (pp. 51, 52) one from बोधायनस्मृति, viz. सर्वसंगनिवृत्तस्य etc. and the other from शातातपस्मृति, viz. वामप्रस्थं योगिनं च etc. cannot be traced in these स्मृतिस. But these very verses from the same sources

have been quoted in स्मृतिचंद्रिका by देवणभट्ट (see आशौचखंड page 187). Hence our remark that there must have been different recensions of स्मृति in south India.

It is not strange that there should be such different recensions or editions, when we find that two श्लोकाः found in मनुस्मृति printed by निर्णयसागर, should not be found in the copy of मनुस्मृति printed by वेंकटेश्वर press, Bombay. The श्लोकाः are—

जन्मना जायते शूद्रः संस्कारैर्द्विज उच्यते ।

विद्यया याति विप्रत्वं त्रिभिः श्रोत्रिय उच्यते ॥

जात्या कुलेन वृत्तेन स्वाध्यायेन श्रुतेन च ।

एभिर्युक्ता हि यास्तिष्ठेन्नित्यं स द्विज उच्यते ॥

p. s. ब्रह्मजानाति ब्राह्मणः is a variant of त्रिभिः श्रोत्रिय उच्यते ।

P. 50. तस्य तथात्वं प्रदर्श्यते—तस्य लिंगधारणस्य (वेदार्थप्रतिपादकगौतम मन्वादिस्मृतिविहितत्वेन) तथात्वं स्मृतिविहितत्वं प्रदर्श्यते स्थाप्यते ।

P. 51. नन्वत्र etc.—This contains an objection to the statement made in the verse given above. The verse mentions six special characteristics of being a Brahmin. But, says the objecter, that there are many persons that are Brahmins but are not having these characteristics (लक्षण) e. g. माध्वास and रामानुजाः. The author refutes this objection by saying that the verse makes a statement about a particular section of ब्राह्मणाः and not all (varieties of) ब्राह्मणाः. By-the-bye it is to be noted that the opinion of the author लिंगधारिन्स are ब्राह्मणाः i. e. लिंगब्राह्मणाः. This ambition of a section of Veerashaivas or Lingayatās, particularly the आराध्याः, to prove that Veerashaivas or Lingayatās are a kind or variety of ब्राह्मणाः, has given rise to a great deal of controversy and controvertial literature about the nomenclature and has made confusion worst confounded, regarding the status of Lingayatās and their religion among the Hiddus and their religion or religions.

Two instances have been given by the author of the restrictive nature of some injunctions, namely, 1(1) the injunction to perform the श्राद्ध ceremony as being inapplicable to माध्व Brahmins, if it fell on an एकादशी day (2) the injunction to observe the महाशिवरात्रि vigil as being inapplicable to रामानुजवैष्णवास. Though the two injunctions are general still they are limited in operation. In the same way says the author, the ब्राह्मणलक्षण given by the verse is limited in its operation.

P. 51. नन्वेवमपि लिंगांगिब्राह्मणोद्देशेन...तात्पर्यावसायात्—Here the objecter rightly points out in objection that any person of any वर्ण (caste or community) can be a Brahmin, if he possess the sixfold लक्षण or characteristic of Brahmanism, as set forth in the verse (मुखे मंत्रो etc.). But the author refutes this objection by maintaining that word restricts the six-fold लक्षण to Brahmins only. The author thus indirectly means that those, that are born as Brahmins or pass as such in the public, can be लिंगांगिब्राह्मणाः. His attitude, thus, betrays itself as being very narrow and against the very broad-minded and broadbased spirit of the religion, which actuated the founder of the religion (the Lingayat religion) to level up all classes and give them equal opportunities to practise spiritual self-culture and attain realization of the Highest Self, i. e. लिंगांगसामरस्य. It may, therefore, be safely concluded that the author must have been an आराध्यब्राह्मण or some other Brahmin, converted to Lingayatism, and that he lacked the real spirit of Lingayatism—विश्वबन्धुत्व prevailing the religion. Moreover the author's construction—ब्राह्मणत्वे सति षड्विधधर्मवत्त्वं—seems ultravires, as there is nothing in the verse to warrant such construction.

P. 52. तत्रैव—तत्रैव गौतमस्मृतौ. This verse is better suited to refute the third objection stated in the विषयावतार, namely, सकलजनाचरित्वेन etc., because it says that अक्षपाद and others wore Linga on their heads, i. e. there was the custom of wearing Linga on the body. And अक्षपाद and others being great persons, the wearing of Linga was a शिष्टाचार.

P. 52. मनुस्मृतौ etc.—In the passage (from मनुस्मृतौ upto लिंगधारणसिद्धिः) the author proceeds to prove the wearing of Linga on the body on the ground that burial was prescribed for wearers of Linga, as known from the verses occurring in the very authoritative स्मृतिस (मनुस्मृति, बोधायनस्मृति and the शातातपस्मृति). The universal custom among the Veerashaivas of burying the dead bears this out, says the author. The whole of the 2nd part of लिंगधारणचंद्रिका is devoted to establish this custom as being a Vedic injunction. The words लिंगांगयुत and लिंगैक्य in the verses, taken from मनुस्मृति and शातातपस्मृति, show that there must have been wearers of Linga in conformity with Vedic injunctions to wear it.

P. 53. नन्वेतेनोदाहृतश्रुतिस्मृतिकदंबकेन...पूजायकरणापत्तेः— Here there are two objections raised against the conclusion arrived at heretofore. (1) The first is that the wearing and worship of Linga on the body being an all time duty, it is to be worn and worshipped even by women in menses, when they are temporarily in a state of untouchability and when they are not even to be seen and talked with. That women should wear and worship Linga in such a state is quite an improper thing. (2) the second is that Linga, handled for worship in such a state of impurity, comes to be defiled, even after bath is taken by such women (women in menses).

P. 53. किंच...कथंचित् योज्यम्—This contains the third objection against the principle and creed of wearing Linga established heretofore. The objection is based on the statements contained in the verses given. The words लिंगिन्, लिंगधारिणम्, लिंगांकित, and लिंगिना, occurring in the verses show that the wearers of Linga are altogether an undesirable set and imply unmistakably that Linga is not to be worn at all. The author proceeds to refute these objections in order upto the end of this section.

P. 53. मैवं etc.—Before proceeding to refute the three objections noted above, the author first establishes the propriety and necessity of performing rites, which, he says, are imperative in spite of all actions and rites being condemned by some Vedic sentences like “न कर्मणा न प्रजया धनेन etc.” (taken from नारायणोपनिषत्); because there are other Vedic sentences like “सोमेन यजेत” etc. that enjoin the performance of rites. In the same way, says the author, the wearing and worship of Linga is an imperative religious duty for the attainment of final beatitude on the authority of Vedic injunction discussed heretofore.

In connection with the ban put on all कर्म or rites and ritualism, the following from ब्रह्मपुराण, page 44 may be noted:—

ज्योतिष्टोमादिकर्मौघः प्रजया च धनेन च ।

न लभ्यते ब्रह्मविद्या त्यागेन मुनिसत्तम ॥

त्यक्त्वा समस्तकर्माणि मुनयो ब्रह्मवादिनः ।

प्राप्ता पूर्वेऽमृतत्वं तु शिवध्यानपरायणाः ॥

P. 54. गृहे यस्मिन्प्रसूता स्त्री etc.—These verses declare and establish that Linga-wearing women are not untouchable, as non-Linga-wearing women are. Here begins the refutation of the 1st objection. The Linga-wearing women being free from रजःसूतक, the wearing and worship of Linga during menses is beyond cavil and is unexceptionable. It is to be noted that the Veerashaivas or Lingayatas, being अतिवर्णाश्रमिन्स, have not got to observe the पंचसूतकाः or five kinds of impurity, namely, (1) जातिसूतक (2) जननसूतक (3) मरणसूतक (4) रजःसूतक and (5) उच्छिष्टसूतक. Moreover रजःसूतक is not to be observed by those that follow वर्णाश्रमधर्म (1) during the पौडरीकसत्र, which lasts for a long time and also (2) during the marriage ceremony of a grown up girl, if the girl is in menses in the middle of the marriage ceremony; (3) so also no मरणसूतक is to be observed by Brahmins, when they are busy with performing a पैतृकश्राद्ध. If the impurities are not to be observed by those that follow the वर्णाश्रमधर्माः, it is no wonder, the author means, that the Veerashaivas being अतिवर्णाश्रमिन्स have not got to observe the impurities or सूतकाः.

Regarding the inapplicability of रजःसूतक to a grown up girl during her marriage ceremony the author quotes in authority verses from चतुर्वर्गचिंतामणि (on page 201) by हेमाद्रिमह (there is a manuscript copy of the work in the Oriental Library, Mysore). The following authorities may be noted in addition—

स्मृतिचंद्रिका—Vol. I, page 233—अत्र यज्ञपार्श्वः।—

विवाहे वितते तंत्रे होमकाले उपस्थिते ।

कन्याया ऋतुरागच्छेत्कथं कुर्वति याज्ञिकाः ॥

स्नापयित्वा तु तां कन्यां अर्चयित्वा यथाविधि ।

युंजान आहुतिं हुत्वा ततस्तत्रं प्रवर्तयेत् ॥

So also आपस्तंबस्मृति says (आनंदाश्रम edition, page 40):—

विवाहे वितते यज्ञे संस्कोर च कृते तदा ।
 रजस्वला भवेत्कन्या संस्कारस्तु कथं भवेत् ॥
 स्नापयित्वा तदा कन्यामन्यैर्वस्त्रैरलंकृतां ।
 पुनर्मैत्र्याहुतिं हुत्वा शेषं कर्म समाचरेत् ॥

In addition to these the following from स्मृतिचंद्रिका (आशौचखंड, pages 66–67) regarding the avoidance of आशौच on all these occasions are to be noted:—

आशौचापवादाः—ऋत्विजां दीक्षितानां च यज्ञाय कर्म कुर्वताम् ।

सत्रिव्रतिब्रह्मचारिदानुब्रह्मविदां तथा ॥

दाने विवाहे यज्ञे च संग्रामे देशविप्लवे ।

आपद्यपि च कष्टायां सद्यःशौचं विधीयते ॥

अग्न्याधेयं पाकयज्ञमभिष्टोमादिकान्मन्त्रान् ।

यः करोति धृतो यस्य स तस्यार्त्विगिहोच्यते ॥

तावद्गृहीतयज्ञस्य त्रैविद्यस्य महामखे ।

स्नानं त्ववधृते यावत्तावत्तस्य न सूतकं ॥

सत्री गृहीतनियमो यज्ञे ज्ञाने च दीक्षितः ।

चांद्रायणाद्यनुष्ठाता व्रती तु ब्रह्मचार्यपि ॥

P. 55. तनुव्रयगतानदि etc.—Here the author states that लिंगधारण and the दीक्षा ceremony being a life long व्रत, the avoidance of सूतकाः (including रजःसूतक) becomes an exception all through life, i. e. the सूतकाः are not to be observed by the Lingayatas (see words तत्पूजायाश्च etc. on page 56).

P. 56. अत एवाशौचनिर्णयार्थं etc.—The verses “ सूतकात्प्राक् समारब्धं ” etc. occur in षडशीतिस्मृति (a manuscript copy of which is in the Oriental Library, Mysore,) But in the colophon of the book it is said to have been written by सुब्रह्मण्यशास्त्रिन्. It seems that the शास्त्रिन् must have written the book in the name of कौशिकादिस.

P. 56. प्रारंभो वरणं यज्ञे etc.—This verse occurs in ब्रह्मांड-पुराण (as noted by विवाहकौमुदी). This is also quoted in संस्कारमयूख by नारायणभट्ट.

P. 56. रजस्वलानां धारणाद्यंशे etc.—Here the author states the difference of opinion about how far women in menses are to be considered pure and in regard to what duties. One set of thinkers hold that such women are pure and free to do all duties. While another set hold that they are to be considered pure and free to perform लिंगपूजा only.

P. 57. अन्यशरीरनिष्ठीवनादौ etc.—This is rather obscure. I have taken it as अन्येन शरीरे निष्ठीवनेन etc. and interpret it as—when some body spits on the body of another, the person so spat on is free to mutter मंत्रा only after gurgling water etc., but is not free to do any other holy rite without taking another bath.

P. 57. यदुक्तं etc.—In this paragraph the author refutes the 2nd objection that Linga worn on the body is made impure by its contact with a person in an impure condition. He says (in the sentence पूर्वोदाहृत...तथात्वं दूरापास्तमेव) that when the body itself is never polluted or made impure, there is no possibility of Linga being made impure.

P. 57. तथाप्यभ्युपेत्य वादेन निराक्रियते—After stating in the way aforesaid the impossibility of Linga becoming impure, he takes up the objection for the sake of argument only, that Linga becomes impure and refutes it. He reduces the objection to twofold alternatives and asks (1) whether परशिव or परब्रह्मन्, residing in the Linga, is made impure or (2) whether लिंग itself, the residence of परशिव, becomes impure. Both these possible alternatives are not tenable,

says the सिद्धांतिन्. The first is untenable because परशिव or परब्रह्मन् is maintained by the Upanishads as being निष्कल, निरंजन etc. and is, therefore, above pollution. The second also is untenable, because Linga, the residence of परशिव, is in intimate association with the परशिव (the Being above pollution) and is, therefore, above pollution.

It is to be noted that all schools of philosophy hold that परब्रह्मन् is निष्कल, निरंजन, etc. and above being affected in any way.

P. 57. यदि मन्यसे क्रियादीक्षासमये etc.—Here is anticipated another possible objection, that might be raised, that Linga is consecrated by the गुरु at the time of the क्रियादीक्षा ceremony of a शिष्य. But the effects of consecration are destroyed by when the wearer enters a state of impurity.

In propriety such a question should not arise at all, when Linga is proved to be beyond pollution, i. e. above संस्कार of any kind or above being affected in any way. Still, it seems, this also is taken up for the sake of argument only.

P. 57. कूर्मरमणीदुग्धपानमेवानुकरोति—As impossible as the drinking of milk obtained from a female tortoise. कूर्मरमणी-दुग्ध is as much a myth as शशविषाण or वंश्यापुत्र. The objection, says the सिद्धांतिन्, is as good as this.

P. 57. तथाहि etc.—Here the सिद्धांतिन् refutes the objection by saying that the consecration or संस्कार of Linga is as permanent as the अपूर्व arising from यज्ञाः performed. अपूर्व, according to मीमांसकाः, is the unseen merit produced by the sacrifices performed and attaches to the यजमान and his wife.

The अपूर्व of a person accumulates and takes the यजमान and his wife to heaven after their death. If the अपूर्व, says the सिद्धातिन्, remains in tact, in spite of any kind of impurity or सूतक, that might beset either the यजमान or his wife, there is no reason why the consecration, which is similar to the अपूर्व, should be destroyed by any kind of impurity besetting the person wearing Linga.

P. 57. शक्तिरूपस्थायिसंस्कारजनन—The permanent संस्कार, full of potentiality and arising (out of दीक्षा ceremony).

P. 57. यद्यतोऽपि नाशः कल्प्यते etc.—If the संस्कार from the दीक्षा ceremony is considered liable to be destroyed, अपूर्व should be similarly liable.

P. 57. गंगास्नान etc.—गंगास्नान or a bath in the holy river Ganges is considered to be productive of merit attaching to the person taking the bath. The merit is similar to the लिंगसंस्कार. If the latter is considered liable to be destroyed, the merit arising from गंगास्नान is also liable to be destroyed. In such a case the injunctions to have a bath in a holy river would be meaningless; and the position of the followers of the Vedas would be similar to that of the followers of Buddha, who are heretics and have discarded all Vedic rites. The following श्लोकाः from स्मृतिचन्द्रिका are to be noted regarding the bath in the river Ganges, or a holy river or in any holy pond of water:—

वैशाखे शुक्लपक्षे तु तृतीयायां तथैव च ।
 गंगातोये नरः स्नात्वा मुच्यते सर्वकिल्बिषैः ॥
 शिवलिंगप्रमीपे तु यत्तोयं पुरसंस्थितम् ।
 शिवगंगेति तज्ज्ञेयं तत्र स्नात्वा दिवं व्रजेत् ॥
 जाम्बवीस्नानमात्रेण गोसहस्रफलं भवेत् ॥

(see vol. II, page 321).

P. 58. किंच etc.—This is an instance of how food addressed to शिवलिङ्ग becomes प्रसाद and is distributed among the devotees as the grace of God. Such प्रसाद is above impurity. If it is so, says the सिद्धातिन्, the शिवलिङ्ग itself should be much more so, and there should be no dispute about it.

P. 58. न च स्थावरेऽपि etc.—In this para the author shows the difference between the संस्कार of स्थावरलिङ्ग and that of इष्टलिङ्ग. The former is temporary and liable to be destroyed at any time by any kind of impurity; while the latter is permanent, in as much as the इष्टलिङ्ग is to be worn on the body all the life and is to be worshipped at all times. In the case of स्थावरलिङ्ग the संस्कार is not so. And that is why re-consecration of स्थावरलिङ्ग is enjoined, when it comes to be defiled by the touch of an impure person, or animal etc.

पंडित शिवकुमार explains this finely as—

‘वैषम्यादिति’ स्थावरलिङ्गप्राणलिङ्गयोरित्यर्थः । स्थावरलिङ्गे प्रतिदिनं पूज्यताप्रयोजकसंस्कारेण प्रयुक्तपूजायां कर्तुं नियमाभावादिकस्याशुचित्त्वे पुरुषांतरेण तत्पूजायाः निर्वाहात् तत्र परमेश्वरेणाऽशुचिस्पर्शनं न सहाते । प्राणलिङ्गे तु एकपुरुषस्यैव यावज्जीवं पूजनीयताप्रयोजकसंस्कारस्य दीक्षाकाले गुरुणा विहितत्वादशौचावस्थायां तत्पुरुषस्पर्शो न तन्नाशः । यावज्जीवपूजाया बाधापत्त्या व्रतभंगभिया च तादृशसंस्कारस्य तेनैतन्मतेऽनाशयत्वकल्पनादिति ।

P. 58. यच्चोक्तं etc.—From यच्चोक्तं up to the end of this section the author goes on refuting the third objection based on the verses quoted on page 53 of the text. The objection becomes threefold, when analysed as—
(1) शैवास and पाशुपताः are an undesirable religious set or sect and, therefore, they are to be avoided. (2) the food of लिंगिन्स or लिंगधारिन्स is not to be taken; their very sight

should be avoided. (3) The लिंगिन्s, being पाषंडाs or heretics, are a fallen set of people and as such their association should be altogether avoided. This threefold objection goes to prove, says the objector, that Linga is not to be worn. The सिद्धांतिन् refutes this objection in all its three parts in order. But it is to be noted first that the author's refutation is based on the interpretation of the word लिंग (in लिंगिन्, लिंगधारिन् etc.) as a portable image or प्रतिमा of a deity, made of metal, stone, or some other material and not as इष्टलिंग worn on the body by Veerashaivas. He interprets लिंग as लीनं अर्थं गमयतीति व्युत्पत्त्या तत्तद्देवताभिर्व्यक्तिस्थानशिलाताम्रादिप्रतिमा (see page 59 of the text). That लिंग means चिन्ह is evident from the following words of शंकराविजय —

अद्वैतद्रोहिणः केचिल्लिंगांकितभुजद्वयाः ।

केचित्फाले लिखलं च डमरं च भुजद्वये ॥

केचित्फाले लिंगचिन्हं हृदि शूलं तथापरे ।

केचित्फाले भुजद्वये हृदि नाभौ च लिंगिनः ॥

एवं मेहेशचिन्हानि धारयित्वा समागताः ॥ (page 17)

Similarly on page 62 it is said—ध्रुवः केन लिंग्यभूत् तस्य ब्रह्मालयपर्यन्ते स्थितिः । द्रौपदी केन चिन्हेनांकिता तस्याः स्मरणमात्रेण वस्त्रचयदाता भूत् । अतो व्यासदास मूढबुद्धिं परित्यज्य बहिल्लिंगं त्यक्त्वा etc. So also लिंग is used in the sense of चिन्ह in the book in various places. लिंगिन् or लिंगधारिन्, therefore, means any person that wears such a mark or चिन्ह or प्रतिमा of a deity and exhibits it for earning livelihood.

P. 58. तत्र शिवसंबन्धिनः शैवाः etc.—In refutation of the first part of the objection the author says that the verses refer to the शैवास and पाशुपताs, that wear भस्म and रुद्राक्ष and are a kind of devotees of शिव. Here the लकुलीशपाशुपताs and

कालामुखशैवास seem to be referred to, who by there immoral practices and life had become a disgrace themselves and brought disgrace on the community. They have been well described in the शंकरविजय and शंकरदिग्विजय. Their devotional practices have been briefly given by the author in words—प्रदोषकालीनशिववन्दनभस्मधारणवताम्.

P. 58. आनन्दतीर्थीयानां च ग्रहणं भविष्यति—The author brings माध्ववैष्णवास in line with शैवास and पाशुपतास as an undesirable set on the authority of the word चक्रिन् (a wearer of a disk-mark), occurring in the verses. But it is not possible to understand why he should all at once bring in माध्वास leaving रामानुजास, specially when we see that he refutes in a previous section the रामानुजवैष्णवास only without referring to the माध्वास, though both of these wear a disk-mark.

In connection with the शैवास and पाशुपतास, spoken of here, the brief discussion about such undesirable set of Shaivas as वाम, लाकुल, पाशुपत and भैरव is to be noted on pages 74 and 75. The religion of such people is considered to be मोहशास्त्राणि.

P. 58. न चावयवशक्त्या...इति वाच्यम्—Here is the objection against the interpretation of शैवास as merely wearers of भस्म and रुद्राक्ष or some such kind of शैवास and not वीरशैवास. The objector says that शैवाः means all Shaivas in general including the वीरशैवास.

P. 58. विशिष्यतद्वेधकलिगिपदसत्त्वात्—The author refutes the preceding objection by saying that the words लिगिन् and लिगधारिन् etc. are mentioned in the verses specially and are intended to signify a different set of people. And if Veerashaivas are to be expressed they are to be expressed

by these special words and not by the word शैवास. Except for this there is no meaning in using the special words लिंगिन् etc. But the author immediately explains the word लिंगिन् to mean "a bearer of a mark or प्रतिमा of a deity" and thus proves that Veerashaivas are excluded from amongst the undesirable sets or sects of people to be avoided.

P. 58. न च...चकारविरोधात्—The author further says that the word लिंगिन् is not a qualifying word of an individual शैव, belonging to a शैव sect; because there is the conjunctive particle च, that adds पाशुपताः to शैवास. So also the word तथा at the end of the line brings together लिंगिन् and व्रतिन् with शैवास and पाशुपताः. The conjunctions च and तथा add one set of people to another and none of them can be qualifier of another.

P. 58. पाषंडपदमपि etc.—The author defines and explains the word पाषंड as meaning a लिंगिन्, on the authority of lexicons that state these words to be synonyms. लिंगिन् means, as explained immediately, a चिन्हधारिन् or प्रतिमाधारिन् and not an इष्टलिंगधारिन् or a Veerashaiva.

P. 59. आदित्यं etc.—The verse,

आदित्यमविकां विष्णुं गणनाथं महेश्वरम् ।

ब्राह्मणः पूजयेत्पंच पंचयज्ञपरायणः ॥

is found in शंकरविजय, page 14 in तृतीय प्रकरण and enjoins the worship of the five deities in their प्रतिमाः, as may be unmistakably known from the context.

P. 59. न च पाषंडलिंगपदयोः etc.—Here is the refutation of the argument that लिंगिन् means an इष्टलिंगधारिन्, i. e. a Veerashaiva; because the author says that लिंग means a चिन्ह and

not an इष्टलिंग and लिंगिन् means a चिन्हवान्. Therefore, there can be no relation of a qualifier and the qualified between पाषंड and Linga. The author is at great pains to explain away the word लिंगिन् or लिंगधारिन् as the bearer of लिंग or चिन्ह. His explanation might find support in the information and discussion contained in शंकरविजय. It is undoubted that during the times of शंकराचार्य all people bore marks (चिन्हास) of their Godhead to an excessive and revolting degree without the spirit of real religion; and the great philosopher had to carry on a campaign against the practice and dissuade people from wearing the marks. But it is also undoubted that later the Vaishnavas condemned the wearing of लिंग (इष्टलिंग), as the Veerashaivas did the wearing of a disk-mark. There was thus mutual condemnation and vilification by Vaishnavas and Veerashaivas, after the latter developed into powerful rival religious community. Hence it is also clear that लिंग might mean an इष्टलिंग and a mark also. But the author says no and strives his best to prove that लिंग means a चिन्ह and not an इष्टलिंग in all condemnatory sentences.

P. 59. पाषंडं पतितं ब्राह्मं ..स्मार्तपरमेव—The author here fixes up the meaning of पाषंड as the bearer of a mark (चिन्हधारी) and says that it means a स्मार्त. By-the-bye he refutes the 2nd objection.

P. 59. “मुनेरन्नं न भोक्तव्यं” इत्यपि etc.—Hereafter the author refutes the 3rd objection that food from लिंगिन्स (लिंगिनां, i. e. इष्टलिंगधारिन्) should not be taken. He says in refutation that it does not mean an इष्टलिंगधारिन् but a चिन्हधारिन्; because the list of persons, food offered by whom is banned as unacceptable by मनु, does not contain the person wearing इष्टलिंग on his body. It is, therefore, evident, he says, that a लिंगिन् does not mean a Veerashaiva.

P. 59. वस्तुतस्तु etc.—After refuting the objections the author maintains the soundness of the position of इष्टलिंगधारिन् on the ground of the Vedic injunction to wear Linga on the body. Hence, he says, even if there be any स्मृतिस and पुराणस condemning Veerashaivas and इष्टलिंगधारण, they are not an authority against the Vedas and they are to be disregarded. The स्मृतिस and पुराणस cannot stand opposition to Vedas, and much less establish any doctrine in contradiction to the Vedas. When the Vedas contradict a statement of a स्मृति or a पुराण, that statement is to be discarded as unauthoritative. If a statement of a स्मृति (or a पुराण) is not contradicted by a Vedic sentence, a Vedic statement to that effect may be presumed. स्मृतिस (or पुराणस), therefore, are authoritative when they do not contradict Vedas. If they contradict, they are not only unauthoritative but are to be discarded wholly and solely. The श्रुतिप्राबल्य is established in पूर्वमीमांसा, I-3-3, in सूत्र—विरोधित्वनपेक्षं स्यादसति-ह्यनुमानम्। The commentary of रामेश्वरसूरि on the सूत्र well explains the सूत्र briefly as—उपलभ्यमानश्रुतिविरोधे अनपेक्षं स्मृति-प्रामाण्यं अनादरणीयं कल्प्यश्रुत्यपेक्षया प्रत्यक्षश्रुतेः प्रबलत्वेन बाधायसंभवादिति भावः। विरोधेऽसति श्रुतिकल्पकमनुमानं प्रवर्तते।

It is said in गौतमस्मृति (quoted by स्मृतिचंद्रिका vol. I, page 16)—

श्रुतिस्मृत्योर्विरोधे तु श्रुतिरेव गरीयसी ।
 अविरोधे सदा कार्यं स्मार्तं वैदिकवत्सदा ॥
 तथैव लौकिकं वाक्यं स्मृतिबाधात्परित्यजेत् ॥

The author seems to be conscious that लिंगिन् could well be construed as इष्टलिंगधारिन् on the authority of various sentences condemning लिंगधारण. Hence he seeks the shelter of श्रुति to silence the objector. On the whole the author does not

seem to have succeeded in establishing the creed of wearing Linga on the body on the authority of स्मृतिस and पुराणास, on account of numerous contradictory statements therein.

P. 59. महाभारते etc.—Here the author establishes the creed of wearing Linga on the authority of the statements contained in महाभारत. In the verses quoted there are words “लिंगिनं ब्राह्मणं” “लिंगिने,” which, the author says, establish the wearing of Linga. But it is not known if लिंग here means इष्टलिंग exactly. Some explain लिंग as आश्रमादिचिन्ह, as कुल्लुकभट्ट does in his commentary on मनुस्मृति. He explains “अलिंगी लिंगवेषेण यो वृत्तिमुपजीवति” as—यो ब्राह्मणो ब्रह्मचर्यादिलिंगं मेखला-जिनदंडादिवेषोपलक्षितः तद्वृत्त्या भ्रमणादिना जीवति। (see page 167 of मनुस्मृति, वैकटेश्वर press, Bombay). However many Veerashaiva authors set store by these verses of महाभारत and say there were इष्टलिंगधारिन्स in the times of महाभारत. They thus try to date back लिंगधारण to long past. It is no wonder tha' they should do so, when they trace the injunction to wear Linga in the Vedic and Upanishadic sentences, which have been so elaborately discussed in previous sections.

P. 60. परंतु...इत्येव पूर्ववद्वक्तव्यम्—In this passage the author attempts to prove that the undesirability attached to those persons that were fickle and deserted one deity for another for the sake of livelihood and exchanged चिन्हास accordingly. Such deserters were निन्द्य, because there was no sincerity and fixity of devotion in them for want of principles. Such people alone are meant to be excommunicated and avoided. On the whole that author takes लिंग to mean a चिन्ह and not the इष्टलिंग worn by the Veerashaivas and says that whenever a लिंगिन् is condemned as an undesirable person and to be altogether avoided, it means a चिन्हधारिन्.

P. 61. कृमिकीटकपतंगेभ्यः etc.—The first five verses quoted are the well known verses from वीरागमः. These also occur in other आगमाः also and are always quoted in authority by Veerashaiva writers. They give the gradation in the scale of living creatures on the criterion of intelligence and sense or understanding. The gradation from the lowest to the highest is as follows:—(1) कृमि etc. कृमिकीटकपतंग, the insects or small living beings, little gnats, moths etc., other various similar creatures and birds. This class includes all स्वेदजाः and अंडजाः, out of the four classes of creatures, according to Hindu philosophy. The four classes of beings are (a) उद्भिज्ज, or sprouts springing from the earth, that is, plant life or vegetation in general. The list omits plant life in general from living creatures. Vegetation, therefore, seems to have been excluded from living intelligent creatures. (b) स्वेदज or those spring from atmosphere (warm vapour or sweat). (c) अंडज or the creatures coming of out eggs or oviparous. (d) जरायुज or born of foetus alive i. e. viviparous animals.

(II) All viviparous animals excluding human beings

(III) Human beings.

(IV) द्विजाः or twice-born. The persons that, after physical birth, enter spiritual life along with the life of intellectual culture after the उपनयन ceremony, which ceremony is considered to give them second birth, called spiritual birth, in the case of those that follow वर्णाश्रमधर्म of Hindus. But in the case of those that do not follow वर्णाश्रमधर्म, दीक्षा ceremony gives them the second birth. In the case of the

latter intellectual life (called education) might begin previously to दीक्षा ceremony; but it continues some time after the ceremony.

(V) विप्र is one that receives education and attains intellectual culture.

मनुस्मृति defines विप्र as follows:—(see निर्णयसागर edition).

जन्मना जायते शूद्रः संस्कारैर्द्विज उच्यते ।

विद्यया याति विप्रत्वं त्रिभिः श्रोत्रिय उच्यते ॥

(VI) कृतबुद्धिः—he that becomes a man of principles after receiving education.

(VII) कर्ता—he that acts on those principles.

(VIII) संन्यासिन—he that rises above वर्णाश्रमधर्म, i. e. he that discards these and leads a life on broad principles of humanity and religion, and not a person in the fourth stage of life according to वर्णाश्रमधर्म.

(IX) विज्ञानिन—a man of profound learning or one that attains intellectual and spiritual height.

(X) शंकरपूजक—a विज्ञानी शैव.

(XI) लिंगासंगि—A shaiva that wears शिवलिंग on the body; a Veerashaiva.

(XII) षट्स्थज्ञानवान्—A Veerashaiva that understands the षट्स्थल—philosophy and practises षट्स्थलाचार or षट्स्थल principles to attain मोक्ष. This means that mere wearing of Linga will not do for a Veerashaiva; he must grasp the principles of षट्स्थल philosophy and practise them.

वीररहस्य or परमेश्वरांगम contains these verses, but in addition gives the gradation in a different form:—

भूतानां प्राणिनः श्रेष्ठा बुद्धिमंतस्ततोऽधिकाः ।
 ततस्ततोऽपि च बृहद्बृहदाकृतयो घनाः ॥
 सर्वोत्तमा हि मनुजास्तत्र विप्रा महोत्तमाः ।
 वेदिनः कर्मकर्तारस्तदर्थज्ञा विशेषतः ॥
 ततो वेदांगसारज्ञास्ततः संन्यासिनः पराः ।
 ततः पाशुपताः श्रेष्ठा लिंगिनस्तु ततोऽधिकाः ॥
 ततोऽधिका महाश्रेष्ठा वीरमहेश्वराः शिवे ।
 न तेभ्यो ह्यधिकः कश्चिद् वीरशैवाश्रयात्परः ॥
 तावान्महिमसंपन्नो वीरशैवः परः शिवः ।
 साक्षान्मद्रूपतामेत्य वीरशैवमती भवेत् ॥

In comparison with the above and in explanation of the four classes of creatures, the following श्लोकाः from मनुस्मृति may be noted:—

पशवश्च भृगाश्चैव व्यालाश्चोभयतोदतः ।
 रक्षांसि च पिशाचाश्च मनुष्याश्च जरायुजाः ॥
 अंडजाः पक्षिणः सर्पाः नक्का मत्स्याश्च कच्छपाः ।
 यानि चैवं प्रकाराणि स्थलजान्योदकानि च ॥
 स्वेदजं दंशमशकं यूकामक्षिकमत्कुणम् ।
 उष्मणश्चोपजायन्ते यच्चान्यत्किंचिदीदृशम् ॥
 उद्भिजाः स्थावराः सर्वे बीजकांडप्ररोहिणः ।
 ओषध्यः फलपाकांता बहुपुष्पफलोपगाः ॥
 मूतानां प्राणिनः श्रेष्ठा प्राणिनां बुद्धिजीविनः ।
 बुद्धिमत्सु नराः श्रेष्ठाः नरेषु ब्राह्मणाः स्मृताः ॥
 ब्राह्मणेषु च विद्वांसो विद्वत्सु कृतबुद्धयः ।
 कृतबुद्धिषु कर्तारः कर्तृषु ब्रह्मवेदिनः ॥

The वीरागम adds to the gradation given by मनु (1) शंकर-पूजक or a शैव (2) लिंगांग-गिन् (3) षट्स्थलज्ञानवान्, even though there is some difference between the gradation previous to this addition. The upshot of the verses is that the followers of Veerashaivism stand at the top of all human beings, particularly in respect of religion. The author concludes on the authority of these that the wearers of इष्टलिंग, being so highly praised, cannot be included among the undesirable and condemned class of beings. Therefore, whenever a लिंगिन् is condemned, it means that a प्रतिमाधारक or चिन्हधारक is condemned. It is to be noted all Veerashaiva writers base all their discussion on these verses regarding the religious and communal status of Lingayatas among the Hindus in India.

Verses 6-9 say that non-Linga-wearers as well as कुंड, गोलक, and देवलक are a condemned class of persons. Verses 10-13 state that those that do not worship शिव, that is, those that are not Shaivas, can never expect to attain मोक्ष. They remain fallen until and unless they become shaivas and especially Veerashaivas. All the statements contained in the last four verses are, it seems, due to high sectarian spirit and fervour.

P. 62. ननु...पाषंडपदं तत्परमेवेति चेत्—This contains an objection to the interpretation by the author of the word पाषंड, as a heretic, a bearer of a चिन्ह, one that changes one religion for another and the mark of that religion for that of the other. But the objector quotes verses from विष्णुपुराण descriptive of पाषंडास and says that the interpretation of the word पाषंड as made by the सिद्धांतिन्, the author, was wrong. But the word पाषंड has been explained by ब्रह्मवैवर्तपुराण quoted by वीरशैवोत्कर्षप्रदीपिका as—

(1) (पाशह्वेन त्रयीधर्मो जगतीः पालनास्मृतः)

तं खडयति यस्मात् पाषंडास्तेन हेतुना ॥

so also पाषंड is explained as—पाति रक्षति दुरितैर्भ्यः पाः वेदधर्मः तं खडयति निष्फलं करोति इति। (see वाचस्पत्य, page 4323). अमर also gives वेदाचारत्यागिन् as the synonym of पाषंड. The meaning of the word पाषंड seems to be very general and it would amount to "any one that acts contrary to Vedic rules in any respect is a पाषंड". The author's refutation, therefore, that just follows seems to be right.

P. 62. चेन्मैवं etc.—Here the सिद्धान्तिर refutes the above objection by saying that the word पाषंड has a variety of meanings and is very elastic. The meaning of the word is not fixed but very wide so as to include in it any kind of heretic or an undesirable person. Different पुराणाः treat the word पाषंड in different senses. Hence it is no use, says the author, taking stand on the authority of one पुराण and reject the sense of the word as given in others. Hence any person degraded morally or religiously is a पाषंड and as such is an undesirable and unsociable person.

P. 63. एवं पूर्वोदाहृतनिषेधवचनानां etc.—Upto the end of the section now the author makes a general statement that, the sentences of condemnation found in different पुराणाः of the things mentioned in condemnation, are not really intended to condemn but are meant as an indirect praise of the subject-matter under treatment. Hence not much importance is to be attached to the condemnatory verses and they are to be taken as a foil to set off the importance of the matter treated in a particular section of the पुराण. This practice of the पुराणाः of eulogising a particular thing is peculiar and conforms to the न्याय, viz. नहि निंदा निदिशुमिष्टे परं स्तुत्यं स्तौति (in the words of the author). This is taken from शबरभाष्य on a पूर्वभाषासूत्र (II-4-20). The exact wording of the न्याय there is—नहि निंदा निदिशुं प्रयुज्येत। किं तर्हि—निदितादितरत् प्रशंसितुं। (Blame is not employed in order dispraise something that is blame-

worthy, but rather to praise something other than that, i. e. the topic under consideration. यामुन्मुनि illustrates this न्याय so well in his आगमप्रमाणम् (page 49) as follows:—

ननु चेदं वेदमूलत्वं पञ्चरात्रतन्त्राणामनुपपन्नं वेदनिन्दादर्शनात्। उक्तं हि चतुर्षु वेदेषु पुरुषार्थमलभमानः शाण्डिल्य इदं शास्त्रमधीतवानिति। अनवगतवचनव्यक्तैरयं पर्यनुयोगः। न हि निन्दा निन्द्यं निन्दितुं प्रवर्तते अपि तु निन्दितादितरप्रशंसितुम् यच्चैतरेयकब्राह्मणे 'प्रातःप्रातरनृतं ते वदन्ति' इत्यनुदितहोमनिन्दा उदितहोमप्रशंसार्थेति लभ्यते। यथा मानवे (iv 124),

‘ऋग्वेदो देवदैवत्यो यजुर्वेदस्तु मानुषः।

सामवेदस्तु पित्र्यः स्यात्तस्मात्तस्याशुचिर्वनिः’॥

इति सामवेदनिन्दा इतरवेदप्रशंसार्था। यथा वा भारते।

चत्वार एकतो वेदा भारतं चैकमेकतः।

समागतैस्तु ऋषिभिस्तुल्यारोपितं पुरा॥

महत्त्वे च गुरुत्वे च ध्रियमाणं यतोऽधिकम्।

महत्त्वाच्च गुरुत्वाच्च महाभारतमुच्यते॥’

इति महाभारतप्रशंसार्थेति गृह्यते न वेदनिन्देति। एवं पञ्चरात्रप्रशंसितं गम्यते।

रामेश्वरसूरि also puts it briefly as—नहि निन्दा निन्दायां तात्पर्यं किन्तु पक्षांतरविधौ.

Except for this there would be no end to a controversy based on Pauranic sentences, which are mutually condemnatory and contradictory. In illustration of what the author says, he quotes verses condemnatory of the यतिस or सन्यासिन्स, which if followed closely there would be an end to the religious life of both माध्व and रामानुज Vaishnavas. The author adopts a very sensible course, indeed. He, thereby, shows himself to be conscious of irreconcilable statements made by the पुराणस.

The verses quoted here are aptly descriptive of the pseudo-aseetics or pseudo-anchorites and they are fully borne out by the conditions seen generally at present. But they are applicable to all ascetics Vaishnava as well as Shaiva; though they have been taken from Shaiva पुराणस, they are, I think, descriptive of false ascetics of all sects and sections of the public and not merely Vaishnava यतिस.

XI

This is a miscellaneous section containing the treatment of different topics as follows. (1) An objection to लिंगधारण, that is, इष्टलिंगधारण, based on the interpretation of लिंगवृत्ति by लिंगभट्ट's commentary on अमरकोश. (2) Establishment of लिंगधारण on the authority of पुराणाः. (3) Establishing the custom of wearing Linga by great and distinguished persons and Gods and Goddesses, that is, proving that लिंगधारण was a शिष्टाचार. (4) Lastly the refutation by some objections raised against the conclusions arrived at on the authority of Pauranic sentences in support of the custom or शिष्टाचार of wearing इष्टलिंग.

P. 64. ननु...मा भूदिति चेत्—Here the objection based upon the interpretation of लिंगवृत्ति is stated. The word लिंगवृत्ति occurs in अमरकोश (ब्रह्मवर्ग, stanza 54). The interpretation of the word लिंगवृत्ति, quoted by the author for discussion, is by लिंगभट्ट, a commentator of अमरकोश (see अमरकोश with the commentary called लिंगभट्टीय by लिंगभट्ट, page 466, Andhra edition). In contrast with the interpretation of the word by लिंगभट्ट, the interpretation of the word by क्षीरस्वामिन् and भानुजिदीक्षित (commentators of अमरकोश) should be noted as follows:—

क्षीरस्वामिन्:—धर्मः ध्वजः चिन्हं इवायं धर्मध्वजी । लिंगाज्जटोदः वृत्ति-
र्जाविका यस्य सः । अव अन्तेर कीर्णं रेतः अस्य अवकीर्णी । ब्रह्मचार्यवक्राणिरिष्यात्
कामतस्तु स्त्रियं व्रजेत् । इति.

भानुजिदीक्षितः—धर्मस्य ध्वजः चिन्हं धर्मो ध्वज इव वा धर्मध्वजः अस्या-
स्तीति । लिंगं आश्रमादिचिन्हधारणं वृत्तिः जीविकाहेतुः यस्य सः । भिक्षास्यार्थं जटाधारिणः ।
अवकीर्णं विक्षिप्तं हिंसितं व्रतं येन । क्षतं खाडितं व्रतमस्य वा ।

A third different commentator also interprets लिंगवृत्ति as—आश्रमादिचिन्हधारणं वृत्तिः जीविकाहेतुः यस्य । भिक्षाद्यर्थं जटाधारी । etc. etc' From all this it is clear that लिंग has been interpreted as a चिन्ह and not लिंगधारण (इष्टलिंगधारण) for the sake of livelihood. Even the interpretation of लिंगमट्ट does not exactly mean an इष्टलिंगधारिन् and might be taken as a चिन्हधारक. But it seems that it must have been taken as इष्टलिंगधारिन् by rival religious sections in the times of the author. Hence the author's attempts at refuting it.

P. 65. चेन्न मनुस्मृतौ etc.—Here the author refutes the objection and he bases his refutation on the verses taken from मनुस्मृति (see pages 166 and 167 of the स्मृति, -वैकटेश्वर edition). There the words अलिङ्गी, लिंगवेषेण, and लिंगिनां have been interpreted by कुल्लुकभट्ट, a commentator of the स्मृति, as pseudo- ब्रह्मचारिन्s or pseudo यतिs and not इष्टलिंगधारिन्s. Hence, says the author, लिंगवृत्ति means a person that deceitfully moves about in the disguise of a ब्रह्मचारिन् or a यति and not an इष्टलिंगधारिन्.

By-the-bye it may be noted that अवकीर्णी has been explained differently. In वसवपुराण (pp. 52, 53) अवकीर्णी has been explained as—

यावज्जीवमिदं कर्म करोमीति सभांतरे ।
 संकल्प्य कर्मकर्ता यः सत्येव स्वस्य जीवने ॥
 प्रव्रजेद्यदि संत्यागादवकीर्णी भवेच्च सः
 अंगीकृत्य पुरा कर्म तत्प्रयोज्यदि मध्यतः ।
 अवकीर्णी स विज्ञेयः सर्वशिष्टैकदूषितः ॥
 एतदालोक्य मुनयो व्यासाद्याश्च महत्तराः ।
 मौजीवतं परित्यज्य मुनित्वं प्रतिपदिरे ॥

P. 65. कंचिल्लिङ्गधारित्राह्वयनं पि etc.—Here the author gives the explanation of the verses taken from मनुस्मृति in the form of a story, which amounts to saying that लिङ्गवृत्ति means a disguising rogue that moves in a disguise of an इष्टलिङ्गधारिन् to earn livelihood.

P. 65. पुराणवचनानि तु etc.—Now the author comes to पुराणस and says that they also (of course some of them only), either lay down or substantiate the principle of wearing Linga on the body. However he does not start here any discussion about any Pauranic sentences in proof of लिङ्गधारण, but simply refers readers to various verses quoted in support of लिङ्गधारण at the end of sections III—IX (excluding the seventh section, which is devoted to the refutation of the interpretation made by रामानुजीय-Vaishnavas of the Rigvedic hymn “पवित्रं ते विततं etc.”). The author seems to think that the verses quoted in support of लिङ्गधारण from पुराणस will convey to the readers that the wearing of लिङ्ग (इष्टलिङ्ग) on the body was a religious injunction and that no discussion about these was not necessary. He still gives the well known Pauranic story of Rama and his devotion to Shiva with a view to be enabled to regain सीता, his consort, carried away by Ravana. This particular incident of Rama's devotion to शिव has been elaborated in शिवगीता, (which forms a part of पद्मपुराण) as advised and guided by the sage, अगस्त्य. The sage by-the-by preaches to Rama philosophy and religion (Shaiva Religion), as Lord कृष्ण does to Arjuna in भगवद्गीता. The philosophical lessons taught therein form शिवगीता, which is, therefore a philosophical discourse like भगवद्गीता, though less known than that. But it is noteworthy that शिवगीता is not about शिवलिङ्गधारण, though it says much about शिवभक्ति

and शिव as the परब्रह्मन्. Except for the word लिंग (in the fifth verse of अध्याय eleven, quoted by the author on page 67 (of the text), there is not much either about लिंग (इष्टलिंग) and the religious practices of the Veerashaivas. The author's reliance, therefore, upon शिवगीता to draw support from it for लिंगधारण seems strange. But it is to be noted that the गीता says much about भस्मधारण, रुद्राक्षधारण, and पंचाक्षरीमंत्र, which all are common to Shaivas and Veerashaivas.

P. 66. पाशुपतादिदिव्यास्त्राणि etc.—पाशुपतास्त्र is well known missile belonging to God शिव (पशुपति) and is, therefore, so called. The अस्त्र was considered unerring in hitting the person aimed at fatally. The story of अर्जुन, practising penance to win over God शिव and obtain from him the use of the missile, that he might defeat कौरवाः by that means, is so prominent a story in महाभारत. - Rama also is said to have worshipped Shiva for that missile, that he might kill his enemy रावण and get back सीता. The story of अर्जुन practising penance forms the subject matter of one of the five पंचमहाकाव्याः, किशोर्जुनीयं, and also of शबरशंकरविलास, a great classical Kanarese poem by षडक्षरीदेव.

P. 67. अपि च etc.—From here to the end of the section the author is busy with proving the custom of लिंगधारण in refutation of the third objection, as stated in विषयावतार, viz. सकलशिष्टानाचरितत्वेन कतिपयजनानाचारस्य च वेदानुमापकत्वाभावात्. It has been already noted, during discussion about शिष्टाचार, that शिष्टाचार forms a basis of धर्म and is as much authoritative as the Veda itself. A Vedic sentence can well be presumed in support of शिष्टाचार, as noted in the discussion about मंगलचरण; शिष्टाचार means a long-standing custom practised by great and distinguished persons. The author, therefore,

finds it necessary to find support to लिंगधारण from general custom (शिष्टाचार) and proceeds to prove the custom of लिंगधारण. He maintains with the verses from पुराणा that not only great distinguished persons like अक्षपाद, the author of न्यायशास्त्र, but also Gods, Goddesses, असुराः, राक्षसाः etc. wore इष्टलिंग on thier bodies made of different materials suited to their position and station. He thus proves that there was a universal custom. The author quotes also from सिद्धांतशिखामणि, which seems, to have been considered by the author as important and authoritative as a पुराण. But we have already noted previously that he author places सिद्धांतशिखामणि on par with आगमाः, which in turn have been taken by Shaivas as much an utterance of the Almighty God and as much authoritative as the Vedas. The verses quoted here in proof of the custom of wearing Linga have been quoted in religious treatises by almost all Veerashaiva writers of name and fame.

P. 69. नन्वत्र...तद्वचनानामिति चेत्—Here is an objection raised against the custom of wearing Linga, as shown by the verses from पुराणा given by the author. The objector says that sages, Gods, and demons and others might have worshipped Linga. But they must have worshipped स्थावरलिंग, because the verses from महाभारत and पराशरोपपुराण do not say any thing about इष्टलिंग and they better seem to express स्थावरलिंग

P. 69. चेन्मैवम् etc.—Herein the author meets the objection and proves that sages etc. all wore Linga on the body, as may be unmistakably known from the mention of places on the body of wearing Linga, in the verses, namely,

(1) मल्लिगं मस्तकायगे धृत्वा शक्रपुरोगमाः ।

(2) धृत्वा निजागे तल्लीनभावा जग्मुः परं पदम् ।

(3) धारयन्ति सदा लिंगं उत्तमागे विशेषतः ।

(4) धारयन्त्यलिकाग्रेषु शिवलिंगमहर्निशम् । etc. etc.

The author thereby means that, because some पुराणा mention the places of wearing Linga on the body in so many words, it is not possible that others should contradict them. Even though some fail to mention clearly the places of wearing Linga, as some others do, it is to be understood that they mean so and the places of wearing Linga are to be understood. This line of reasoning is not quite sound and seems very strange, when it is seen that पुराणा are mutually contradictory. पंडित शिवकुमार aptly remarks here as—

पीठादावेवेति । वस्तुतस्तत्रेष्टापत्तिरुचिता अष्टादशसु पुराणेषु भारतादीतिहासेषु च वर्तमानानां सर्वेषां वाक्यानां एकस्मिन्नार्थे उपसंहारसाहसे फलभावात् । बहूनि वाक्यानि सोमनाथमल्लिकार्जुनकेदारेश्वरादिज्योतिर्लिंगमाहात्म्यप्रख्यापकानि सन्ति । बहूनि वेदिप्रतिष्ठिताशिवलिंगपूजामाहात्म्यबोधकानि संति । तेषां सर्वेषां इष्टलिंगविषयकत्वोपपादने उपपादयितुरप्रामाण्यापत्तेः । तस्माल्लिंगपुराणकामिकागमादिवाक्यैरेव स्वेष्टमेतद्व्यङ्ग्यः साधयितुमुचितम् ।

P. 69. किंच etc.—This is the second argument made by the author in refutation of the objection, and this seems sounder and better than the previous one. Here the author proceeds to prove that Gods and Goddesses wore Linga on their bodies; because the root यज् (in यजते in the verse “ईश्वरं तमहं वन्दे” on page 70) to worship or to be in

union with, according to पाणिनि's सूत्र (quoted by author). And the Gods and Goddesses and others cannot be in union with शिवलिंग, unless they wear it on their bodies.

P. 70. ननु...कथं सिद्ध्यति—Here is another objection raised to meet the foregoing refutation. The objector says that it may be admitted that the root यञ् means संगतिकरण. But that does not mean all time union but occasional union with the स्थावरलिंग, when the devotee comes in contact with it at the time of worshipping the Linga. The verse quoted above proves, therefore, स्थावरलिंगपूजा and not the इष्टलिंगपूजा.

P. 70. चेन्न...तत्सिद्धेः।—This is the refutation of the objection just raised. The सिद्धातिन् removes the objection by pointing out that there is the adverb अद्विनिशम् modifying the verb यजन्ते. This shows that the devotees of शिवलिंग worshipped it day and night. But it was not possible for them to do so the स्थावरलिंग. It, therefore, compels admission that they must have worshipped the Linga worn on the body. The worship of the Linga worn on the body is tantamount to all time worship, as already shown in section viii (see pp. 43 and 44 of the text).

P. 70. न च यजधातोः.....अन्तर्यजन्ते इत्येवार्थः स्वीक्रियते—Here is the last objection raised against the सिद्धातिन् against his interpretation. The objection is that the root यञ् may mean संगतिकरण or धारण of लिंग and may also mean all time धारण. But all this means अन्तर्लिंगधारण and not बाह्यलिंगधारण. The सिद्धातिन्'s attempts, say the objector, at proving the custom of wearing बाह्यलिंग fall to the ground.

P. 70. अंतःपदस्य—etc.—Here the author refutes the objection by saying that there is no word to indicate the अंतस्त्व of लिंगधारण. And to understand such a word in its absence will be open to a fault. But बहिर्धारण or बाह्यदेशधारण will not open to such a fault, as धारण means that prominently and does not stand in need of any specification, as अंतस्त्व does stand in such a need.

The author further adduces in support of बाह्यलिंगधारण the verse already quoted in connection with the custom of wearing Linga, where मस्तकधारणे prove beyond doubt that धारण means बाह्यलिंगधारण.

P. 70. आगमवचनानि तु etc.—Here the author refers to various verses quoted from आगमास in all previous sections. He, therefore, simply refers to them. But the mention of आगमास raises an important question of the आगमास being authoritative or otherwise. This question touches the discussion contained in the book vitally. This question, therefore, forms the topic of discussion in the next and the last section of the book; and the section begins forthwith.

Before going to the next section we might state here that the discussion heretofore covers all points of proof mentioned in the श्लोक in विषयावतार, namely,

वेदशास्त्रपुराणेषु कामिकाद्यागमेषु च ।

लिंगधारणमाख्यातं वीरशैवस्य निश्चयात् ॥

By way of recapitulation it may be said here that in sections I–IX the वेदविहितत्व of लिंगधारण is established. In section X the शास्त्रविहितत्व, (स्मृतिविहितत्व) of लिंगधारण is established. In section XI पुराणविहितत्व and आगमविहितत्व is established. The author therefore, vindicates the statement of the verse in all its parts, as he asserted in the beginning.

XII.

In this last section the author proves the authority of आगमाः, on which are primarily based the doctrines of Shaiva, Shaskta, Vaishnava, and Veerashaiva religions, though Vedas also form the basis of all these. आगमाः form an important and voluminous part of Sanskrit Literature and treat of philosophy and religion and other kindred topics. It is unfortunate that they have been neglected completely and not studied by scholars, European and Indian, who have all devoted their energies and time to the study of Vedas and all other branches of Sanskrit learning. There are three distinct branches of Agamic literature, namely, Shaiva, Vaishnava, and Shakta. The शिवागमाः and वाक्तागमाः are believed to have delivered by शिव to His consort, पार्वती, or His son, षण्मुख. Even in past times आगमाः do not seem to have been of much importance but seem to have sprung into prominence, after Shaiva and Vaishnava religions and their philosophy came to be very prominent side by side with the religion and philosophy of the Vedas, though the development and growth of Agamic literature was concurrent with that of the Upanishads.

After the आगमाः and the religions based on them came into limelight as powerful rivals of Vedic cults and religion, the question naturally arose about their authoritativeness, in comparison with that Vedas, the authority and revelation of which were and have been beyond question. The followers of particular Agamic religions thus found it necessary to vindicate the authority and authoritativeness of Agamic literature. Thus यासुनसुनि, a Vaishnava, wrote a book called आगमब्रामाण्यम्. But the book is only about the

vindication of the authority of Vaishnavagamas. The Veerashaivas also naturally found it necessary to do so, when charges were levelled against them that their religion had no unquestionable authority behind them or at the basis. The writers of Veerashaiva religious tracts and treatises became busy with vindicating the honour and unquestionable authority of the शिवगणस. And the author does the same in this last section, which forms the closing section and topic of the book.

The author concerns himself with the vindication of the authority of Shaivagamas but does not say anything about other Agamas, Shakta or Vaishnava. This forms a prominent characteristic of the treatment, altogether different from that of रामानुज's आगमप्रामाण्यम्, in which the author, while vindicating the authority of Vaishnavagamas, tries to disprove the authority of the Shaivagamas. It seems to us natural, because there is no place in the Vaishnava religion (of the रामानुज school) for शिव. Whereas, in contrast, Shaiva religions give a place for Vishnu among their pantheon, though a subordinate place, subordinate to that of शिव, the परब्रह्म. But वेदांतसारसर्वज्ञ-चिंतामणि is an exception, as may be noted in the extract given below. The आगमप्रामाण्य has also been vindicated by other authors, like the present author, both Veerashaiva and non-Veerashaiva. The following few extracts from some of the authoritative treatises will be of interest to readers.

The first point to be noted here is that in the opinions of all writers Agamas do not teach anything that is either anti-Vedic or non-Vedic. Hence only

those Agamas, that conform to Vedas and their teachings, are authoritative; but those that do not do so, are unauthoritative and, therefore, unacceptable. In निखतंत्र, आगम has been defined as—

आगतः शिववक्त्रेभ्यो गतोऽपि गिरिजानने ।

मग्नस्तस्या हृदंभोजे तस्मादागम उच्यते ॥

(I) The opinions of non-Veerashaiva authors.

(a) हरदत्ताचार्य says in his तात्पर्यसंग्रह (verses 108, 109)—

वेदः स्वयं भवतु वा यदि वा प्रणीतिः

सर्वः प्रमाणमविहाय गृणाति लोकः ।

तत्तत्प्रवक्तृगुणदर्शिततारतम्य—

मन्यत्प्रमाणमविरोधिनि वेदवाक्ये ॥ १ ॥

वेदः प्रमाणमिति संगिरमाण एव

दिश्यं तवागममवैति जनः प्रमाणम् ।

त्वच्छानवाक्यविषयौपाधिकैः पदार्थै—

रामूर्धमाकलितविग्रहमाचमूलात् ॥ २ ॥

(b) श्रीकंठ in his ब्रह्मसूत्रभाष्य says—

इत्यागमप्रामाण्याच्च परमेश्वरस्य जगदुभयकारणत्वमिति अनवयमिति । शिवागमै-
कदेशे शिवस्य परब्रह्मणः केवलनिमित्तत्वमुपपादितम् । तत्परिहारार्थमेवमधिकरणमिति
पूर्वाचार्याणां व्याख्या । वयं तु वेदशिवागमयोर्भेदं न पश्यामः । वेदोऽपि शिवागम इति
व्यवहारो युक्तः तस्य तत्कर्तृत्वात् । अतः शिवागमोऽपि द्विविधः त्रैवर्णिकविषयः सर्वविषय-
श्चेति । वेदः त्रैवर्णिकविषयः । सर्वविषयश्च अन्यः । उभयोरेकः शिवः कर्ता । “ ईशानः
सर्वविद्यानाम् ” “ अस्य महतो भूतस्य निःश्वसितम् ” इत्यादिश्रुत्या ।

अष्टादशानां सर्वासां विद्यानां भिन्नवर्त्मनाम् ।

आदिकर्ता शिवः साक्षात् शूलपाणिरिति श्रुतिः ॥

इति स्मृत्या च वेदे तस्य कर्तृत्वमवगतम् । अन्यत्रापि तस्यैव परमेश्वरस्य । अतः कर्तृ-
सामान्यादुभयमध्ये कार्यपरं प्रमाणमेव । यद्वा ब्रह्मणवप्रासादिमंत्राणां पशुपतिपाशादि-
वस्तुव्यवहाराणां भस्मोद्भूलनत्रिपुंड्रधारणालिंगार्चनरुद्राक्षधारणादिपरधर्माणामन्येषां च
सर्वेषां व्यवहाराणामुभयत्रापि समभेव दर्शनादुभावापि प्रमाणभूतौ वेदागमौ । कर्तृसामा-
न्यादेकार्थप्रवत्वेन च विरोधाभावात् ।

(c) राघवभट्ट in his commentary on शारदातिलक says—

अथेश्वरः सर्वा अपि श्रुतीः भवपाशवद्धानां जंतूनां स्वर्गाय मुक्तये च समुपदिशति स्म । अन्येषां स्मृतिशास्त्रादीनां तन्मूलकत्वेन तदर्थप्रतिपादकत्वेन च प्रामाण्यमिति सुप्रसिद्धम् । अस्यास्तु आगमस्मृतेः कथं तन्मूलकत्वम् । अन्यच्च तैरेव (स्मृतिशास्त्रैः) विशेषेण पर्यालोचितैः स्वर्गोऽय मुक्तिरपि भविष्यतीति किमनया (आगमस्मृत्या) इति प्राप्ते ब्रूमः । स ऐक्यत बहुस्यां प्रजायेय ” इति तथा “ततो वा इमानि भूतानि जायन्ते येन जातानि जीयन्ति यत्प्रत्यभिसंविशन्ति तद्विजिज्ञास्व ” इति उपक्रम्य “आनन्दाध्येव खल्विमानि भूतानि जायन्ते आनन्देन जातानि जीवन्ति आनन्दं प्रयन्यभिसंविशन्ति ” इत्यादि । “इदं सर्वं यदयमात्मैव ” इत्यन्तेनोपसंहृतम् । इति उपक्रमोपसंहाराभ्यां स्वलीलारूपानाद्यनिर्वाच्याविद्यासहायसंपन्नं परमानन्दस्वरूपं नित्यशुद्धबुद्धस्वभावं परब्रह्मैव स्वात्मवित्तरूपं सकलं जगत् ससर्ज इति श्रुतिप्रतिपादितोऽर्थः । “इन्द्रो मायाभिः पुरुरूप ईयते ” “शिवो हि शक्तिरहितः शक्तः कर्तुं न किञ्चन ” इत्यादिना शक्तिः प्रतिपादिता । तत्र सर्वासु श्रुतिषु कर्मोपासनब्रह्मभेदेन काण्डत्रयम् । तत्र कर्मकाण्डं जैमिनिप्रभृतिना सम्यक्तया विवृतम् । उपासनाकाण्डं नारदादिभिः । ब्रह्मकाण्डं भगवद्ग्यासादिभिरिति । स्मृतिमूलकताऽस्य प्रत्यक्षोपलब्धा । श्रुतिमूलकता तु रामपूर्वोत्तरतापनीय नृसिद्धपूर्वोत्तरतापनीयसौराष्ट्राक्षरशैवपंचाक्षरात्मकं च साक्षाच्छ्रुतिरूपमुपलभ्यत एव । तत्र कर्मकाण्डे सर्वोप्यधिकारी । मुमुक्षोरपि तत्त्वज्ञानपर्यंतं स्वचित्तशुद्धयै प्रत्यवायपरिहारार्थं च कर्मकरणेऽधिकारसंभवात् । तद्वदुपासनाकाण्डेऽपि यतः साकारोपासनतः स्वर्गादिवहुफलं भवति कमतो मुक्तिश्च । कर्मकाण्डात् स्वर्गादिकलं बहुतरव्यथासायासेन भवति । ब्रह्मकाण्डान्मुक्तिरपि आनन्दनैरन्तर्यदीर्घकालाभ्याससाध्यानेकेषु जन्मसु तादृशेष्वेव गतेषु भवति । “अनेकजन्मसंसिद्धं ततो याति परां गतिम् ” इति वचनात् । अत एतदुपासनाकाण्डमेव आगमशास्त्रात्मकं गरीय इति सिद्धम् ।

(II) Veerashaiva writers

(d) नीलकंठाचार्य in his क्रियासार says—

आगमा द्विविधा ज्ञेया वेदानामविरोधिनः ॥

विरोधिनश्च तत्रैते श्रुतिमार्गानुरोधिनः ।

कर्षणादिप्रतिष्ठाता वैदिकानुष्ठिता यथा ॥ १ ॥

तथैव वीरशैवानामागमा वैदिका मताः ।

वैदाविरुद्धरूपेण वैदिकस्वमुदाहृतम् ॥ २ ॥

यदि वेदोक्तमेव स्याद्वैदिकं परमार्थतः ।

एकादशीव्रतादीनां भुल्यवैदिककर्मणाम् ॥ ३ ॥

अवैदिकत्वात्सर्वेषामननुष्ठेयता भवेत् ।
 वेदाविरुद्धानुष्ठानात् पातित्वं चापतेत्तदा ॥ ४ ॥
 यथानुष्ठेयमेव स्यादेकादश्यादिकं बुधैः ।
 शैवागमास्तदाचारा वैदिका नेति का प्रमा ॥ ५ ॥
 स्मृतिभिश्च पुराणैश्च विहिता एव वैदिकाः ।
 शैवागमेषु विहिता नैव स्युर्वैदिका यदि ॥ ६ ॥
 स्मृत्युक्ता वैदिका नेति कुतस्त्वं नैव भाषसे ।
 वैदिकास्ते भवेयुश्चेदागमोक्ताश्च वैदिकाः ॥ ७ ॥
 अत एवाचरं त्येतान् वैदिकाः सकला बुधाः ।
 आलभ्योत्सवकर्मादीन्मुक्तये शास्त्रवित्तमाः ॥ ८ ॥
 कापालादिमतान्याहुः शैवान्यन्यानि यानि च ।
 अवैदिकानि सर्वाणि नाचरेत्तानि वैदिकः ॥ ९ ॥
 शैवान्पाशुपतांश्चैव जटिलान्मुण्डिनस्तथा ।
 लिंगिनो व्रतिनश्चैव पाषंडान्परिवर्जयेत् ॥ १० ॥
 इत्यनेन निषिद्धानि कापालादीनि वै पुनः ।
 वीरशैवक्रमगता न निद्या इति तत्कथम् ॥ ११ ॥
 न हि स्यादिति वाक्येन हिंसामात्रे निषेधिते ।
 यागीयपशुबन्धादौ न निषेधो भवेत्तथा ॥ १२ ॥
 सर्वशब्दस्य संकोचो धर्मतोऽन्यत्र युक्तिमान् ।
 यजेतेति विधिस्तत्र नियामक उदाहृतः ॥ १३ ॥
 वीरशैवेतरे शैवे शैवानित्यादिर्निर्दिष्टम् ।
 शैवशब्दस्य संकोचः सर्वशब्दादिके तथा ॥ १४ ॥
 नियामिका श्रुतिस्तत्र श्रूयते बहुशः पुनः ।
 वेदात्सारमुख्यास्तु चामृताख्यादिके तथा ॥ १५ ॥
 अथवा शिवनिश्चासश्रुतिभ्यस्ते शिवागमाः ।
 अधिकाः शिववक्त्रेभ्यः साक्षादेव विनिर्गताः ॥ १६ ॥
 परस्परविरुद्धार्थाः शिवोक्ता निगमागमाः ।
 अल्पबुद्धिभिरन्योन्यविरोधः परिकल्प्यते ॥ १७ ॥
 निगमानामागमानां परमाप्तोपदेशतः ।
 प्रामाण्यमविशेषेण ज्ञातव्यं तत्त्वदर्शिभिः ॥ १८ ॥
 बहुभिर्युक्तिभिः स्पष्टं विरोधः परिहर्त्यते ।
 ग्रंथविस्तरभीत्याहं प्रकृतार्थमुपक्रमे ॥ १९ ॥

(e) चन्नवसवेश्वर in his वीरशैवोत्कर्षप्रदीपिका says—

नन्वेतेषां स्मृतिपुराणादीनां वेदमूलकत्वाद्देवत्वात्प्रामाण्यस्यापनसंभवेऽप्यागमन-
वचनानां तथा प्रामाण्यं न संभवतीति चेन्न। वेदागमयोरेककर्तृत्वाद्देवाविरुद्धधर्मप्रति-
पादकत्वाच्च निःश्वसितरूपवेदापेक्षया तात्त्वोष्ठपुटव्यापारेच्चारितकामिकाद्यागमानामुवेद-
यजुर्वेदवद्वामदक्षिणेतद्वच्च समप्रधानत्वात्प्रामाण्यं सिद्धमेवेति वेदागमवचनैर्विधीयमानं
कर्म शिष्टैराचरणीयमिति सर्वं समंजसम्।

(f) नज्जणार्थे in his वेदांतसारवीरशैवचिंतामणि says (pp. 58-64)—

नन्वस्य वीरशैवमतस्य कामिकादिशैवागमतन्त्रमूलत्वेन न वैदिकत्वं अवैदिकतन्त्रोक्ते
मते न वैदिकानामाधिकारः किन्तु वेदमार्गप्रच्युतानां तन्त्रमार्गे निवेशनं अत एव
तन्मूलकस्य वीरशैवमतस्यावैदिकत्वमिति चेदुच्यते ॥ १ ॥ सिद्धान्तशिखामणौ—अगत्यस्य
प्रतिरेणुकगणेशवाक्यम् ॥

वेदैकदेशवर्तिभ्यस्सांख्यादिभ्यो महामुने ॥

सर्ववेदानुसारित्वाच्छैवतन्त्रं विशिष्यते ॥

शैवतन्त्रमिति प्रोक्तं सिद्धान्ताख्यं शिवोदितम् ।

सर्ववेदान्तरूपत्वात्प्रामाण्यं वेदवत् सदा ॥

आगमा बहुधा प्रोक्ताः शिवेन परमात्मना ।

शैवं पाशुपतं सोमं लाकुलं चेति भेदतः ॥

तत्र शैवागमभेदाभिरूपयति ।

तेषु शैवं चतुर्भेदं तत्र सर्वं विनिश्चितम् ।

वामं च दक्षिणं चैव मिश्रं सिद्धान्तसंज्ञितम् ॥ इति.

तत्र वामाद्यागमानां लक्षणं प्रोक्त्वा सिद्धान्तं वेदसंमतमिति दर्शयति,

शक्तिप्रधानं वामाख्यं दक्षिणं भैरवात्मकम् ।

सप्तमातृपरं मिश्रं सिद्धान्तं वेदसंमतम् ॥

इति सिद्धान्तशास्त्राणि कानि तानीत्याशंकया निरूप्यन्ते,

कामिकाद्या वानुलान्ताः शिवेनोक्ताः शिवागमाः ।

सिद्धान्ता इति विज्ञेया उपभेदसमान्विताः ॥

सिद्धान्तशास्त्रं केन प्रकारेण वेदसंमतमित्याशंकया निरूप्यते । तत्रैव,

वेदधर्माभिवायित्वास्सिद्धान्ताख्यः शिवागमः ।

वेदबाह्यविरोधित्वाद्देवसंमत उच्यते ॥

इति शिवप्रणीतयोर्वेदसिद्धान्तयोः कारणपूर्वकमैक्यं दर्शयति । तत्रैव—

वेदसिद्धान्तयोरैक्यमेकार्थप्रतिपादनात् ।

प्रामाण्यं सदृशं ज्ञेयं पण्डितैरेतयोस्सदा ॥ इति । तात्पर्यसंग्रहे । वेदाः प्रमाणमिति संगिरमाण एव दिव्यं तवागममवैति जनः प्रमाणमिति वाक्येन वेदागमयो-
नितरां प्रामाण्यमंगीकर्तव्यम् । विश्वाधिको रुद्रो महर्षिरिति श्रुतिप्रमाणान्महर्षिंशिव-
प्रणीतयोर्वेदसिद्धान्तयोः प्रामाण्यमप्रत्यहमेव वेदसिद्धान्तैक्यमुक्त्वा तस्मिन् सिद्धान्ते
वीरशैवमतं दर्शयति ।

सिद्धान्तारख्ये महातन्त्रे कामिकाये शिवोदिते ।

निर्दिष्टमुत्तरे भागे वीरशैवमतं परम् ।

इत्यादि वचनानुसारात् परिहारो निरूप्यते । किंच शिवाधिक्यप्रतिपादकानामाग-
मानां पतिः परमेश्वरः पशुर्जीवः तदुभयव्यतिरिक्तमचेतनं सर्वं पाश इति त्रितयज्ञानं
च मोक्षकारणं इति समानम् । तदुक्तं सूतसंहितायां-मुक्तिखण्डे चतुर्थाध्याये—

ब्रह्माद्याः स्थावरान्ताश्च पशवः परिकीर्तिताः ।

तेषां पतिरहं देवः स्मृतः पशुपतिर्वुधैः ॥

मायापाशेन बध्नामि पशूंस्तान् कमलेश्वरेण ।

तेषां पशूनां सर्वेषां मोचकोऽहं सुलोचने ॥

मोमेव मोचकं प्राह श्रुतिः साध्वी सनातनी ।

इति तत्रैव-प्रदेशान्तरे—

त्रिपदार्थं चतुःपादं महातन्त्रं जगत्पतिः ।

प्रोक्तवान् हिमवत्पुत्र्यै धर्मान् मोक्षैकसाधनान् ॥ इति तत्र शैवागमाः
केचन पशुपाशपतिपदार्थत्रयप्रतिपादकाः केचन शिवपरतत्त्वप्रतिपादकाः केचन परब्रह्म
विमूर्तिप्रतिपादकाः केचन षट्त्रिंशत्तत्त्वप्रतिपादकाः केचन षडध्वप्रतिपादकाः केचन
भस्मरुद्राक्षर्लिङ्गधारणप्रणवपंचाक्षरमंत्रशिवपूजोत्सवादिशिवाचारप्रतिपादकाः तेषामाग-
मानां प्रत्यक्षवेदमूलत्वेन प्रामाण्योपपत्तेः अप्रामाण्यकल्पनायामगौरवात् पदार्थत्रयप्रति-
पादकानां तावदेतावन्तो वै पशवो द्विपादचतुष्पादश्चेति “तस्माद्बुधः पशूनामाधिपति” इति
“ज्ञात्वा देवं सर्वपाशप्रहाणिः क्षीणैः क्लेशैः सर्वपापप्रहाणिः” । “ज्ञाननिर्मथनाभ्यासात् पाशं
दहति पण्डितः” इति । “व्रतमेतत्पाशुपतं पशुपाशाविमोक्षाय” इत्यादीनां वाक्यानां
प्रत्यक्षवेदे श्रूयमाणत्वादेतादृशपरिभाषामूलं शैवशास्त्रं वैदिकमेव । अत एव चिदचिदीश्वर-
प्रदार्थत्रयपरिभाषायुक्तं रामानुजशास्त्रं वैदिकपरिभाषामूलत्वाभावादवैदिकमेव वैदिकाभि-
मानपात्रमित्युपेक्षणीयम् । अवैदिकपाश्चात्तन्त्रमूलत्वात्प्रत्यक्षबहुश्रुतिविदितभस्मरुद्राक्ष-

धारणादिवैदिकविरोधित्वाच्च । पञ्चब्रह्ममूर्त्यः तावत् सद्योजातादयः यजुरारण्य-
कान्तर्गततैत्तिरीयनारायणप्रश्नगोः सद्योजातादिपञ्चमन्त्रैर्वृहज्जाबालद्युपनिषद्वाक्यैश्च
प्रतिपाद्यन्त इति तत्प्रतिपादकानां शैवागमानामपि प्रत्यक्षेवदमूलत्वेन प्रामाण्यम् । × ×
× × × शिवशास्त्रं नाम मानान्तरा प्राप्तशिवप्रतिपादकं शास्त्रं वेदाः शैवागमाश्च स्वतः
सिद्धसनातनसर्वज्ञेश्वरप्रणीतत्वादनपेक्षितत्वेन प्रामाण्यमप्रत्यूहम् ।

(g) मरितोटदार्थ in his वीरशैवानन्दचंद्रिका says (chapter 20)—

ननु,

वैदिकं विहितं ज्ञानं भोगभोक्षप्रदायकम् ।

यदन्यत्रोदितं ज्ञानं न तन्मोक्षस्य साधनम् ॥ १ ॥

भौतं ज्ञानं मोक्षलक्ष्मीप्रदमन्यच्च किंचन ।

श्रुतं वेदान्तविज्ञाननिश्चितार्था इति श्रुतौ ॥ २ ॥

श्रुत्यन्यत्वादागमानां तज्ज्ञानं नैव मोक्षदम् ।

अवैदिकानामुद्धारस्तंत्रमार्गानुसारतः ॥ ३ ॥

सर्वज्ञेन शिवेनाऽपि शृण्वन्तीं पार्थ्वीं प्रति ।

स्त्रात्वाद्देव्यास्त्वानुरूप्यात्कथितं तदवैपिकम् ॥ ४ ॥

इत्यादिप्रमाणैर्वेदान्तजन्यज्ञानस्यैव मोक्षसाधनत्वं प्रतिपाद्यते । श्रौते ज्ञाने स्त्रीणां मन-
धिकारं मनसि निधाय गौरीं प्रत्यागमानभिवोपदेशः कृतः । अतो वेदान्तजन्यज्ञानस्यैव
साक्षात्तन्मोक्षसाधनत्वम् । आगमादिजन्यज्ञानानां स्त्रीशूद्राद्यधिकारिणां परम्परया वेदान्त-
जन्यज्ञानयोग्यजनमप्राप्त्यनन्तरं पुनर्वेदान्तजन्यज्ञानद्वारा मोक्षजनकत्वं वक्तव्यम् ।

किञ्चाष्टादशविद्यास्थानेष्वनन्तर्भावादागमानामप्रामाण्यम् । तथाहि

अज्ञानि वेदाश्चत्वारो मीमांसा न्यायविस्तरः ।

पुगणं धर्मशास्त्रं च विद्या ह्येताश्चतुर्दश ॥ १ ॥

आयुर्वेदो धनुर्वेदो गान्धर्व चार्थशास्त्रकम् ।

उपवेदा इमे प्रोक्तोश्चत्वारस्तदनन्तरम् ॥ २ ॥

अष्टादशानामेतासां विद्यानां भिन्नवर्त्मनाम् ।

आदिकर्ता कविः साक्षाच्छूलपाणिरिति श्रुतिः ॥ ३ ॥

इत्यष्टादशविद्यास्थानानि । तत्र न तावद्वेदेनांतर्भावः होतुगणोपयोगार्थप्रतिपाद-
कत्वाभावात् । नापि यजुर्वेदे, अथर्वयुगणोपयोगित्वेन नियमितत्वाभावात् । नापि सामवेदे

उद्गातृगणपेक्षितार्थानभिधानात् । नाप्यथर्वणवेदे आभिचारिकमैकप्रवृत्तत्वाभावात् । नाप्युप-
निषत्सु, मन्त्रब्राह्मणान्यतररूपत्वेन ब्रह्मप्रतिपादकत्वाभावादुपनिषदागम इति संज्ञा-
भेदस्य विविक्ततया दर्शनाच्च । नापि तदङ्गेषु । नो गङ्गेष्वन्तर्भावः ।

तस्मादनुमानेनाप्यागमो न प्रामाण्यमिति चेदत्रोच्यते । परमाप्तपरमेश्वरप्रणीतत्वेन
वेदानामागमानां चाविशेषेण प्रामाण्यं वक्तव्यम् । “अष्टादशपुराणानां कर्ता सत्यवतीसुतः ।
कामिकादिप्रभेदानां यथा देवो महेश्वरः” ॥ इति वचनादीश्वरकर्तृकत्वस्य सिद्धत्वात् ।
“वेदसिद्धान्तयोरैक्यमेकार्थप्रतिपादनात् । प्रामाण्यं सदृशं ज्ञेयं पण्डितैरेतयोः सदा ॥”
“वेदधर्माभिधायित्वात्सिद्धान्ताख्याः शिवागमाः । वेदबाह्यविरोधित्वं द्वेदसम्मत उच्यते ॥”
तस्माद्वेदागमयोः परमाप्तप्रणीतत्वसाम्यद्वेदोक्तभस्मरुद्राक्षपञ्चाक्षरादिमन्त्रवर्णाश्रमादि-
धर्मप्रतिपादनसाम्यद्वेदबाह्यबौद्धचार्वाकादिमतप्रतिपाद्याऽऽचारविरोधित्वसाम्याच्च द्वयोः
समानं प्रामाण्यम् । वस्तुतस्तु श्रुत्यपेक्षयाऽधिकमेवाऽऽगमानां प्रामाण्यं वक्तव्यम् ।
तथाहि परमेश्वरस्य निश्चासरूपाणां श्रुतीनामेतावत्प्रामाण्यं चेदीशानवक्रताल्लोष्टुपुटव्यापार-
पुरस्सरमुदितानामर्थप्रतिपादनसमर्थानामागमानां प्रामाण्यमधिकमेव । यदुक्तमवैदिकत्वादा-
गमज्ञानं न मोक्षसाधनमिति तन्न, अवैदिकत्वस्यैव निर्वक्तुमशक्यत्वात् । यच्चोक्तमाग-
मानामवैदिकत्वे पार्वतीं प्रति शिवोपदेश एव द्योतक इति तदत्यन्तासङ्गतम् । तथाहि-
बृहदारण्यके चतुर्थाध्याये मैत्रेयीब्राह्मणे याज्ञवल्क्येन स्वभार्या मैत्रेयीं प्रति “आत्मा वा
अरे ब्रह्मव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यः” ॥ इति श्रवणमनननिदिध्यासनादीना-
मुपदेशात्तेषामवैदिकत्वं स्यात् । तथैव गार्ग्यब्राह्मणे गार्गीं प्रति “एतस्यैवाक्षरस्य प्रशासने
गार्गिं सूर्याचन्द्रमसौ तिष्ठतः” इत्यादीनामर्थानामवैदिकत्वं स्यात् । स्त्रियं प्रत्युपदेशस्य
तुल्यत्वात् । अतः स्त्रियं प्रत्युपदेश एवावैदिकत्वद्योतक इति वचनं मूढसंमोहकत्वादुपेक्षणी-
यम् । इत्यागमप्रामाण्यसमर्थनम् ।

Some of the आगमास themselves
vindicate the authority of the आगमास; thus—

(h) पौष्करागमो says (quoted in तात्पर्यसंग्रह pages 24 and 25)-

आतोक्तिरागमः सोऽपि परोक्षार्थैकसाधनम् ।

प्रत्यक्षेणानुमानेन यदि चार्थं न निश्चितम् ॥

यो वक्ति सोम आप्तः स्यात् तस्मात्परतरः शिवः ।

सुप्रसन्नैर्द्वित्रयग्रामः सर्वज्ञः सर्वगोचरः ॥ २ ॥

पक्षपातविनिर्मुक्तो यथार्थग्राहकः सदा ।

अव्ययः परिपूर्णश्च स्वतंत्रः पशुपाशहा ॥ ३ ॥

प्रमाणमेकं तद्वाक्यं तथ्यं श्रेयोनिधिः सदा ।
 सृष्ट्यनंतरमेवेशः शुद्धाध्वविषयान्गुणान् ॥ ४ ॥
 स्वांशुसंस्पर्शनादेव कृत्वा सदुक्तियोत्कटान् ।
 सदाशिवोऽपि भगवान् नादरूपतया गतम् ॥ ५ ॥
 षट्पदार्थमयं ज्ञानमनेकच्छंद एव तत् ।
 पूर्वतो दशसंख्यातं शिवभेदं तथा परम् ॥
 रौद्रमष्टादशविधं तेभ्यो वादिकृपानिधिः ॥ ६ ॥

(i) वीरागम says (quoted in वेदांतसारवीरशैवचिंतामणि page 65)—

शिवसंस्कारिणां चैव ज्ञानधर्मवतां सताम् ।
 अष्टाविंशति भेदेन प्रोक्तं शैवमिति स्मृतम् ॥ १ ॥
 इत्यागमेषु वेदेषु वेदान्तोपनिषत्सु च ।
 धर्मस्तु शाश्वतः प्रोक्तो मुक्त्यै माहेश्वरो महानिति ॥ २ ॥

On the whole all authors take Vedas as the primary authority and then say that शिवागमाः, being in conformity with the Vedas, are equally an authority like the Vedas; and, therefore, acceptable and not to be rejected.

P. 70. आगमाप्रामाण्यं वदन् वादी प्रष्टव्यः ।—Here the author raises a question about the authority of the आगमाः and asks the disbeliever of the authority of आगमाः what he means by आगमा, and whether by आगमाः are meant (1) all आगमाः (2) or the शिवागमाः only (3) or the आगमाः or scriptures of Buddhistic or Jain religions. The सिद्धांतिरु refutes the first two alternatives of the objection and admits the third.

P. 71. नाद्यः etc.—From this upto पुरश्चरणादेशसिद्धेः (page 72) the सिद्धांतिरु refutes the first part of the objection. The सिद्धांतिरु says if the आगमाः were to be unauthoritative, there would be an end to the procedure and practice of the meditation of मंत्राः or mystic prayers like गायत्री and others, in as much as the procedure and practice of मंत्राः have been

elaborated in the आगमास only. स्मृतिस and other non-Agamic Hindu religious books treat of वर्णाश्रमधर्मास and do not say anything about the practice of मंत्रास, though in some of them the meditation or ध्यान of a few मंत्रास like गायत्री and others, is laid down. शारदातिलक, कालीतंत्र, and ज्ञानार्णवतंत्र and ईशानशिवगुरुदेवपद्धति are prominent instances, which treat, inter alia, all about मन्त्रास and their practices. The practice of मन्त्रध्यान consists in (1) पुरश्चरण or the preliminary procedure of a मन्त्र before its meditation begins (2) मन्त्रसंस्क्रिया or purification of a मन्त्र (or making it free from all crudities) (3). the putting of मन्त्र in a proper form or the making of मन्त्रदेवता by arranging the parts in due order or form (4) making a मन्त्र free from faults i. e. the avoidance of faults. All these have been briefly stated in order except the first one, which is described in सपुरश्चरणगायत्रीपंचांग as follows:—तत्र पुरश्चरणं नाम मन्त्रफलसिद्ध्यर्थं उपोद्धातत्वेन पूर्वसेवनम् । अन्यच्च,

पूजा त्रैकालिकी नित्यं जपस्तर्पणमेव च ।

होमं ब्राह्मणभुक्तिश्च पुरश्चरणमुच्यते ॥

पंचांगानि महादेवि जपो होमश्च तर्पणम् ।

पूर्वं पूर्वं दशांशेन पुरश्चरणमुच्यते ॥

The ten मन्त्रसंस्कारास, but not the methods thereof, are stated in the first three lines of the first two verses. These ten संस्कारास and the methods of imparting the संस्कारास to the मन्त्रास are stated in शारदातिलक as follows:—

मन्त्राणां दश संस्काराः कथ्यन्ते सिद्धिदायिनः ।

जननं जीवनं पश्चात्ताडनं बोधनं तथा ॥ १ ॥

तथाभिषेको विमलीकरणाप्यायने पुनः ।

तर्पणं दीपनं गुप्तिः दशैता मन्त्रसंस्क्रियाः ॥ २ ॥

मन्त्राणां मातृकामध्यादुद्धारो जननं स्मृतम् ।

प्रणवान्तरितान् कृत्वा मन्त्रवर्णान् जपेत्सुधीः ॥ ३ ॥

एतज्जीवनमित्याहुर्मन्त्रतन्त्रविशारदाः ।
 मंत्रवर्णान्समालिख्य ताडयेच्चन्दनाम्भसा ॥ ४ ॥
 प्रत्येकं वायुना मंत्री ताडनं तदुदाहृतम् ।
 विलिख्य यत्र तं मन्त्री प्रसूतैः करवीरजैः ॥ ५ ॥
 समन्त्राक्षरसंख्यातैः हन्याद्यत्तेन बोधनम् ।
 स्वतंत्रोक्तविधानेन मन्त्री मन्त्रार्णसंख्याया ॥ ६ ॥
 अश्वत्थगल्लवैर्मन्त्रमभिषिचेद्विशुद्धये ।
 संक्षिप्य मनसा मन्त्रैर्ज्योतिर्यन्त्रेण निर्दहेत् ॥ ७ ॥
 मन्त्रे मूलत्रयं मन्त्रैर्विमलीकरणं त्विदम् ।
 तारं व्योमाभिमनुयुक् दंडी ज्योतिर्मनुर्मतः ॥ ८ ॥
 कुशोदकेन जप्तेन प्रत्यर्णं प्रोक्षणं मनोः ।
 तेन मन्त्रेण विधिवदेतदाप्यायनं स्मृतम् ॥ ९ ॥
 मन्त्रेण वारिणा मन्त्रे तर्पणं तर्पणं स्मृतम् ।
 तारमाधारमायोगे मनोर्दीपनमुच्यते ॥ १० ॥
 जप्यमानस्य मंत्रस्य गोपनं त्वप्रकाशनम् ।
 संस्कारा दश दंप्रोक्ताः सर्वमन्त्रेषु गोपिताः ॥ ११ ॥

The 2nd line of the second verse (of the first two verses) states the parts of the मन्त्रदेवता and the next two verses state the arrangement of the parts to set up the मन्त्रदेवता. The verses 3-6 state the faults of मन्त्राः. But शारदातिलक is more elaborate and exhaustive about the faults of मन्त्राः and it also describes the conditions of मन्त्राः and मन्त्रदेवताः being young etc. and their mental attitudes as follows:—

छिन्नदुष्टास्तु ये मन्त्राः पालयन्ति न साधकम् ।
 छिन्नो ह्रस्वः शक्तिहीनः पराङ्मुख उर्ध्वारिताः ॥
 बाधरो नेत्रहीनश्च कीलितः स्तम्भितस्ततः ।
 दग्धस्तश्च भीतश्च मलिनश्च तिरस्कृतः ॥
 भेदितश्च सुषुप्तश्च मदोन्मत्तश्च मूर्च्छितः ।
 हतवीर्यश्च हीनश्च प्रध्वस्तो बालकः स्मृतः ॥

कुमारस्तु युवा प्रौढो वृद्धो निर्विशकस्तथा ।
 निर्वाजः सिद्धिहीनश्च मंदकूटस्तथा पुनः ॥
 निरशः सत्वहीनश्च केकरो बीजहीनकः ।
 धूमितालिंगतौ स्यातां मोहितश्च क्षुधार्तकः ॥
 अतिदृष्टाऽङ्गहीनश्च अतिकुद्धः समीरितः ।
 अतिकूरश्च सत्रीडः शान्तमानस एव च ॥
 स्थानभ्रष्टस्तु विफलः सोऽतिवृद्धो प्रकीर्तितः ।
 निश्चेदः पीडितश्चापि वक्ष्याम्येषां हि लक्षणम् ॥

for better and fuller information readers may see शारदातिलक with advantage.

P. 72. इत्यादिना...पुरश्चरणादेरसिद्धेः।—Here the author sums up the arguments and concludes that the आगमाः must be taken to be authoritative and dismisses the objection as quite untenable.

P. 72. न द्वितीयः etc —Here begins the refutation of the 2nd objection, which is a sequence of the refutation to the first objection. The objector, when defeated in his objection that all the आगमाः were unsauthoritative, naturally restricts his objection to अप्रामाण्य of 28 शिवागमाः only, which are enumerated in the verses that follows. सिध्दांतसारावलि also mentions the 28 शिवागमाः in the following श्लोकाः—

शैवाः कामिकयोगजाजितमथोऽचिंख्यं च दीप्ताब्दयम् ।
 सूक्ष्मं कारणमंशुमांश्च दशधा साहस्रकं सुप्रभम् ॥
 रौद्रास्ते विजयं च रौरवमथो निश्वाससामेयकम् ।
 संतानं किरणाख्यसिद्धविमलं श्रीचंद्रहासं परम् ॥
 उद्गीतं ललितं च माकुटमथो श्रीनारसिंहं तथा ।
 श्रीस्वायंभुवपारभेशमुखयुग्विवानि चंद्राब्दयम् ॥
 तेनाष्टादशसंख्ययोर्ध्वमुखतः साक्षात्सदेशेन ते ।
 प्रोक्ताः सोऽपि परास एव निखिलोत्तीर्णोऽखिलज्ञानवान् ॥

But the difference to be noted is that सिद्धांतसारावलि states नारासिंह in place of शर्वोक्त. It, therefore, seems that नारासिंह and शर्वोक्त are one and the same.

The 28 शिवागमास (with their variant names) are said to have delivered by the five mouths of God, शिव, in the following way.

- I सद्योजात—कामिक, योगज, चित्त्य, कारण (करण), अजित.
- II वामदेव—दीप्त, सूक्ष्म, सहस्र (साहस्रक), अंशुमत्, सुप्रभेद.
- III अघोर—विजय, निश्वास, स्वायंभुव (स्वायंभू, स्वयंभू, स्वयंभूत), अनल (आग्नेय, आग्नेयक, अनिल), वीर (भद्र).
- IV तत्पुरुष—गौरव, मकुट, (माकुट, मुकुट), विमल, चंद्रज्ञान (चंद्रहस्त), विव (मुखविव, मुखयुगविव).
- V ईशान—प्रोद्गीत (उद्गीत), ललित, सिद्ध, संतान (सांत), नारासिंह (शर्वोक्त, सर्वोक्त, सर्वोत्तर), परमेश्वर (पारमेश्वर or पारमेश), किरण, वातुल (वातूल, पारहित).

The verses quoted above from सिद्धांतसारावलि state the first ten आगमास are शैवागमास or परागमास (primary ones), having been delivered by Him to His ten primary forms, called into being by himself. The ten primary forms are, प्रणव, मुधा, दीप्त, कारण, सुशिव, ईश, सूक्ष्म, काल, गणेश, and अंशु. The remaining 18 आगमास were delivered to 18 अनादिरुद्रास and are called अवरगमास or secondary ones.

The 28 शिवागमास contain all about Shaivism and Shaiva sects. But the portions treating of all non-Veerashaiva sects are पूर्वभागas of the आगमास, and those treating of Veerashaivism are called उत्तरभागas of the आगमास, and are also termed as उत्तरवातुल or वातुलोत्तर etc., as may be known from the references to these portions by various religions treatises like अनुभवसूत्र, अनादिवीरशैवसारसंग्रह, and others.

The author's refutation of the objection contains threefold arguments. (i) If the आगमाः were to be unauthoritative, the statements of प्रायश्चित्त prescribed for various moral lapses, based on the आगमाः and contained by various पुराणः, would be unauthoritative. But the पुराणः have been written by व्यास and cannot be said to be unauthoritative in any way and to any extent. However पुराणः, like स्कन्दपुराण and लिंगपुराण, declare that those, that are anti-shaiva and anti-shaivaite, are accursed beings. Thus the पुराणः support the आगमाः directly or indirectly and also their religious teachings. Hence the शिवागमाः cannot be held to be unauthoritative.

P. 73. नहि अप्राणिकार्थनिदायां दोषोद्घाटनं युक्तं—This is the summing up of the first argument of refutation. But this rather is obscure. I have construed it as—शिवस्य शिवधर्मस्य च प्रतिपादकानां आगमानां उक्तेः अप्रामाणिकत्वेन निदितत्वे सति तदुक्तिस्फुटश्रुतदोषाणां उद्घाटनं पुराणैः कथनं न युक्तं | आगमप्रामाण्ये सत्येन तादृशदोषकथनं युक्तं भवेदित्यर्थः । And I have translated it as—It is no use declaring the moral lapses based on the works taken to be unauthoritative. (ii) The second argument of refutation is contained in “किंचस्यावरलिंगप्राणलिंगप्रतिष्ठाकालकर्तव्य... ..स्यावरलिंगप्रतिष्ठाविविधेः | (page 73). Herein the सिद्धांतिन् refutes the objection by saying that if all शिवागमाः were unauthoritative, then all details, minor or great, regarding the construction of कुंड, मंडप, संस्कार of लिंग, construction of temples, their opening ceremonies, the ceremonial exhibition of the images of the deities at festival times of the year, etc. etc. would be unauthoritative, and all such ceremonies would be at an end for want of scriptural authority. Nor can any such basic authority be found in any other non-Agamic Hindu religious works. Hence the author says the शिवागमाः must be an authority, unless all such ceremonies are to be repudiated and discontinued, which is an impossibility.

P. 73. अपिच...वचनान्युदाह्रियन्ते—This is the third argument of refutation. Here she सिद्धांतित् says that great authoritative philosophers and authors, like श्रीकण्ठ and शंकराचार्य, quote in authority sentences from आगमाः, which they could not have done, if the आगमाः were unauthoritative. In connection with these lines of argument the following from वेदांतसारवीरशैवचिंतामणि may be noted:—

ननु कूर्मपुराणे—वामा पाशुपताचाराः पांचरात्राश्रयाः परे । इत्यादिना वैदिकानां तान्त्रिकाचारनिषेधाद्वेदप्रतिपाद्ये धर्मे वैदिकानामधिकारो न तन्त्रोक्त इति चेन्न । वेदविहिताचारकर्ता वैदिक इत्यंगीकारे तं प्रति विधानवैयर्थ्यं तस्य पूर्वमेव वेदविहितकर्तृत्वाद्विधिवत्त्वादेव तत्कर्तृत्वेऽन्योन्याश्रयः वेदविहितकर्तृत्वे सति तं प्रति विधिवत् प्रवृत्तिः विधिप्रवृत्तौ सत्यां वेदविहितकर्तृत्वेन वैदिकत्वमित्येवं तन्त्रोक्ते धर्मे तान्त्रिकाणामधिकार इति पक्षेऽपि समानो दोषः किञ्च वैदिकानां तन्त्रोक्तधर्मानधिकारे प्रणवगायत्रीश्रीरुद्रपुरुषाध्यायपंचाक्षरत्रियंबकजातवेदसादि मन्त्राणां सांगसावरणमुद्रापुरश्चरणप्रयोगादिपरिकराणां वेदेष्वभावेन सांगमुपासनमेव निषिध्येत न चेष्टा गतिः शंकराचार्यादिकृतेषु वैदिकेषु प्रपंचसारादिग्रंथेषु परिकरभागस्य तन्त्रोक्तस्यैव श्रवणनिरूपणात् किञ्च एतत् सोमस्य सूर्यस्य सर्वलिङ्गं स्थापयति पाणिपत्रं पवित्रमिति प्रत्यक्षश्रुतिविहितस्य लिङ्गस्थापनाकर्षणादिविमानप्रतिष्ठान्तानामंगानां रथेत्यत्रादीनां च कारणकामिकादि शैवागमोक्तानां पुराणेष्वभावेन अननुष्ठानप्रसंगः ।

P. 73. एवं....अपरिहार्यत्वाच्चेति —Here the refutation is further continued. The सिद्धांतित् says that if the works written by व्यास and मनु, the great Brahmin sages, are authoritative, the आगमाः delivered by the great God, शिव, the highest deity and Brahmin among deities, must be more authoritative and there can be no dispute about it.

P. 74. न चरमः पक्षः—Here the सिद्धांतित् takes up the third alternative of the objection and admits it by saying that they were written only to mislead such people, as were perverse, perverse in the sense that they repudiated

वर्णाश्रमधर्म, and not amenable to be guided by truth. चावर्केशस्त्र is also similarly said to have been written to mislead perverse people that they might sink into ignorance and go to rack and ruin. The condemnation of Buddhistic and Jain doctrines by all followers of Vedic religion or religions is due to their extreme bigotry and their refusal and inability to understand the truth underlying the doctrines. The one strong ground of Vedic people to condemn the Buddhistic and Jain doctrines was that Buddha and Mahavira, the founders of the two religions, repudiated the authority of the Vedas; because, they said, the Vedas preached the slaughter of animals in यज्ञs, and excluded शूद्रs from the benefit of the study of the Vedas and they were denied spiritual culture.

P.74. परप्रतारकबुद्धावतारप्रणीत etc.—After Buddha preached the religion, named after him later, it became very popular for some centuries on account of its broad humanitarian principles, so much so that Vedic religion seemed to totter. Vedic religion came to be discredited and deserted by many people. The leaders of the Vedic religion naturally became anxious and began to think of the ways and means of saving the Vedic religion from the great danger. They then skillfully passed on the public that Buddha was an incarnation of Vishnu and as such was to be respected, in order to gain the sympathy of the followers of Buddhism and win them over. Except for this there can be reason why Buddha should be considered an incarnation of Vishnu. This trick of the followers of वर्णाश्रमधर्म seems to have the effect intended; and gradually as Buddhism spent much of its force in its conflict with Hinduism, the exponents of Vedic religion began to say that Vishnu had the incarnation only to deceive the perverse public and wrote Buddhistic scriptures. The author, a follower of Vedas, naturally condemns Buddhistic scriptures as meant for deluding the public.

P. 74. ननु कूर्मपुराणे etc.—Upto the end of the book from here the very last objection is discussed and disposed of. The objection is based on what is said in the कूर्मपुराण and says that the scriptures of various Shaiva and Vaishnava sects are said to be deluding like the Buddhistic scriptures, namely, the scriptures of कापालिकाs, लकुलीशाs, शाक्ताs, भैरवाः पाशुपताs, पांचरात्रवैष्णवाs. The words अन्यानि सहस्रशः means that the literature of many other sects also is deluding and is therefore, to be discarded, like the foregoing ones (mentioned in the श्लोकाs quoted). The words अन्यानि सहस्रशः includes the Veerashaiva literature, which, therefore, is unacceptable.

P. 74. चेन्न etc.—This contains the refutation of the last objection. In refutation the सिद्धांतिर points out that the Agamic literature of those Shaiva and Vaishnava sects is to be rejected, as do not conform to the Vedas. There are some sects, says the author, that do not conform to Vedic principles. The literature or scriptures of such sects only are to be discarded. And the literature or scriptures of those Shaivas and Vaishnavas that conform to the Vedas are to be accepted and followed. This standpoint of the present author and others has been already pointed in the notes at the beginning of this section. The word पाशुपत, mentioned in the verses from कूर्मपुराण, is a general name of all Shaiva Schools and hence the objection.

The refutation is based on the statements contained in that very पुराण, which say that some particular Shaiva religions were acceptable; while others were preached with a view to delude the perverse public. It seems that Shaiva and Vaishnava religions were very crude in the beginning;

but later they must have come to be refined by being purged of the crudities and repulsive practices. The unrefined sects naturally came to be regarded as deluding and mischievous and hence to be rejected. शंकरविजय contains vivid description of such various discredited Shaiva and Vaishnava sects. In the last four chapters of शंकरविजय it is stated that शंकराचार्य gave permission to some of his disciples to preach and establish Shaiva and Vaishnava religious Schools on a refined and reformed basis, which give an idea about what those refined and reformed schools were. The following from वेदांतसारवीरशैव-चिंतामणि may be noted in this connection:—

तर्हि—एवं संचोदितो रुद्रो माधवेन मुरारिणा ।
चकार मोहशस्त्राणि माधवोऽपि शिवेरितः ॥

इति कूर्मवचनस्य तन्त्रदूषणस्य पत्युरसामंजस्यादिति सूत्रस्य च का गतिरिति चेन्निरूप्यते । वस्तुतस्तु तद्वचनमश्रौतवामपाशुपतादिविषयं न वैदिकासिद्धान्तशैवागमाविषयम् । तदुक्तं तत्रैव कूर्मपुराणे—

निर्मितं हि मया पूर्वं व्रतं पाशुपतं शुभम् ।
गुह्याद्बुद्धतमं सूक्ष्मं वेदसारं त्रिमुक्तये ॥ इत्यारभ्य ।
एष पाशुपतो योगस्सेवनीयो मुमुक्षुभिः ।
भस्मच्छन्नैर्हि सततं निष्कामैरिति हि धृतिः ।
इत्यन्तेन प्रमाणभूतं वेदिकपाशुपतमुक्त्वा । तत्रैव ।
वामं पाशुपतं सोमं लागुडं चैव भैरवं ।
न सेव्यमेतत्कथितं वेदवाह्यं तदेतत् । इति
तद्वैविध्यं प्रतिपादितम् ।

सिद्धांतशिखामणि discusses the Vedic and non-Vedic Shaiva schools in the following verses:—

शैवतंत्रमिति प्रोक्तं सिद्धांताख्यं शिवोदितम् ।
 सर्ववेदानुसारित्वाच्छैवतंत्रं विशिष्यते ॥
 आगमा बहुधा प्रोक्ताः शिवेन परमात्मना ।
 शैवं पाशुपतं सोमं लाकुलं चेति भेदतः ॥
 तेषु शैवं चतुर्भेदं तंत्रं सर्वविनिश्चितम् ।
 वामं च दक्षिणं चैव मिश्रं सिद्धांतसंज्ञकम् ॥
 शक्तिप्रधानं वामाख्यं दक्षिणं भैरवात्मकम् ।
 सप्तमातृपरं मिश्रं सिद्धांतं वेदसमंतम् ॥
 वदधर्माभिधात्वासिद्धांताख्यः शिवागमः ।
 वेदवाह्याविरोधित्वाद्विदधमत उच्यते ॥
 वेदसिद्धांतयोरैक्यमेकार्थप्रतिपादनात् ।
 प्रामाण्यं सदृशं ज्ञेयं पंडितैरेतयोः सदा ॥
 सिद्धांताख्ये महातंत्रे कामिकाद्ये शिवोदिते ।
 निर्दिष्टमुत्तरे भागे वीरशैवमतं परम् ॥

P. 75. किरान्वेषप्रणीतशबरतंत्र—The शबर school is a Shakta sect, as may be noted from the following verses of वीररहस्य or पारमेश्वरागम :—

नित्यानित्या शाबराख्या शक्तिश्चेति चतुर्विधा ।
 शाक्तभेदमिति ज्ञेयं संकरं न समाचारेत् ॥

Here in the refutation the author means that शबरतंत्र and some schools of Shaivism were preached by शिव to delude the perverse public, as much as Buddhism was preached by Vishnu. So the author holds both शिव and विष्णु equally responsible for some degraded mischievous forms of religion in India.

P. 73. ननु तर्हि etc.—Here the author summarizes up to the end of the book how शिवागमाः preach doctrines in consonance with the Vedic doctrines. He thus finally puts at rest the objections raised by the sceptics of लिंगधारण.

P. 76. तावत् उक्तदिशा etc.—In this passage the author discusses the objection advanced against the practice (आचार) of लिंगधारण on account of its being a तांत्रिकाचार. This means that तांत्रिकाचार is questionable. The author disposes of the objection very much in the same way as he does the objection against आगमप्रामाण्य. He finally establishes the प्रामाण्य of those तंत्राः that lay down आचार in conformity with Vedic principles and says that those तंत्राः that do not conform to the Vedas are to be rejected, such as those of वामाः, लाकुलाः, etc.

आगमाः and तंत्राः are almost synonymous and there is not much difference between them. तंत्र has been defined as:—

तनोति विपुलानर्थान्मन्त्रयन्त्रप्रकाशकान् ।

त्राणं च कुरुते पुंसां तन्त्रमित्यभिधीयते ॥

शिवज्ञानार्णवं साक्षाद्भुक्तिमुक्तिप्रदायकम् ॥

(आगमसारशतकत्रयं, which is not yet printed).

“Strictly speaking an आगम differs but slightly from a तंत्र. The former is said to deal with twenty five subjects, such as the nature of the Brahman, Brahmadevidya, the names of different तंत्राः, creation and destruction of the world etc. The latter treats of only seven out of twenty five subjects dealt with in the आगमाः. Sometimes the word “यामल” is used as synonyms with आगम and तंत्र; and a यामल deals with only five out of the twenty five subjects dealt in the आगमाः”. (Elements of Hindu Iconography Vol. I; part I). On the whole तंत्राः are a literature of Shakta sects and Shaiva sects and their religion and practices.



APPENDICES.

The following appendices are intended to give readers in a collected form the explanation of शिव and शक्ति and Their समवायसंबंध that makes शक्तिविशिष्टाद्वैत. Appendix I gives the nature of शिव, शक्ति and Their समवाय or अविनाभाव-संबंध. Appendix II (a) gives and describes the creation both शुद्ध and अशुद्ध and criticizes and pulls down the मायावाद of क्रेवलद्वैत School; and it further gives शरीरात्मविवेक. It also pulls down the theory of क्षणिकवाद of Buddhistic schools. II (b) demolishes the अन्योन्याभाववाद. II (c) gives the evolution of 36 principles or तत्त्वाः.

Appendix I

सिद्धांतशिखामणि—Chap. I, 1-12.

त्रैलोक्यसम्पदालेख्यसमुल्लेखनाभित्तये ।

सच्चिदानंदरूपाय शिवाय ब्रह्मणे नमः ॥ १ ॥

जगद्रूपमायिकसम्पच्चित्रसमुल्लेखनाधारभित्तिरूपाय सच्चिदानंदस्वरूपाय जड-जीवविलक्षणाय ब्रह्मणे वेदान्तप्रतिपाद्याय शिवाय शिवसिद्धान्तप्रसिद्धपरमशिवाय नम इत्यर्थः ॥ १ ॥

ब्रह्मेति व्यपदेशस्य विषयं यं प्रचक्षते ॥

वेदान्तिनो जगन्मूलं तन्नमामि परं शिवं ॥ २ ॥

ब्रह्मेति व्यपदेशस्य परब्रह्मेति शब्दस्य वेदान्तिनो यं परमात्मानं विषयमर्थं प्रचक्षते तं जगत्कारणं परशिवं शिवसिद्धान्तप्रसिद्धपरमशिवं नमामीत्यर्थः ॥ २ ॥

यस्योर्मिबुद्बुदाभासः षट्त्रिंशत्तत्त्वसंचयः ।

निर्मलं शिवनामानं तं वंदे चिन्महोदधिं ॥ ३ ॥

शिवादिक्षित्यन्तषट्त्रिंशत्तत्त्वसमूहः यस्य परशिवाख्याचित्समुद्रस्य ऊर्मिबुद्बुदाभासः घृतकाठिन्यन्यायेनैकदेशे तरंगादिवदाभाति । निर्मलं मलचयरहितं शिवनामानं तं चिन्महोदधिं वंदे नमस्करोमीत्यर्थः ॥ ३ ॥

यद्भासा भासते विश्वं यत्सुखेनानुमोदते ॥

नमस्तस्मै गुणातीतविभवाय परात्मने ॥ ४ ॥

“तस्य भासा सर्वमिदं विभाति” इति श्रुतेः विश्वं यस्य परब्रह्मणः प्रकाशेन प्रकाशते” “अस्वैवानंदस्यान्यानि भूतानि मात्रामुपजीवन्ति” इति श्रुतेः यत्परब्रह्मसुखेनानुमोदते तस्मै मायिकसत्वरजस्तमोगुणातीतविभवाय परमात्मने शिवाय नम इत्यर्थः ॥ ४ ॥

सदाशिवमुखाशेषतत्त्वोन्मेषविधायिने ।

निष्कलंकस्वभावाय नमः शान्ताय शंभवे ॥ ५ ॥

मयूराण्डरसन्यायेन स्वविमर्शशक्तिसामरस्यापन्नसदाशिवादिभूम्यंतर्षट्त्रिंशत्-
तत्त्वविकासकारिणे विश्वदोषरहितस्वरूपाय सुखभोक्त्रे सुखदात्रे शंभवे नम
इत्यर्थः ॥ ५ ॥

स्वेच्छाविग्रहयुक्ताय स्वेच्छावर्तनवर्तिने ॥

स्वेच्छाकृतत्रिलोकाय नमः सांवाय शंभवे ॥ ६ ॥

“स्थिरेभिरंगै पुरुषरूप उग्रः” इति श्रुतेः भक्तानुग्रहार्थं स्वेच्छाकल्पितदिन्य-
मंगलविग्रहयुक्ताय स्वच्छंदचारिणे स्वेच्छाशक्तिनिर्मितलोकत्रयाय पार्वतीपतये
परशिवाय नम इत्यर्थः ॥ ६ ॥

यत्र विश्राम्यतीशित्वं स्वाभाविकमनुत्तमं ॥

नमस्तस्मै महेशाय महादेवाय शूलिने ॥ ७ ॥

यत्र वेदागमप्रसिद्धपरब्रह्माख्यपरशिवे अनुत्तमं विश्वतः श्रेष्ठं स्वाभाविक-
ममायीयमीशत्वमुमामहेश्वरत्वं विश्राम्यति ॥ “धृतकाठिन्यवन्मूर्तिः सच्चिदानंद-
लक्षणा ॥ शिवात् भेदेनैवास्ति शिव एव ही सा सदा ॥” इति सूतगीतोक्तेस्तादात्म्यं
भजते तस्मै महेश्वराय “तमीश्वराणां परमं महेश्वरं” इति श्रुतेः ब्रह्मादिकारणे-
श्वराय महादेवाय अपरिमितप्रकाशरूपाय शूलिने इच्छाज्ञानक्रियामयत्रिशूलिने
परमशिवाय नम इत्यर्थः ॥ अनेनायं सिद्धान्तो निर्विशेषब्रह्माद्वैतलक्षण इत्यनुसंधेयः ।
एवंविधश्लोकसप्तप्रतिपादितं वस्तु तत्परं ब्रह्म “स एकः स एको रुद्रः स
ईशानः स भगवान्स महेश्वरः स महादेवः” इत्यथर्वशिरोपनिषदुक्तप्रकारेणै-
कमेवेति शिवाद्वैतशास्त्रप्रवीणैरवगन्तव्यं ॥ ७ ॥

यामाहुः सर्वलोकानां प्रकृतिं शास्त्रपारगाः ।

तां धर्मचारिणीं शंभोः प्रणमामि परां शिवां ॥ ८ ॥

वेदागमादिशास्त्रपारंगताः शिवज्ञानिनः यां परशिवसमवेतशक्तिं सर्व-
लोकानां प्रकृतिं मूलकारणीभूतज्ञानक्रियासामरस्यात्मिकामाहुः । तां शंभोर्धर्मचारिणीं
धर्मस्वरूपां परां सर्वोत्कृष्टां शिवां भवानीं प्रणमामीत्यर्थः ॥

• यथा महेश्वरः शंभुर्नामरूपादिसंयुतः ।

तस्मै मायास्वरूपायै नमः परमशक्तये ॥ ९ ॥

यथा स्वसमवेतशक्त्या महेश्वरः ब्रह्मादिसर्वकारणेश्वरः शंभुः शिवः शक्तो यथा स शंभुः “मुक्तौ मुक्तौ च पञ्चगुणस्यास्ये”ति तत्त्वप्रकाशवाक्यानुसारेण नामरूप-क्रियाविशिष्टः जीवानां भुक्तिमुक्तिप्रदः स्यात्तस्यै मायास्वरूपायै ॥ “मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरं” इति श्रुतेः प्रतिस्फुरणगत्या जगदुपादानकारणी-भूतसत्त्वरजतमोगुणात्मकमायाख्यमूलप्रकृत्यै तत्परमशक्त्यै परमशिवसमवेतनित्यशक्त्यै नम इत्यर्थः ॥ ९ ॥

शिवाद्यादिसमुत्पन्नशांतीतपरोत्तरां ॥

मातरं तां समस्तानां वन्दे शिवकरीं शिवाम् ॥ १० ॥

शिवात्परशिवादाद्या आदिपदगतशुक्लत्ववत्पूर्वं समुत्पन्ननिवृत्तिप्रतिष्ठाविद्या-शान्तिशान्त्यतीतकलापरकुण्डलिनीशक्त्यपेक्षया उत्तरां श्रेष्ठां समस्तानां मातरं शिवकरीं मंगलकरीं तां शिवां सर्वमंगलां नमामीत्यर्थः ॥ १० ॥

इच्छाज्ञानादिरूपेण या शंभोर्विश्वभाविनी ॥

वंदे तां परमानन्दप्रबोधलहरीं शिवां ॥ ११ ॥

शंभोः परमेश्वरस्य या समवेतशक्तिः इच्छाज्ञानादिरूपेण “परास्यशक्ति-र्विमला वितर्का स्वाभाविकी रुद्रसमानधर्मिणी ॥ ज्ञानक्रियेच्छादिसहस्ररूपा तन्मे मनः शिवसंकल्पमस्तु” इति श्रुतेः इच्छादिरूपेण विश्वभाविनी विश्वप्रकाशिनी तां परमानन्दप्रबोधलहरीं चिदानन्दोल्बणां शिवां वंदे इत्यर्थः ॥ ११ ॥

अमृतार्थं प्रपन्नानां या सुविद्याप्रदायिनी ॥

अहर्निशमहं वंदे तामीशानमनोरमां ॥ १२ ॥

अमृतार्थं मुक्त्यर्थं प्रपन्नानां शरणागतानां या शिवसमवेतशक्तिः सुविद्या-प्रदायिनी “वेदान्तवाक्यजा विद्या” इति सूतसंहितोक्तेः । तत्त्वमस्यादिवेदान्त-महावाक्यप्रकाशितशिवजीवैक्यविद्याप्रदायिनी तां शिवप्राणकान्तां अहर्निशं वंदे नमस्करोमि इत्यर्थः “अनन्या स्याच्छिवा सैव वस्तुतो मूर्तिरैश्वरी” इति पौष्कर-वचनात् एतत्पञ्चसूत्रप्रतिपादितां शक्तिं शिवाभेदेनैव परामृशेदिति ॥ १२ ॥

Chap. II.—1-13.

सच्चिदानन्दरूपाय सदसद्व्यक्तिहेतवे ॥

नमः शिवाय सांभाय सगणाय स्वयंभुवे ॥ १ ॥

सदसद्व्यक्तिहेतवे भावाभावमण्डलप्रपञ्चाविर्भावाभावकारणाय भवानीपतये प्रमथगणसहिताय स्वयंभुवे अयोनिजाय सच्चिदानन्दस्वरूपाय शिवाय नम इत्यर्थः ॥

सदाशिवमुखाशेषतत्त्वमौक्तिकशुक्तिकां ॥

वन्दे माहेश्वरीं शक्तिं महामायादिरूपिणीं ॥ २ ॥

सदाशिवादिभूम्यन्तषट्त्रिंशत्तत्त्वमौक्तिकोत्पत्तिशुक्तिरूपां शुद्धविद्याख्यमहा-
मायाप्रकृतिरूपिणीं शिवसमवेतशक्तिं भवानीं वन्दे नौमीत्यर्थः ॥ २ ॥

अस्ति सच्चित्सुखाकारमलक्षणपदास्पदं ॥

निर्विकल्पं निराकारं निरस्ताशेषविप्लवं ॥ ३ ॥

सच्चिदानन्दस्वरूपं चिह्नशून्यपदास्पदं भेदरहितं आकारशून्यं निवारित-
सकलोपप्लवं ॥ ३ ॥

परिच्छेदकथाशून्यं प्रपञ्चातीतवैभवं ॥

प्रत्यक्षादिप्रमाणानामगोचरपदे स्थितं ॥ ४ ॥

विच्छिन्तिप्रसंगरहितं अप्राकृतवैभवं रूपरसाद्यभावेन प्रत्यक्षप्रमाणागम्यं अत-
एवानुमानाद्यगम्यं तेषामपि प्रत्यक्षमूलत्वात् परिच्छिन्नत्वाच्च ॥ ४ ॥

स्वप्रकाशविराजन्तमनामयमनौपमं ॥

सर्वज्ञं सर्वगं शान्तं सर्वशक्तिं निरंकुशं ॥ ५ ॥

स्वप्रकाशेनैव प्रकाशमानं जननमरणादिदोषरहितं उपमातीतं सर्वज्ञं सर्वानु-
स्यूतं रागद्वेषरहितं सर्वसामर्थ्यं अनर्गलं निरोधरहितमिति यावत् ॥ ५ ॥

तत्र लीनं अभूत्पूर्वं चेतनाचेतनं जगत् ॥

स्वात्मलीनं जगत्कार्यं स्वप्रकाश्यं तदभ्युतं ॥ ७ ॥

तत्र तस्मिन्नुत्कलक्षणार्थे परब्रह्मणि “चराचरमयं विश्वं” पूर्वं सृष्टेः प्राक् लीनं
अनुभवेन्द्रियागोचरत्वेन तादात्म्येन स्थितं तदभ्युतमाश्चर्यं अनन्तरमिति शेषः
स्वात्मलीनं स्वात्मशक्तिलीनं जगत् योग्योपादानांतरराहित्येन स्वप्रकाश्यं द्वितीयस्या-
भावात्स्वेनैव प्रकाश्यं सत् कार्यमुभयेन्द्रियागोचरत्वेन कर्तुं योग्यमभूदित्यर्थः ॥ ७ ॥

शिवाभिधं परं ब्रह्म जगन्निर्मातुमिच्छया ॥

स्वरूपमादधे किञ्चित्सुखस्फूर्तिविजृम्भितं ॥ ८ ॥

शिवाख्यं परं ब्रह्म विश्वसृष्ट्यर्थं स्वेच्छया सुखब्राह्मण्योच्छूनं किञ्चित्स्वरूपं
अङ्गीचकारेत्यर्थः ॥ ८ ॥

विशुद्धज्ञानकरणं विषयं सर्वयोगिनां ॥

कोटिसूर्यप्रतीकाशं चन्द्रकोटिसमप्रभं ॥

अप्राकृतगुणाधारमनन्तमहिमास्पदं ॥ ११ ॥

दिव्यं स्तुल्यं निर्मलज्ञानमयचक्षुरादिकरणप्रपञ्चं योगिनां प्रत्यक्षं कोटिसूर्य-
प्रकाशं चंद्रकोटिसमभासं अप्राकृतानंतकल्याणगुणाश्रयं अतिदुर्घटकारिताद्यनेकम-
हिमाधारं किञ्चित्स्वरूपमादध इति पूर्वेण संबंधः ॥ ११ ॥

तदीया परमा शक्तिः सच्चिदानंदलक्षणा
समस्तलोकनिर्माणसमवायस्वरूपिणी ॥ १२ ॥

तदीया परशिवसंबन्धिनी परमा शक्तिः परारूपा विमर्शशक्तिः सच्चिदानंद-
लक्षणा अस्तीति शेषः ॥ १२ ॥

तदिच्छयाभवत्साक्षात्तत्स्वरूपानुकारिणी ।
स शंभुर्भगवान्देवः सर्वज्ञः सर्वशक्तिमान् ॥ १३ ॥

अहमस्मि इति श्रुतेः “ अस्मि, प्रकाशे, नंदामी ” त्यनुत्पन्नमलोल्लासाकर्म-
काक्रमोत्तमस्फूर्तिरूपापि समस्तलोकनिर्माणे पूर्वोक्तप्रकारेण “ नासतो विद्यते भाव ”
इति भगवदुक्तेः स्वात्मन्यण्डरसन्यायेनाहमित्यविभागपरामर्शात्मनानुभयेन्द्रियगोचर-
त्वेन स्थितस्य विश्वस्येदंतालक्षणविभागपरामर्शमयसृष्टिलीलायां स्वस्वातंत्र्यमहिम्ना
भेदाभेदं प्रतिपाद्य वृक्षगतफलपुष्पादिन्यायेन विकारराहित्येन समवायस्वरूपिणी
उपादानकारणीभूता भवति । पुनः स्वांतराकर्षणलक्षणसंहारलीलायां तदिच्छया
कूर्मभंगिन्यायेन स्वकिरणायमानज्ञानक्रियाशक्तिद्वारा सर्वं स्वात्मन्याकृष्य साक्षाद-
परोक्षेणाहमिति तत्स्वरूपानुकारिणी शिवाभिन्नस्वरूपिणी अर्थवत् भवतीत्यर्थः ॥
नच भेदाभेदयोर्विरोध इति वाच्यं तन्नेदस्य स्वातंत्र्यपरिकल्पितत्वात् स्वाभाविक-
भेदाभेदयोरेव विरोधात् समानसत्ताकयोरिति यावत् भगवतः शक्तेरघटनापटीय-
स्वातन्त्रदग्रे तत्र तत्र स्फुटीभविष्यतीति नैष विस्तरः । देवः क्रीडाशीलः इत्यर्थः ॥ १३ ॥

V—38.

ननु शुद्धचिद्रूपे परमशिवे सात्त्विकादिगुणत्रयसंबन्धो नास्तीत्युक्तत्वात् कथं
युक्तार्थसिद्धिरित्यन्नाहः—

गुणत्रयविभेदेन परतत्त्वे चिदात्मनि ॥
भोक्तृत्वं चैव भोज्यत्वं प्रेरकत्वं च कल्पितम् ॥ ३८ ॥

सात्त्विकादिगुणत्रयविभेदेन परतत्त्वे चिदात्मनि शुद्धचैतन्ये भोक्तृत्वं भोज्यत्वं
प्रेरकत्वं च कल्पितमित्यर्थः ॥ ३८ ॥

गुणत्रयात्मिकां शक्तिं ब्रह्मनिष्ठां सनातनी ।
तद्वैषम्यात्समुत्पन्नां तस्मिन्वस्तुलयाभिधा ॥ ३९ ॥

ब्रह्मनिष्ठासंयोगस्य क्रियापूर्वत्वात् अन्यतरोभयकर्मजश्च संयोगस्तावन्निरुद्धदेश-
स्थितयोरेवोपपद्यत इति ब्रह्मबाह्यदेशाभावेन संयोगस्यासंभवात् अक्रियापूर्वसंयोग-
स्याप्रसिद्धत्वाद्विष्णोरविच्छिन्नप्रसरत्वेन विच्छेदशून्यतया संधिबंधानवकाशश्च.

“रसोऽहमप्सु कैतेय प्रभास्मि शशिसूर्ययोः ॥ इति भगवदुक्तेः

“औष्ण्यं हुताश इव शीतलिमानभिंदौ शय्यासु मार्दवमिवात्मसु कर्कशत्वम्॥

बाह्येषु मोह इव योगिषु च प्रबोधः स्वातन्त्र्यमास्ति हि नियंत्रयितुर्महस्तः”

इत्यभिद्युक्तोक्तेश्च साम्यस्याभेदलक्षणतादात्म्यसंबन्धेन वर्तमाना । नातो भेदाभे-
दयोर्विरोधः सार्वत्रिकः । सनातनी नित्या शक्तिः ज्ञानक्रियासामरस्यात्मिका स्वाभाविकी
विमर्शशक्तिः अस्तीतिशेषः । अन्यथा प्रकाशरूपत्वेऽपि ब्रह्मणः प्रतिबिंबनक्षमत्वा-
दिस्वरूपपरामर्शनशून्यत्वात् स्फटिकमणिमुकुरादिप्रकाशवत्सच्चिदानंदतात्मकस्वरूप-
परामर्शशून्यत्वेन जडतापत्तिरनिवार्यैवेति ॥

सा पराऽस्यशक्तिर्विधिधैव श्रूयते स्वाभाविकी ज्ञानबलक्रियाचेति श्रुतेः—
चिदानंदेच्छाज्ञानक्रियादिरूपिणी चकारस्थानुक्तार्थप्रकाशकत्वात् ॥ तत्र चिदानंद-
योरखंडत्वेन विक्षोभाभावात् इच्छादिशक्तिनां साविषयत्वेन विक्षोभसंभवात्
भेदाभेदस्फुरणमयी मयूरांडरसगतपादपक्षवर्णवैचित्र्यन्यायेन स्वतादात्म्यकोडी-
कृतचराचरविश्वमयी एवंप्रतिपिणी विमर्शशक्तिरविभागपरामर्शदशायां स्वस्था विभाग-
परामर्शदशायां गुणत्रयात्मिकाभवति कथमिति चेत् । उच्यते.

तद्विमर्शशक्तेरंशमात्रे घृतकाठिन्यन्यायेन क्रियांशस्य ज्ञातृतावियोगात् ज्ञानां-
शस्य कर्तृतावियोगात् उत्तमकर्तृताविनिर्मुक्तज्ञानांशात् सत्त्वगुणात्मिका विद्याशक्ति-
रूपज्ञा भवति ॥ तादृशज्ञातृताविनिर्मुक्तक्रियांशात् किंचित्सत्त्वतमोमिश्ररजोगुण-
शक्तिरविर्भवति । जानामीति व्यवहारे ज्ञानस्य क्रियाभिन्नत्वात्करोमीत्यत्र कर्तृताया
अपि स्फुरद्रूपत्वाज्ज्ञानक्रियोर्वस्तुत एकेपि विभागपरामर्शमहिम्ना ज्ञानं क्रिया
न भवति क्रिया ज्ञानं न भवतित्यन्योन्याभावबुद्धिरेव तमोगुणशक्तिरित्येवं गुणत्रया-
त्मिका सती तद्वैषम्याद गुणत्रयतारतम्यात्तस्मिन् शुद्धचिद्रूपे परमशिवे वस्तुत्रयाभिधा-
भोज्यभोक्तृप्रेरकलक्षणनामरूपक्रियावती सती समुत्पन्ना प्रतिस्फुरणगत्या माया-
ख्ययाविर्भूतेत्युक्तार्थसिद्धिरिति भावः

अनेन सर्वं विश्वमंडरसंन्यायेनाविभागपरामर्शरूपेणास्तीति सूचितमिति न
परिणामवादकृतशंकावकाशः ॥ “चिदात्मैव हि देवोऽतः स्थितमिच्छावशाब्दहि-
र्योगीव निरूपादानमर्थजातं प्रकाशयेत्” इति श्रीमदीश्वरप्रत्यभिज्ञोक्तेश्च । असदुत्पत्त्य-
संभवादतिप्रसंगात् ॥ “नासतो विद्यते भावः” इति गीतत्वाच्च । नन्वेवं चोद्दिश्यस्य

सत्यतापत्या बंधनिवृत्तिर्न स्यात् “नाभावो विद्यते सत” इति गीतत्वादिति चेन्न ॥
आद्यंतकोद्द्योश्रिदेकरूपत्वेनाकार्यकारित्वादिच्छाभूमिप्रविष्टघटादिवत् । मुक्तस्यापि न
पुनर्बंध ईश्वरेच्छायास्तत्र नियामकत्वादिति ॥

नन्वनाद्यविद्यासंबन्धादिभिः पूर्वमुपक्रांतत्वेनानिर्वचनीयसंबन्धेन ब्रह्मनिष्ठा
सनातनी ब्रह्मसमानसत्ताका गुणत्रयमयी शक्तिः अध्यासरूपिण्यनाद्यविद्याशक्तिरस्ति ।
तद्वैषम्यात्तद्गुणवैषम्यात्तस्मिन् ब्रह्मणि वस्तुत्रयाभिधा वस्तुत्रयमित्याभिधा समुत्पन्नेति
व्याख्यातुं शक्यत्वात् किमित्येतावान्प्रयास इति चेन्न.

“तदीया परमा शक्तिः सच्चिदानंदलक्षणा ।

समस्तलोकनिर्माणसमवायस्वरूपिणी ॥

तदिच्छयाभवत्साक्षात्तत्स्वरूपानुकारिणी ॥

इति ततोऽपि पूर्वोपक्रांतवचनविरोधात् ।

“ब्रह्मांडशतकोटीनां सर्गस्थितिलयां प्रति ।

स्थानभूतो विमर्शो यस्तद्भांडस्थलमुच्यते ॥

पराहंतासमावेशपरिपूर्णविमर्शवान् ।

सर्वज्ञः सर्वगः साक्षी, सर्वकर्ता महेश्वरः ।

विश्वाधारमहासंविद् प्रकाशपरिपूरितम् ॥

पराहंतामयम् प्राहुर्विमर्शं परमात्मनः ।

यथा चंद्रे स्थिरा ज्योत्स्ना विश्ववस्तुप्रकाशिनी ।

तथा शक्तिर्विमर्शात्मा प्रकारे ब्रह्मणि स्थिता” ॥

इति वक्ष्यमाणभांडभाजस्थलवचनविरोधाच्च ॥

अत्र शक्तेः शिवाभिन्नत्वेन निरवयवत्वात् कथं सांशप्रपंचोपादानकारणत्वं
संभवतीति नाशंकनीयम् ॥ यथा परमाणूनां निरवयवत्वेऽपि तत्कार्यरूपद्व्यणुकादे-
स्सावयवताप्राप्त्या विश्वोपादानत्वमंगीक्रियते तथा तत्स्वातंत्र्यपरिकल्पिताया माया-
शक्तेः सावयवत्वसंभवाद्विश्वोपादानत्वं संभवतीति शक्तेरघटनघटनापटीयस्त्वात् ।

अथ भगवदंगीकृताविद्यांगीकारोपि न संभवति । तस्य दोषरूपत्वेन ब्रह्मण-
स्तदाश्रयत्वे दोषित्वप्रसंगात् ।

ननु शुक्तिकाशकलभासमानरजतस्य यथा तत्संपर्को न विद्यते तथा ब्रह्मणि
भासमानाविद्याया अपि तत्संपर्काभावान्नोक्तदोष इति चेत्तर्हि जीवेश्वरविवेकः एव न
स्यात् । अविद्यासंपर्काभावात् । नच प्रतिबिंबद्वारा तद्विवेकः संभवति इति वाच्यम् ।
मुखादिबिंबबाह्यदर्पणादिवर्तिबरूपब्रह्मबाह्यदेशे दर्पणस्थानापञ्चाविद्यास्थित्यंगीकारा-

संभवाद्ब्रह्मबाह्यादेशाभावाज्जलप्रविष्टदर्पणरेखावच्च तत्रैव मग्नस्य तत्रैव प्रतिफल-
नासंभवाद्ब्रह्मापेक्षया अविद्याया अस्वच्छत्वाच्च । तथाच दर्पणप्रतिबिम्बितमह्या-
दिवत् प्रतिबिम्बितपदार्थस्यार्थक्रियाशून्यत्वेन भोक्तृत्वादेर्निराश्रयत्वप्रसंगः । न च
दर्पणप्रतिबिम्बितादित्यस्य नेत्रचंचुत्ववत्संभवतीति वाच्यम् । तद्वद्विबरूपे ब्रम्हणि
भोक्तृत्वादेरभावात् । नच हरिद्राचूर्णयोगेनानुभयनिष्ठलौहित्यभासनमिव संभव-
तीति वाच्यम् । तद्वद्विद्याप्रतिबिम्बयोः साक्षाद्वस्तुत्वाभावात्संयोजकान्तरशून्यत्वाच्च ।
मुख्यप्रकाशस्यासंगत्वात् । अनेनैव लोहमणिदृष्टांतस्यापि दूरीकृतत्वात् । तथापि
प्रतिबिम्बस्यदर्पणाद्युपाधिनिबन्धनत्वेन निश्चिततया मायाकार्यत्वेन मिथ्यात्वात्
प्रत्यगैक्यं न संभवतीति तत्त्वमसीत्युपदेशो निरर्थक एव स्यात् । नचाविद्यानिवृत्ति-
द्वारा तस्यापि निवृत्तिर्जायत इतीदमेव प्रत्यगैक्यमिति चेदात्महानिरपुरुषार्थ इति
कस्यापि भवदभिमतमुक्तौ प्रवृत्तिरेव नस्यादिति संक्षेपः

अथ तद्विशिष्टत्वमपि न संभवति दोषित्वप्रसक्त्या ब्रह्मणस्तत्संपर्काभावादि-
त्युक्तत्वात् । तथाप्यंशे वा साकल्ये वा ॥ नाद्यः ब्रह्मणो निरंशत्वेनोर्ध्वाधास्तिर्य-
ग्भागभेदशून्यत्वात् । कल्पिततांशभेदोपि न संभवतीति । कुत्र स्थिता कल्पयत्य-
विद्येति विज्ञातुमशक्यत्वाद्ब्रह्मबाह्यादेशाभावात् । नच निरंशोप्याकाशो नक्षत्रादिस्थिति-
रिवसंभवतीति वाच्यम् ॥ तस्या वाय्वाधारत्वादाकाशस्यापि जन्यद्रव्यत्वेन सांशत्वा-
ङ्गीकारेण तत् दृष्टांतस्यानुभयवादिसिद्धत्वाच्च । नन्वघटनघटनापटीयसी सेति चेतस्यं
तद्भावस्य चैतन्याश्रयवलाधीनत्वेनोक्तरीत्या तदसंभवादन्वया चैतन्यं खंडितमेव
भवेत् सांख्यमतप्रवेशापत्तिश्च ॥

नापि द्वितीयः शुद्धाशुद्धविभागासंभवात् ननु संसारावस्थायामशुद्धत्वं मुक्त्य-
वस्थायां शुद्धत्वमिति चेन्न ॥

“ जीव ईशःशुद्धचित्तस्तथा जीवोशयोर्भिदा

अविद्यातद्धितोर्योगः षडसाकमनादयः ”

इति संसारावस्थायामेव शुद्धाशुद्धविभागस्याङ्गीकृतत्वात् । नन्वेवं निर्वक्तुम-
शक्यत्वेऽपि “ तम आसीदित्यादि ” श्रुत्यादिप्रमाणबलाद्विद्याङ्गीकरणीयैवेति
चेत्तेषां श्रुत्यादिप्रमाणानां सत्यत्वप्रसंगः । प्रमाणप्रमेययोर्घटं प्रतिचक्षुरादेरिव तद्विजा-
तीयताया अङ्गीकरणयित्वात् । न च व्यवसायं प्रत्यनुव्यवसायस्य प्रामाण्याङ्गीकाराच्चायं
नियम इति वाच्यम् । ज्ञानस्य ज्ञातृविश्रांतत्वेन कदाचिदिदमिति प्रमेयपदनिष्ठत्वा-
भावेनानुव्यवसायस्य व्यवसायभूतघटहृदयङ्गीकरणप्रवीणत्वात् । अन्यथा व्यवस्था-
हानिरनवस्थापत्तिः घटोऽपि घटांतरविषयः स्यादिति अतिप्रसंगश्चेति तद्दृष्टांतस्या-
नुभयवादिसिद्धत्वात् ॥

अविद्यायाश्च सत्यत्वप्रसंगः अनादिभावेनांगीकृतत्वात् । नचायमसंप्रयोजको हेतुः यदि सत्यत्वं न स्यात्तर्ह्यनादिभावत्वंच न स्यात् घटवदिति व्यतिरेकिदृष्टान्त-
स्यापि विद्यमानत्वात् । ब्रम्हातिरिक्तत्वेनांगीकृतत्वादसत्कल्पकतापत्तिश्च । तन्निज्ञस्य
तद्वाह्यता नियमेनास्तीत्यत्र मानाभावात् । सकलप्रमाणशेषिमहाप्रकाशबाह्यत्वात् ।
नच घटगतरूपादिदृष्टान्तः तद्वदसमवेतत्वात् । नापि घटाकाशदृष्टान्तः । “आत्मना
आकाशः संभूतः” इत्यादि श्रुतेः पवनादीनां साक्षात्परंपरया तत्कार्यत्वेन तदंतर्गत-
त्वसंभवात् नेह तथा द्वयोरप्यनादित्वात् । नापि नरिक्षीरन्यायः आद्यंतकोदयोः
परस्परबाह्ययोर्मध्यकोटौ प्रमात्रा संयोजितत्वेन क्षीरस्य नीरांतर्गतत्वात् । नेह
तथा चैतन्यस्यासंगत्वात् । तद्वत्समानजातीयत्वाभावाच्च ॥

यथा कथंचिदंगीकारेऽपि तस्याः प्रमेयत्वात् प्रमेयस्य प्रमाद्वारा प्रमातृविश्रांति-
रंगीकरणीयेति विधैव भवेत् अविधेति वातैव न स्यात् । अन्यथा नष्टघटविषयिणी
स्मृतिर्न स्यात् । नच संस्कारात् संभवतीति वाच्यम् । तस्यापि सविषयत्वेनैवात्म-
समवेतत्वात् । एवं भवदभिमताविद्यायां मानाभावात् अंगीकारेऽपि निर्वाहाभावात्
बाधकाभिर्वाचानुपपन्नत्वेन ब्रह्मणो जडतानि वृत्त्यर्थबलात्तत्त्वभावभूतविमर्शशक्ते-
रंगीकरणीयत्वेन तस्या विश्वोपादानकारणीभूतमायारूपत्वमुपपादयितुं प्रयासोऽयं
सार्थक इति ॥

नन्वेवं चेत् ब्रह्मणि किं प्रमाणं स्वातिरिक्तमानांतराभावात् । अन्यथा ब्रह्मा-
सदेव भवेदिति चेन्न । तस्य स्वप्रकाशत्वेनाहं परामर्शमयस्वानुभूतिप्रमाणस्य जाग-
रूकत्वात् विमर्शशक्तेः प्रकाशाभिन्नत्वेऽप्यघटनघटनापटीयस्त्वात् स्वस्वातंत्र्यपरि-
कल्पितसामरस्याभेदसद्भावात् प्रमेयप्रमाणव्यवहारः संभवतीति न काचिदनुपपत्तिः ।
स्वातिरिक्तमानांतरगम्यत्वे घटवज्जडत्वापत्तिः । श्रुत्यादिप्रमाणानां “चत्वारि वाक्-
पारिमिता पदानि” इति श्रुतेः आरंभविवक्षाध्यवसायोक्तिरूपेण विमर्शमयत्वेन
विभागपरामर्शदशायां तन्माहात्म्यप्रकाशनपरत्वात् श्रुत्यादिप्रसिद्धाविद्यादिशब्दानां
स्वातंत्र्यपरिकल्पितमायापरत्वसंभवात् सर्वं समंजसम् ॥ ३९ ॥

V—40.

अथ केन गुणेन किं वस्तुजालमित्यत्राह ।

किंचित्सत्त्वरजोरूपं भोक्तृसंज्ञकमुच्यते ।

अत्यंततामसोपाधिर्भोज्यमित्यभिधीयते ॥ ४० ॥

रजोगुणस्य किंचित्सत्त्वतमोमिश्रत्वात् “चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः”
इति भगवदुक्तेः तादृप्रजोगुणमिश्रचैतन्यं भोक्तृ जीवचैतन्यमित्यर्थः अत्यंततामसो-

पाधिविशिष्टचैतन्यं भोज्यरसादिरूपं । परतत्त्वमयोपाधिः आभ्यामुत्कृष्टत्वेन परतत्त्व-
रूपसत्त्वगुणोपाधिविशिष्टचैतन्यप्रेरकीभूतमहेश्वर इत्यर्थः ॥ ४० ॥

यथोक्तमर्थं द्रढयति—

भोक्ता भोज्यं प्रेरयिता वस्तुत्रयमिदं स्मृतम् ॥

अखण्डं ब्रह्मचैतन्यं कल्पितं गुणभदतः ॥ ४१ ॥

स्पष्टम् ॥ ४१ ॥

अत्र प्रेरयिता शंभुः शुद्धोपाधिमहेश्वरः ।

संमिश्रोपाधयः सर्वे भोक्तारः पशवः स्मृताः ॥ ४२ ॥

अथ तेषां गुणनामांतराण्याह—

भोज्यमव्यक्तमित्युक्तं शुद्धतामसरूपकम् ।

सर्वज्ञः प्रेरकः शंभुः किञ्चिज्ज्ञो जाव उच्यते ।

अत्यंतगूढचैतन्यं जडमव्यक्तमुच्यते ॥ ४३ ॥

अधिकसत्त्वोपाधिकत्वात् महेश्वरः सर्वज्ञः सुखभोक्ता शंभुः किञ्चित्तमो-
मिश्रत्वात् संहारकृत्यप्रबोणः काधयुक्तः । जावास्तु किञ्चित्सत्त्वतमामेश्वरजोपाधि-
कत्वात् किञ्चिज्ज्ञाः ज्ञानाज्ञानसंमेलिताः अतएव सुखदुःखभोक्तारः शुद्धताम-
सोपाधिकं भोज्यमव्यक्तं प्रकृतोत्पत्त्यर्थः किमिदमव्यक्तमित्यत्राह अत्यंतंति वृक्षादीनां
इन्द्रियप्राणादिशून्यत्वेन केवलजडत्वंऽपि पिपासाया विद्यमानत्वात् सस्यादीनां
शिलादीनां वृद्धिदशेनात् अव्यक्तचैतन्यमिति व्यवहारः । अव्यक्तं प्रकृतिमयिति
पर्यायः ॥ ४३ ॥

एवं मायागुणभेदरूपोपाधित्रयं प्रदर्शयन्तरम् लिङ्गांगरूपशिवजीवस्वरूपं
समुपलक्षयितुं पूर्वोक्तमायोपाधिं द्विधा विभज्य दर्शयति

उपाधिः पुनराख्याता शुद्धाशुद्धविभेदतः ।

शुद्धोपाधिः परा माया स्वाश्रयामोहकारिणी ॥ ४४ ॥

“पिंडस्थलम्” उपाधिः पूर्वोक्तमायोपाधिः पुनः शुद्धाशुद्धभेदेन द्विधा भवति,
तत्र शुद्धोपाधिः परा माया स्वाश्रयामोहकारिणोत्पूध्वेमायेत्यर्थः ॥ ४४ ॥

अशुद्धोपाधिरप्येवमविद्याश्रयमोहिनी ।

अविद्याशक्तिभेदेन जीवा बहुविधा स्मृताः ॥ ४५ ॥

अशुद्धोपाधिः अविद्या आश्रयमोहिनी अत्रोपाधेत्यर्थः । अविद्याशक्तिभेदेन
अंशभेदेनेत्यर्थः । जीवा बहुविधाः स्मृताः ।

• मायाशक्तिवशादीशो नानामूर्तिधरः प्रभुः ।

सर्वज्ञः सर्वकर्ता च नित्यमुक्तो महेश्वरः ॥ ४६ ॥

ईशः शुद्धोपाधिर्महेश्वरः मायाशक्तिवशात् महामायाशक्तिवशात् सद्योजाता-
दिनानामूर्तिधरः जीवानां बुद्धिप्रेरकः प्रभुः कर्तुमकर्तुमन्यथाकर्तुम् समर्थः सर्वज्ञः
सदसत्सकलपदार्थविषयज्ञानादिज्ञानशक्तिमान् सर्वकर्ता च सकलप्रपञ्चनिर्माणनिमित्त-
कारणीभूतः नित्यमुक्तः आणवाद्यनादिमलसंबन्धरहितः “सर्वज्ञः सर्वकर्ता च सर्वज्ञः
पञ्चकृत्यसंपन्नः सर्वेश्वरः ईश” इति वृद्धजाबालश्रुतेः ॥ ४६ ॥

किञ्चित्कर्ता च किञ्चिज्ज्ञो वद्वोऽनादिशरीरवान् ॥

अविद्यामोहिता जीवा ब्रह्मैक्यज्ञानवर्जिताः ॥ ४७ ॥

अथ जीवस्वरूपमाह, किञ्चित्कर्तेति, किञ्चित्कर्ता किञ्चिज्ज्ञः वद्वः आणवाद्य-
नादिमलपाशबद्धः ईशप्रेरितरूप जीवः अनादिशरीरवान् अनादितः प्राप्तिशरीराभि-
मानवान् “ज्ञाज्ञौ द्वावजावीशनीशावजा ह्येका भोक्तृभोगार्थयुक्ता अनादिस्वात्मा
वध्यते भोक्तृभावात् ज्ञात्वा देवं मुच्यते सर्वपाशैरिति” श्वेताश्वतरश्रुतेः “अनादि-
मलसंबन्धार्किञ्चिज्ज्ञोऽसौ शिवः स्मृत इति” किरणागमोक्तेश्च एवंरूपा जीवाः
अविद्यामोहिताः संतःब्रह्मैकज्ञानवर्जिताः अहंब्रम्हास्मि इति तादात्म्यज्ञानशून्याः ॥ ४७ ॥

परिभ्रमंति संसारे निजकर्मानुसारतः ।

देवतिर्यङ्मनुष्यादिनानायायोनिविभेदतः ॥ ४८ ॥

संतः निजकर्मानुसारतः देवतिर्यङ्मनुष्यादिनानायायोनिभेदमाधिगम्य संसारे
परिभ्रमंतीत्यर्थः । अत्र सृष्टेः प्राक् कर्माभावात्कथमिति नाशङ्कनीयं । सद्वादमर्यादया
सर्वं विश्वमंडरसन्ध्यायेन परब्रम्हणि अविभागपरामर्शात्मनास्तीत्यङ्गीकृतत्वात् ।

सिद्धांतशिखामणि, I—78, 74.

अवतरणिका—ननु शरीरात्मविवेकः किमित्यपेक्षित इत्यत्राह—

शरीरात्मविवेकेन पिंडज्ञानी स कथ्यते ॥

शरीरमेव चार्वाकैरात्मेति परिकीर्त्यते ॥ १ ॥

व्याख्यानं—शरीरात्मविवेकेन शरीरशरीरिणोर्विवेकेन पिंडज्ञानीति शास्त्रज्ञैः
उच्यत इत्यर्थः एवंविधवादिभिरात्मतत्त्वस्य संधिगधत्वात् संदिग्धेऽर्थे न्यायः
प्रवर्तते इति शास्त्रकृद्भिरङ्गीकृतत्वात् शरीरात्मविवेक आवश्यक इत्यर्थः ॥ १ ॥

इन्द्रियाणां तथात्मत्वमपरैः परिभाष्यते ॥

बुद्धितत्त्वगतैर्बौद्धैर्बुद्धिरात्मेति कथ्यते ॥ २ ॥

अवतरणिका—कथं तद्विवेक इत्यत्राह—

नेन्द्रियाणां न देहस्य न बुद्धेरात्मता भवेत् ॥

अहंप्रत्ययवेद्यत्वादनुभूतस्मृतेरपि ॥ ३ ॥

शरीरेन्द्रियबुद्धिभ्यो व्यतिरिक्तः सनातनः ॥

आत्मस्थितिविवेकी यः पिंडज्ञानी स कथ्यते ॥ ४ ॥

व्याख्यानं—अयं भावः गृहक्षेत्रादिनाशे सति दुःखदर्शनात् तदभिवृद्धौ सुखातिशयात् गृहक्षेत्रादिकमेवात्मेति विषयात्मवादिनो लौकिका मन्यन्ते । ततोऽपि समाधिकविवेकभाजः गृहक्षेत्रादीनां मृगपक्षिसरिद्रिग्रामादि विवेकाभावात् शरीरस्य तादृग्विवेकसम्भावात् शरीरमेवात्मेति चार्वाका मन्यन्ते । शरीरे प्राणवायुपरिस्पंदाभावे ज्ञानानुदयात् न शरीरे प्राण एवात्मेति केचिद्वदन्ति । सुप्तिकाले प्राणस्पंदस्य विद्यमानत्वेऽपीन्द्रियव्यापाराभावेन ज्ञानशून्यत्वात् इन्द्रियमेवात्मेत्यपरे । अत्र इन्द्रियाणां बाहुल्यात् इन्द्रियसमूह आत्मेत्युच्यते वा व्यष्टिरूपस्यात्मत्वमुच्यते वेति विकल्पः । नाद्यः । तत्रैकस्य द्वयोर्वा नाशे समुदायनाशेन ज्ञानानुदयप्रसंगात् । न द्वितीयः जलमिदं स्वच्छं मधुरमिति प्रतीतिर्न स्यादिति एकैकार्थप्रकाशकत्वाद्यष्टेः । एवं शरीरादेर्ज्ञानशून्यत्वेन जडत्वात् आत्मत्वं न संभवतीति बुद्धिरेवात्मा । अत्र बुद्धेश्चक्षुरादिकरणसाध्यत्वात् करणानां कुठारादिवत्कर्त्रधीनत्वात् बुद्ध्युत्तीर्णः कश्चित्कर्त्ताऽङ्गीकरणीय इति नाशकनीयम् करणजन्यस्य जडत्वनियमेन बुद्धेर्जडतापत्त्यर्थग्रहणापदुत्वात् । नेष्टापत्तिः जडबुद्धेरात्मनोऽपि जडतापत्तेरनिवार्यत्वात् लोकव्यवहारो विलुप्येतेति भवदभिमतमवद्बुद्धिः स्वतःसिद्धैवेत्यङ्गीकरणीयतया प्रथमं घटानुभवः ततो घटविकल्पः तदनन्तरं तज्जनितसंस्काराद्भाविकोऽतिनिष्ठास्मृतिः स्मृत्या लोकव्यवहार इति भिन्नकालभिन्नाकारभिन्नाविषयेणो क्षणिकज्ञानसंततिरेवात्मेति बुद्धिप्राधान्यवादिनो बौद्धा वदन्ति अत्रोत्तरं ॥

अहंप्रत्ययवेद्यत्वादनुभूतस्मृतेरपि ॥

शरीरेन्द्रियबुद्धिभ्यो व्यतिरिक्तः सनातनः ॥ १ ॥

आत्माऽस्तीति मम शरीरं ममेन्द्रियं मम बुद्धिर्मम स्मृतिः शरीर्यहं स्फुटेन्द्रियोऽहं जानामि स्मरामीति शरीरेन्द्रियबुद्ध्युत्तीर्णोऽहंप्रत्ययाधीनतया स्मृत्यादीनामपि भासमानत्वात्तद्व्यतिरिक्तः कश्चिदात्मास्तीत्यङ्गीकरणीय इत्यर्थः । नन्वहं प्रत्ययस्यास्माभिर्निर्विकल्पकसविकल्पकलक्षणज्ञानद्वयांतर्गतत्वेनाङ्गीकृतत्वाच्च तद्व्यतिरिक्तः । न च तर्ह्ययमात्मव्यतिरिक्तं न किञ्चिद्विकल्पयतीत्यात्मा सिद्ध इति वाच्यं स्थूलोऽहं कृशोऽहं सुख्यं दुःख्यमिति रूपवेदनासंतानसंस्पर्शित्वेन शरीरादीन्विकल्पयतीति तस्मान्नास्मदङ्गीकृतरूपविवेदनसंज्ञानविज्ञानसंस्कारलक्षणपञ्चसंतानोत्तीर्णः शरीरादिसंतानमूर्धन्योऽप्यहंप्रत्ययो नात्मा भवितुमर्हति रूपवेदनासंतानसंस्पर्शित्वेनानि-

त्यत्वात् सुप्तिमूर्छादावभावाच्च । न च घटमहं जानामीत्यत्र वेद्यरूपकर्मप्रकाशात्
 वेदानारूपज्ञानप्रकाशाच्चोत्तीर्णत्वेन भासमानत्वादहंप्रत्यय आत्मानमेव विकल्पयतीति
 वाच्यं तस्याहंप्रत्ययव्यतिरेकेणादृश्यत्वात् अहंप्रत्ययस्यानित्यत्वात् । यदि प्रत्ययस्य
 सविषयताऽन्यथाऽनुपपत्त्या तद्व्यतिरिक्त आत्मानुमीयते तर्हि कोऽयमनुमाता अहं-
 प्रत्ययो वा तद्व्यतिरिक्तो वा नाद्यः । अनित्येऽहंप्रत्ययस्यानुमातृताङ्गीकारेणास्मन्मत-
 प्रवेशोपपत्तेः तद्व्यतिरिक्तस्यानुमातुरदृश्यत्वात् । यदि दृश्यस्तर्हि तस्य बुद्धितुल्यत्व-
 प्रसंगाद्बुद्धिरेवात्मेति चेत् मैवं । बुद्धेः- क्षणिकत्वेन, भिन्नकालभिन्नविषयभिन्नाकार-
 त्वेनाङ्गीकृतत्वात्, नीलं पीतान्निभं पीतं नीलान्निभं नीलमहं जानामि योऽहं बाल्ये
 पितरावन्वभूवं स एवाहमिदानीं पुत्रदाराननुभवामीत्येकसंविद्धप्रतया बाह्याभ्यन्तरा-
 नुसंधानासंभवात् क्षणद्वयावगाहिसंविदंतरानङ्गीकारात् रूपसंस्कारेण रसस्मृत्यनु-
 दयात् स्मृतेः स्वसमानविषयताव्यवस्थापकत्वेन संस्कारस्य कृतार्थत्वात् स्मृतिजनकं
 न किञ्चित्पश्याम इति स्मृतेर्गगनकुसुमायमानत्वेन तन्मूलस्य सर्वस्यापि लोकव्यव-
 हारस्योच्छित्तिप्रसंगाच्च । तस्मान्नित्यः कश्चिदात्मानुसंधाता ज्ञानस्मृत्यपोहनशक्ति-
 मानङ्गीकरणीयः । मत्तः स्मृतिज्ञानमपोहनं चेत्येतदभिप्रायेणैव भगवताऽपि गीतत्वात्
 सचाहंप्रत्ययस्वरूप एव तदभिन्नस्यादृश्यत्वादिति सूक्तत्वात् तस्य सुप्तिमूर्छा-
 दावभावाच्चानित्यत्वमाशङ्कनीयम् तदा तस्य शून्यस्थाननिमग्नत्वेन तदीयस्वप्रकाशस्य
 तिरोहितत्वात् अन्यथोत्थितस्य सुखमहमस्वाप्समिति सुखस्मृत्यनुदयप्रसंगः स्मृते-
 रनुभवमूलत्वात् स्वतंत्रांशीभूतप्राणवायुपरिस्पंदस्य विद्यमानत्वेन तस्य हानादाना-
 दिरूपतया कर्तृनिरूपितत्वात् कर्तृज्ञानपुरःसरत्वादितिसंक्षेपः । नन्वेतावता शरीरं
 कश्चित् जीवात्मा सिद्धः न तत्परेक ईश्वर इति चेत् लोके विदारणादिक्रियाणां
 कुठारादिकरणसाध्यत्वात् करणानां कर्मेन्द्रियाधीनत्वात् तेषां ज्ञानेन्द्रियाधीनत्वात्
 तेषांमंतरिन्द्रियाधीनत्वात् तेषां शरीर्यधीनत्वात् तस्य देशकालादिपरतंत्रत्वात्
 स्वतंत्रेण विना न संभवतीति व्यवहारान्यथानुपपत्त्यैव सोऽपि सिद्ध इति वदंतो
 वैयासिकाश्च प्रत्युक्ता इति मंतव्यं ॥ २-३८ ॥

सिद्धांतशिखामणि—XVIII-4.

अन्योन्याभावनिरासः ।

अथ यस्य ज्ञेयांतरं च नास्त्येवेत्याह—

निरस्तभेदजल्पस्य निरीहस्य प्रशाम्यतः ।

स्वे महिम्नि विलीनस्य किमन्यज्ज्ञेयमुच्यते ॥ ४ ॥

निरस्तभेदजल्पस्य “ द्वितीयाज्ञयमेव पश्यति ” इति बृहदारण्यकश्रुतेः
 युक्त्या च निराकृतद्वैतवाक्यस्य प्रशाम्यतः रागद्वेषराहितस्य स्वे महिम्नि स्वविमर्शे
 विलीनस्य तदेकनिष्ठस्य निरीहस्य विरक्तस्य शिवयोगिनः ज्ञेयं ज्ञातुं योग्यं अन्यात्किं न

किमपीत्यर्थः । नन्वत्र युक्तिः किमिति चेत् उच्यते । भेदो नाम किमन्योन्याभावो वा वैधर्म्यं वा वस्तुस्वरूपं वेति त्रिधा विकल्पः । आद्ये तत्रान्यत्वं भावस्वभावो वा भेदनिबन्धनः कश्चिदुपाधिर्वेति द्विधा विकल्पः । तत्र नाद्यः भावस्याभावत्वप्रसंगात् अन्यत्वस्य भावस्वभावत्वात् । भावादन्यो भाव इति चेत् अस्तु तस्य विशेषघटित्वात् इह तु भेदसामान्यलक्षणप्रविष्टान्यत्वस्य प्रश्नविषयत्वेन न तदुत्तरं भवितुमर्हति तस्य भेदसिद्ध्यन्तरभावित्वात् किञ्च भावस्य भावांतरान्यत्वं स्वभाव इति नियमस्तत्तद्भावकृतो वा तद्व्यतिरिक्तमहापुरुषकृतो वा नाद्यः घटादिभावस्य जडत्वेन कर्तृत्वाभावात् न द्वितीयः कल्पनायाः प्रागनन्यत्वेनांतरालिकतयान्यत्वस्य तत्स्वभावत्वासंभवात् । ननु न केनापि कृतः किंतु स्वतःसिद्ध इति चेन्न तर्हि स्वप्रकाशोपि भवेत् ब्रह्मवत्स्वतः सिद्धत्वात् ननु ब्रह्मापि मानांतरसिद्धमिति न स्वतःसिद्धमिति वाच्यं । नित्यत्वेन कारकव्यापारासंभवात् स्वप्रकाशत्वेन ज्ञापकव्यापारसंभवात् अन्यथा जडत्वप्रसंगात् । नाप्यन्यत्वं भेदनिबन्धनः कश्चिदुपाधिः आत्माश्रयादिदोषप्रसंगात् । नापि द्वितीयः घटे पटत्वं नास्ति पटे घटत्वं नास्ति इति वैधर्म्यं एवंविधनिश्चयस्य घटपटभेदसिद्ध्यन्तरभावित्वात् । नच घटपटयोस्तंतुमयत्वमृण्मयत्वाभ्यां भेदः सिद्धः एवेति वाच्यं घट एव मृण्मयत्वं पट एव तंतुमयत्वमित्यसाधारणप्रतीतिर्घटपटभेदसिद्ध्यधीनत्वात् तस्या अद्यापि साध्यकोटिप्रविष्टत्वात् । किञ्च तंतुमयत्वमृण्मयत्वयोर्भेदस्तत्र तदवयवभेदादिति परमाणुपर्यालोचनायां निरवयवत्वेन भेदाग्रहात् मूलक्षयकारिण्यनवस्था स्यादिति । नापि तृतीयः वस्तुस्वरूपं हि वस्त्वंतरस्वरूपाननुगामीत्यङ्गीकरणीयं अन्यथा स्वरूपसांकर्यापत्तेः एवं रजतमित्यत्र शुक्तिरेव रजताकारेण निश्चीयत इति भ्रांतिज्ञानोच्छेदप्रसंगात् । दूरत्वादिदोषवशात्तत्त्वानिश्चीयत इति चेत् तर्हि हंगलादिकमपि रजतत्वेन कुतो न निश्चीयते नच विशेषदर्शनसामग्रीप्रतिबंधिकेति वाच्यं शुक्तिकायामपि विशेषदर्शनसामग्रीसत्वेनानारोपप्रसंगात् अविशेषदर्शनसामग्रीप्राबल्यादारोपः संभवतीति चेन्न वस्त्वंतरे वस्त्वंतरस्वरूपमनुप्रविष्टमित्यङ्गीकरणीयत्वेनाननुप्रविष्टमिति वक्तुमशक्यत्वेन स्वरूपसांकर्योपपत्तेरनिवार्यत्वेन भेदादोच्छेदप्रसंगात् पूर्वोक्तदोषप्रसंगाच्च किञ्च वस्तुनि भासमानो भेदः तत्तद्वस्तुस्वरूपाभिन्नो वा यदि भिन्नो वा स्यात् नाद्यः अत्यंतविरोधात् भेदस्याभेदतासंभवात् न द्वितीयः सोपि भेदः कीदृशइत्युपरि विचार्यमाण अनवस्थामेवोपस्थापयतीति विश्रान्त्यभावात् नाप्यभेदात्यंताभावो भेदः आत्माश्रयप्रसंगात् नास्त्यैक्यप्रतियोगी एकत्वस्य प्रतियोग्यभावात् द्वित्वादीनां तन्मूलकत्वात् नापि विभागः तस्य संयोगपूर्वकत्वेन पूर्वापरं दिशोः पूर्वपश्चिमाचलयोश्च कदापि संयोगभावेन भेदाभावप्रसंगात् तस्माद्गत्यंतराभेदेन भेदव्यवहारसिद्ध्यर्थं सकलसामरस्यात्मनो महेश्वरस्येच्छावशात् सागरतरंगन्यायेनाभेदपर्यवसायित्वेन कल्पितविभागो भेद इत्यङ्गीकरणीयत्वेनाप्यभेद एव सिद्ध्यतीति शिवाद्वैतासिद्धांतवादिनां युक्तिरीदृशीति विचक्षणैर्विमर्शनीयेति ॥३॥

शिवाद्वैतमंजरी-34 to 37. षट्त्रिंशत्तत्त्वोद्भासनम्.

एवं च विमर्शपरिवृद्धितं ब्रह्मैव स्वक्रीडार्थं लीलया शिवशक्तिसदाशिवेश्वर-
शुद्धविद्यामायाकलाविद्यारागकालनियतिपुरुषप्रकृत्यहंकारबुद्धिमनःश्रोतृत्वकृच्छुर्जि-
ह्वाघ्राणवाक्पाणिपादपायूपस्थशङ्खस्पर्शरूपरसगंधाकाशवायुवह्निसलिलभूमय इति
षट्त्रिंशत्तत्त्वात्मना भिद्यते तथाहिः—

“अनादिनिधनाच्छांताच्छिवात्परमकारणात् ।

इच्छाशक्तिर्विनिष्कांता ततो ज्ञानं ततः क्रिया ।

तयोत्पन्नानि भूतानि भुवनानि चतुर्दश ॥ ” इत्यागमोक्तेः

“अर्धं क्रिया भवति दक्षिणमन्यदर्थं ।

ज्ञानं समत्वमनयोरपि मध्यमिच्छा ॥

इच्छैव मूलमुदितांतरबाह्यगत्या ।

ज्ञानं क्रिया च खलु मूलमिहांकुरस्य” ॥ इति मातृकाचक्रविवेकस्थितेश्च.

सृष्ट्युन्मुखस्य महेश्वरस्य स्वेच्छाशक्त्यंतरंगभूतज्ञानांशप्रविष्टप्रथमोद्योग एव
भाविचराचरप्रपंचनिमित्तकारणं सर्वज्ञसर्वकर्तृनीलकण्ठोमापतित्रिलोचनत्वादिलक्षणं
शिवतत्त्वमिति ॥

अथ स्वेच्छाशक्तेः बहिरंगरूपक्रियांशप्रविष्टोद्योग एव, भाविविश्वोपादानकारणं
शक्तितत्त्वं भवति ॥

अथैवंविधशक्तितत्त्वमेव स्वेच्छाशक्त्यंतरंगभूतज्ञानशक्त्युद्देकावस्थाप्रविष्टं सत्
जलाधिवासितचणकादिवत् पूर्वावस्थायैलक्षण्येनांकुरायमाणेदंताप्रथमरूपं गर्भावर-
कवत् स्वाहंतयाऽऽच्छाद्य वर्तमानविश्वस्फुरणरूपं सादाख्यरुद्रतत्त्वं सदाशिवांशीभूतं ।
अथ तच्छक्तितत्त्वमेव, स्वक्रियाशक्त्युद्देकदशायां प्रविष्टं सत्कृतवस्तुवदङ्कुरितमिदंतारूपं
स्वाहंतयाऽऽच्छाद्य स्थितविश्वस्फूर्तिमयमीश्वरतत्त्वं शक्तितत्त्वपुंभावलीलास्वरूपनारा-
यणाख्यं । विभागनिबन्धनभेदघटितसागरतरंगन्यायेनाहंतैदंतयोरैक्यप्रातिपत्तिब्रह्मा-
परपर्यायशुद्धविद्यातत्त्वं भवति । गुरुक्तशास्त्रलब्धनिर्मलसंवित्तिरितीति यावत् । अथै-
वंविधशुद्धविद्यातत्त्वमेवांडरसन्ध्यायेन स्वांतर्लीनेषु भवनक्रियोन्मुखेषु भावेषु अन्यो-
न्याभावनिबन्धनभेदबुद्धिप्रधानं सत् मायातत्त्वं भवति ॥

“कलासप्तदशी देवी स्वांतर्लीनचराचरेति ” आगमोक्तेः

“इदं सर्वं जगत्पूर्वं प्रलये परमेश्वरे ।

मायाभिन्ने स्वमायाख्यकारणभेदरूपतः ।

वर्तते वासनारूपेणैव नामावरूपतः ॥

इति पराशरोपपुराणवचनाच्च, स्वांतर्लीनचराचरात्परमेश्वरात् काष्ठयोगेन
॥ चन्द्रेर्विस्फुलिगाविर्भाववत् तदिच्छाशक्तिवशाद्विभक्तं सत् उक्तलक्षणमायाशक्तौ

प्रतिर्विवगत्या प्रविष्टो यः प्रकाशः स पुरुषतत्त्वं भवति । अस्य स्वतंत्रप्रकाशमहेश्वरा-
 दिच्छिन्नत्वेन मायाक्रान्तत्वात्, नाहमीश्वर इत्यात्मन्यनात्मताज्ञप्तिराविर्भवति, तथैवा-
 नात्मनि देहादावात्मताज्ञप्तिश्च, एतद्द्वयमाणवं । तत् एव शुभाशुभवासनारूपित-
 कार्ममलमन्योन्याभावभेदलक्षणं मायिकमलं च प्राप्तं भवति । एवंविधमलत्रयशृंख-
 लितत्वादेव, संसारीत्युच्यते । अस्य पुरुषस्य महेश्वरादिभक्तत्वेन मायापहृतैश्वर्यत्वात्
 असंकुचिततत्कर्तृताशक्तिरेव किंचित्कर्तृतालक्षणकलातत्त्वं भवति ज्ञातृताशक्तिरेव
 किंचिज्ज्ञत्वलक्षणमविद्यातत्त्वं भवति, पूर्णताशक्तिरेवापूर्णतां प्राप्य स्रक्चंदनवनिता-
 दिविषयासक्तिक्षणरागतत्वं भवति तथा नित्यता ह्यनित्यतां प्राप्य भूतभविष्यद्वर्त-
 मानरूपक्रमकरकालतत्त्वं भवति । तथा, व्यापकता ह्यव्यापकतां प्राप्य, मयेदं कर्तव्य-
 मिति नियमहेतुभूतनियतितत्त्वं भवति । एवंविधकलादिपंचकमस्य पुरुषस्य शंकर-
 शासनादपरिच्छिन्नस्वरूपावरणहेतुत्वात्कंचुकमित्यागमेपूच्यते अथौन्मुख्यगर्भितेच्छा-
 शक्तिरेव, प्रातिस्फुरणगत्या स्वगतज्ञानक्रियान्योन्याभावलक्षणमायाप्रातिस्फुरणरूपसु-
 खदुःखमोहप्रदसत्त्वरजस्तमसां साम्यावस्थालक्षणमहंकारादिभूयंतत्रयोर्विंशतितत्त्व-
 मूलकारणं, प्रकृतितत्त्वं भवति । अथ अहं ममेदमित्यभिमानसाधनमहंकारतत्त्वं
 भवति । निश्चयहेतुर्बुद्धितत्त्वं भवति । स्थाणुर्वा पुरुषो वेति संकल्पविकल्पसाधनं
 मनस्तत्त्वं, समीचीनकल्पस्थाणुत्वबुद्धेर्विवरीतत्वात्पुरुषत्वबुद्धेर्विकल्पत्वं, एतन्नित्यं
 शरीरान्तःस्थित्वा, सुखादिवेद्यावधानकरणरूपत्वादंतःकरणं, इच्छाशक्तिप्रधानं । अथ
 शरीरबाह्यलभं सत् शब्दज्ञानैककरणं श्रोत्रं, स्पर्शज्ञानैककरणं त्वक्, रूपज्ञानैककरणं
 चक्षुः रसज्ञानैककरणं रसनं, गंधज्ञानैककरणं घ्राणं, एतत्पंचकं ज्ञानशक्तिप्रधानत्वात्
 ज्ञानेन्द्रियमित्युच्यते । अंतःकरणस्य शब्दाशब्दादिसाधारणत्वादेतस्य शब्दाद्यसाधारणत्वात्
 नातिव्याप्तिः । अथोच्चारणक्रियाहेतुर्वाक्, दानादानादिक्रियाहेतुः पाणिः, गमनागमन-
 क्रियासाधनं पादं, भुक्तजीर्णमलपरित्यागसाधनं पायुः, रेतोमूत्रपरित्यागक्रियासाधन-
 मुपस्थकं, एतत्पंचकं क्रियाशक्तिप्रधानत्वात् कर्मेन्द्रियमित्युच्यते । एतत्करणचतुर्दशक-
 मिच्छाज्ञानक्रियात्मकमित्यवगतव्यं । अथ श्रोत्रैकवेद्यः शब्दः, त्वगैकवेद्यः स्पर्शः, नेत्रैक-
 वेद्यं रूपं, रसनैकवेद्यो रसः, घ्राणैकवेद्यो गंधः एतेषां ध्वनिवर्णशतोष्णनीलिपीतमधुरा-
 म्लसुरम्यसुरभित्वादिबिभागशून्यत्वेन सामान्यरूपत्वात्तन्मात्ररूपत्वेन व्यपदेशः ।
 अथ मरुद्गन्धबुभुसीनामवकाशप्रदं शब्दैकगुणकमाकाशं, कम्पभ्रमणशोषणवेगवायु
 स्पर्शैकगुणो वायुः दाहकं पाचकं रूपवत्तेजः, अतश्चंद्रादिशीततेजसिदाहकत्वाभावेपि
 सस्यादिवर्धनरूपपाचकत्वस्थितेर्नातिव्याप्तिः । द्रावकं प्लावकमाप्यात्यकं रसैकगुणं
 सलिलं, गंधैकगुणं जलतत्त्वाधारकं छेद्यं पाच्यं भूतत्वमिति एतान्याकाशादीनि महा-
 भूतानीत्युच्यन्ते । अत्रैवंविधषट्त्रिंशत्तत्त्वेषु सिवादिशुद्धविद्यांतमंजुरायमाणांकुरित-
 विश्वरूपत्वादपरं, तस्याहंतयाच्छादितत्वात्परं ॥

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 शिवतत्त्वविवेक-अप्पयदीक्षित
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 शंकरभाष्य and रामानुजभाष्य
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 सुदर्शनसुरद्रुम-अनंताचार्य
 (Manuscript)
 सांख्यतत्त्वकौमुदी
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 श्रुतिसारभाष्य-शिवलिंगशिवयोगिन्
 श्रीरुद्र with भाष्य

Kanarese Works.

ಆರಾಧ್ಯ ಚರಿತ್ರೆ-ನೀಲಕಂಠಾರಾಧ್ಯ
ಇತರ ವಚನ ಗ್ರಂಥಗಳು
ಕರ್ನಾಟಕ ಕವಿಚರಿತೆ:-R.

Narsinhaacharya.

ಗಣಸಹಸ್ರನಾಮ-ಸೋಮಾರಾಧ್ಯ
ಗುರುರಾಜ ಚರಿತ್ರೆ-ಸಿದ್ಧನಂಜೇಶ
ಘಟಚಕ್ರ-ಶ್ರೀಚನ್ನಬಸವೇಶ್ವರ
ಚನ್ನಬಸವ ಪುರಾಣ-ವಿರೂಪಾಕ್ಷ
ಪಂಡಿತ

ಚತುರಾಚಾರ್ಯ ಪುರಾಣ-
ಪರ್ವತೇಶ್ವರ

ಚನ್ನಬಸವೇಶ್ವರ ವಚನ
ಜೋರ ಬಸವ ಪುರಾಣ
ಪ್ರಭುದೇವ ವಚನ
ಪ್ರಭುಲಿಂಗಲೀಲೆ-ಚಾಮರಸ
ಬಸವೇಶ್ವರ ವಚನ
ಬಸವ ಪುರಾಣ-ಭೀಮಕವಿ ಪಂಡಿತ

ಬಸವ ದೇವರಾಜರಗಳೆ-ಹರಿಹರ
ಮರುಳಸಿದ್ಧಸಾಂಗತ್ಯ
ಮಹಾದೇವಿಯಕ್ಕನ ವಚನ
ಮಂತ್ರಗೋಪ್ಯ-ಚನ್ನಬಸವೇಶ್ವರ:

ರೇವಣಸಿದ್ಧ ರಗಳೆ-ಹರಿಹರ
ರೇವಣಸಿದ್ಧ ಪುರಾಣ-ಬೊಮ್ಮರಸ
ವಚನಶಾಸ್ತ್ರಸಾರ-Halkatti
ವೀರಶೈವ ಸಂಜೀವಿನೀ-ಮುಮ್ಮಡಿ
ಕಾರ್ಯಭೂಷ.

ಶತಕತ್ರಯ-ಮಾಯಿದೇವ
ಶರಣಲೀಲಾಮೃತ
ಶಿವಾನುಭವ ಶಾಸ್ತ್ರ-(Published
by Ujjainimath)
ಸಂಗಮೇಶ್ವರ ವಚನ-(Published
by Halkatti)

ಸರ್ವಜ್ಞಪದಗಳು
ಹಿರಿಯಮಂತ್ರಗೋಪ್ಯ-ಚನ್ನಬಸವೇಶ್ವರ.

Agamas, Vedas, Puranas, Upanishads, Smritis, and many other relevant works have also been consulted. They have all been referred to in the body of the book; but being too many to be mentioned they are omitted from the list. Books marked (*) are to be taken as printed at Sholapur by late Mallappa Varad.

Dr. S. N. Dasgupta, M. A., Ph. D., D. Litt., F. R. S. E.,
C. I. E., King George V Professor of Mental Science,
Calcutta University.

I have read with great interest your learned performance on the **History and Philosophy of the Lingayat Religion**.....In going through the pages of your great work I feel that I have learnt much. It appears to me that, so far as I know, this is the best work on Virasaivism that I have ever read. I must congratulate you on your great success and I can assure you that I shall have to draw copious materials from your work for Vol. V of my **Cambridge History of Indian Philosophy**. I must thank you most sincerely for the kindness you have shown to me in presenting the work to me.

Sri A. V. Gopalachariar, B. A. M. L.

Mimamsacharya, VedAntaratna etc., Trichinopoly.

The *Lingadhāranachandrikā* of Sri. Nandikeshvara is a learned, well-reasoned and lucidly written Sanskrit book in defence of the wearing of the Lingam with profuse quotations from the Vedas, Puranas, and Agamas. The author's arguments are often based on the Mimamsa Nyayas. We were favoured with the Sanskrit original with its excellent English translation and very copious and learned annotations in English by Professor M. R. Sakhare about two years ago and we read the book with great interest and sent a short appreciation. Professor Sakhare, who has with untiring industry studied all the literature of the East and the West which throws light on the great religions of the world and particularly on the Vedic-Agamic systems prevailing in India, has now added a very elaborate and edifying English Introduction extending over 682 pages. We have read carefully through the entire introduction and we feel bound to say that we cannot sufficiently praise the thoroughness of the author's research, the remarkable lucidity of the exposition, the critical acumen displayed in the shifting of all the materials gathered from various sources, and, more than all, the deeply sincere God-passion which almost every sentence of the work breathes. We have always thought and felt that the Lingam is a symbol of the Universe and the form is a miniature representation of the Universe. etc. etc.

Swami Sâswatananda,

Shri Ramakrishnamath, Mylapore, Madras.

The book has considerably added to my knowledge of this form of the Hindu Dharma little known outside the regions where

it is professed. Your distinguished service to Religious of India, especially to Veerasaivism, in the form of this volume is bound to receive grateful recognition from all who take interest in religious truths. I am of sincere opinion that it will be a valuable addition to any library worth the name.

I have been going through the book with a great amount of interest and am much pleased to note that the whole treatment is thoroughly historic and explanation given convincing and authoritative. The book has dispelled several misunderstandings regarding the origin and nature of Linga worship and other Saivite practices, born of pure ignorance or blind prejudice.

You maintain a very healthy and equally true thesis in your historical outline when you set forth the view that the spiritual culture of India is a confluence of two streams, the Aryan and Dravidian forms of thought and practices that have commingled and enriched mutually from long past. Any attempt to divide the cultural unity of India by attempting the impossible task of separating and claiming exclusiveness is childishy ridiculous. The vast literature you have consulted and the splendid array of facts you have presented in the pages of this book will surely evoke the admiration of all scholars. The book will stand as a very valuable document for the future, guiding and helping all who study the Lingāyat faith either for its spiritual content or for its historic interest. The non-technical treatment and informal language of the book make it valuable for the laymen. This however does not hinder the scholarly interest.even as it is, the book is a very distinct contribution.

Dr. C. Kunhan Raja,

Department of Sanskrit, University of Madras.

I read through your very well-written book with great interest. The 11th Chapter is quite admirable and no one can fail to admire your courage in dealing with a religious institution with a full historical sense of uprightness and love of truth. Your exposition of the religion is also very thorough and lucid. We want such full descriptions of the various religions in India undertaken by scholars of your type, who have a good grasp of the subject along with a training in historical investigation.

I am not quite sure whether you have been quite just to the presentation of what you call Hinduism. There is no religion called Hinduism. Historically, Hinduism can mean only what

was in Hind, or India. It is more a civilization than a religion and there were all sorts of religion in the country.

As regards Phallus worship, I am not convinced that Sishnavah means phallus worship in the Veda and to that extent we are agreed. But why should a man be ashamed if there had been phallus worship?

Your arguments on the point are quite cogent and convincing.

As historical study and as a full presentation of a religion, the book is admirable. Since you asked me to give my frank opinion, I have spoken out my mind on two important topics, which you have dealt with in the book. It is only a difference in outlook and has nothing to do with your opinion or your book.

Dr. S. K. De,

Department of Sanskrit, University of Dacca.

The immense labour, wide reading and enthusiastic but conscientious treatment displayed in your elaborate work on the History and Philosophy of Lingayat Religion greatly impressed me as I went through its interesting pages. The subject, on which literature is so scanty and not easily available, is not as widely known to scholars as it should have been; and even where known, it is perhaps imperfectly understood, and sometimes misrepresented.

Your complaint on this score is fully justified, and your attempt to remedy the deficiency is praiseworthy. Although I am myself interested in Indian Religious faiths and movements. I must confess I had little knowledge of the Lingayat system, which had been a sealed book to me. I can say without hesitation, therefore, that I have read your book with great pleasure and profit. Please accept my congratulations and thanks for the gift.

The first few preliminary chapters bring in admittedly controversial matters, but your treatment of the question of origins and early religious movements is suggestive, and cannot be entirely ignored even by those who honestly differ. There can be no doubt, however, that when you come to the treatment of the Lingayat system in particular, you supply a great deal of valuable information on a little studied subject with painstaking lucidity. In this respect I do not feel entitled to express an authoritative opinion; but I find that the most interesting and informative chapters are those which deal fairly elaborately with the meaning of Sivalinga as a fundamental concept (viii, ix) the rise of the Lingayat religion and its early history (xi) its philosophy and religious practice (xii) and its literature and scriptures (xv). Your labours

have succeeded in throwing great light on the subject; and you have thereby rendered a real service not only to the understanding of the religious faith but also to the cause of scholarship in general.

M. S. Basavalingayya, Esq. M. A. B. L., Curator,
Govt. Oriental Library, Mysore.

“Lingadharana Chandrika” by Nandikeswara is one of the monumental and most authoritative works, which establishes the practice of wearing Lingam on human body, as being enjoined by the Vedic and Upanishadic texts and supported by Agamas, Itihasas etc. The work by itself is a small one, but the editor, while writing an Introduction to the work, has elaborated his writing to a voluminous size comprising about 700 pages, wherein he has traced the origin and development of Savism and its schools, from the pre-Vedic times up to the 12th century A. D. and expressed his views regarding the rise of Lingayat Religion and its Founder. The chapter on “The Philosophy and Practice of Lingayat Religion” faithfully represents the fundamental tenets of the Lingayat Religion and Philosophy.

But some of the views and conclusions held and arrived at by the editor cannot be taken as conclusive and as warranted by authoritative texts bearing on those points.

Apart from what I have said above, the editor has expended a lot of energy in making an assiduous study of all the important points raised in his introduction to the work and the pains he has taken in bringing out such a useful edition of the work are unquestionable.

This is almost the first work written in English, explaining so vividly the Philosophy and Religion of the Lingayats. His copious and useful introduction would be an eye-opener to other ambitious scholars to proceed further in their path of research and study of the Lingayat Religion. The editor of the work richly deserves patronage and all possible encouragement.

Dr. S. K. Belvalkar,
M. A., Ph. D., I. E. S., (Retd.) Poona.

I read Professor M. R. Sakhare's "*Lingadhāranachandrikā*," with English Translation and full Notes, and a long, valuable Introduction, designed to familiarise the layman as well as the scholar with the 'History and Philosophy of the Lingāyat Religion,' with considerable pleasure and profit. It has helped to clear many of my own hazier notions about the Lingāyat Cult, and I feel sure that the experience of other readers—be they Lingāyats or Non-Lingāyats—will not be much different from mine.

Being himself a cultured and critical follower of the Lingāyat Religion it was natural that Professor Sakhare should have looked upon the task accomplished by him so meritoriously in a volume of more than a thousand pages as a sacred mission; and I can vouch from personal knowledge that he had been formulating plans about such a work some years ago. The present publication is evidently a product of wide reading and mature thinking, which are discernible on almost every page of it. Alike in the Introduction as in the Annotations the author has quoted extensively the original authorities used by him; and this feature is likely to appeal to the average reader, who rarely feels the inclination, even when he has the means, to refer to the original sources when they are cited merely by chapter and page.

Nandikeshwara, the author of the *Lingadhāranachandrikā*, is a Seventeenth century author, Lingāyat by profession, who has endeavoured to establish in the Sanskrit work before us that the beginnings of the Lingāyat Religion and Philosophy are traceable even in the Vedas and the Upanisads. In his lengthy Introduction Professor Sakhare has availed himself of the Indus Valley finds, particularly of their interpretation by Professor Héras, to render the antiquity of Siva worship, as not improbable in view of the data already known, which Professor Sakhare has with considerable pains collected together. Not every reader of the Volume will of course find it possible to see eye to eye with the learned author in

every detail but there is a wealth of information to be derived from the book and occasional hints for workers in kindred fields of research. All this taken into consideration, I sincerely congratulate Professor Sakhare upon his performance.

Unhappily the work is disfigured by too many misprints of which Author himself is painfully conscious, and which will have to be removed in the next edition before the work can secure an assured place of respect in the world of Oriental Scholarship.

Dr. Laxman Sarup, M. A. D. Phil. (Oxon).
Principal, Oriental College, Lahore.

Your work shows remarkable industry and capacity. You are familiar with the theory and facts of Lingayat religion. You have brought together in one place, information which is not only interesting and instructive but vast. I have no doubt that you have made an important contribution to the history and philosophy of the Lingayat sect. Please accept my hearty congratulations.

The Aryan Path, Malbar Hill, Bombay.

The exposition of the principles and philosophy of the Lingayat Religion is erudite and informative. Prescribing a definite conduct and accepting gradualism as a principle of spiritual realization, Lingayatism claims attention as an individual branch of Indian thought. Two principles of the Religion must be specially commended. Lingayatism, disregarding artificial barriers between man and man, stands for universal brotherhood. And it prescribes no asceticism turning away from life but recognizes the possibility of spiritual realization in the world.

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